

LUCIFER.



THE LIGHT-BEARER.

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WHOLE No. 795.

A Desire.

Let me not lay the lightest feather's weight
Of duty upon love. Let not, my own,
The breath of one reluctant kiss be blown
Between our hearts. I would not be the gate
That bars, like some inexorable fate,
The portals of thy life that says: "Alone
Through me, shall any joy to thee be known!"
Rather the window, fragrant early and late
With thy sweet clinging thoughts, that grow and twine
Around me like some bright and blooming vine;
Through which the sun shall shed his wealth on thee
In golden showers; through which thou may'st look out,
Exulting in all beauty, without doubt
Or fear, or shadow of regret from me.

Susan Man Spaulding.

The Couvade.

BY J. M. CRANE.

In an address on "The Evolution of the Family," which I delivered before the Chicago Society of Anthropology, on Sunday, Dec. 24, I gave some account of the matriarchate, or mother-rule, as it existed in primitive societies in many countries. The limited time then at my disposal prevented me from describing in detail the process by which the matriarchate was superseded by the patriarchate, or father-rule. Mention of one remarkable and grotesque custom which marked that transition was omitted altogether. I refer to the custom known as the "couvade."

The custom still prevails among some of the savage tribes, but when travelers reported its observance a few generations ago the reports were received with incredulity. Later investigation, however, not only proved that the absurd custom still prevails in some countries, but that it was in former times widely prevalent, and was found in countries so remote from each other as to preclude the possibility that it was carried from one country to another in every instance. In fact it seems to be a ludicrous phase of family evolution and the natural accompaniment of the transition from mother-rule to father-rule.

It is not an uncommon thing for the humorist who edits a rural newspaper to conclude his announcement of the birth of a "bouncing" boy or girl baby with the words "The father is doing as well as could be expected." Doubtless, in every instance, that remark is regarded by many of the paper's readers as being "highly original." But there was a time when such a statement could have been made in newspapers—if newspapers had then existed—and there would have been nothing either funny or incongruous about it. That was the time when the couvade was generally prevalent.

The following account of the couvade is taken from "The Evolution of Marriage," a book written by Ch. Letourneau: "There is a custom, at first sight extraordinary but still common enough, which must have arisen during transitional epochs, when, polygamic or monogamic marriage having become established, the husbands have exerted themselves to affirm their parental rights, and to substitute masculine filiation for

the ancient uterine filiation. In the same way as in certain countries, Abyssinia,* for example, in order to proclaim an adoption, the adoptive father simulates some maternal practice, sometimes goes so far as to offer his breast solemnly to his adoptive son, so, in very different countries, the husband has found no better way to prove his paternity than to simulate childbirth; and hence the very singular custom of the couvade.

"At first sight, it seems very foolish for the husband to take to his bed immediately after the delivery of his wife, and for a certain number of days to be nursed and tended by the mother herself.

"The existence of the custom has often been questioned. It will not be out of place, therefore, to quote authentic facts which put all doubt to silence. These facts are numerous enough, and have been observed in various parts of the globe; in America, Asia, and Europe.

"In New Mexico, among the Lagunero and the Ahomana, when a woman is delivered of a child, the father goes to bed for six or seven days, and scrupulously abstains from eating fish and meat.† The Choctaw Redskins formerly had an analogous custom. Brett and Im Thurn have observed this 'lying-in' among the Indians of Guiana. The father, Brett says, goes to his hammock quite naked, and he remains there some days as if he were ill, receiving the congratulations of his friends and tended by the women of the neighborhood, whilst the mother of the new-born infant goes about her cooking without receiving any attention.‡

"The testimony of the Jesuit Dobritzshoffer, in regard to the Abipones, is not less explicit: 'Among the Abipones of South America,' he says, 'as soon as the wife has given birth to a child, the husband is put to bed, and carefully tended; he fasts for a certain time. You would swear that it is he who has just been delivered. I had formerly read of this and smiled at it, not being able to credit such folly, and supposing that this barbarous custom was related more as a joke than seriously, but at last I have seen it with my own eyes amongst them.'§ More recent testimony confirms what I have just quoted. In 1842 M. Maze, Commissioner-General in French Guiana, himself proved the custom of couvade among the Indian tribes on the river Oyapok. In 1852 M. Voisin, justice of the peace in a commune of French Guiana, ascending in a canoe the river Mana, received hospitality one night in the hut of some Galibi Indians. On awakening he learned that during the night, and behind a partition of foliage which separated his hammock from the household of his hosts, a child had been born. The mother had uttered no sound, and at daybreak M. Voisin saw her go to the river-side and make her toilet, then take her new-born child and throw it several times into the water, catching it as it rose to the surface, and then wiping it with her hands. The husband, on the contrary, remained all the while in his hammock, acting

* D'Abbadie, "Douce ans dans la haute Ethiopie," p. 222.

† Bancroft, "Native Races," etc., vol. 1, p. 244.

‡ Grand-Toulon, "Orie. du Marriage," p. 138.

§ Historia de Abiponibus (1794) vol. II, page 212.

the invalid, and receiving with the greatest seriousness the attention lavished on him by his wife."

"The couvade comedy is not always so complete. In certain tribes it is attenuated, and becomes more symbolic."

"Among various tribes of South America the husband of the woman limits the practice to a few hygienic precautions: this is the couvade reduced to its simplest expression."

"This custom was found in Asia, among the Tartars, by Marco Polo. It still exists in Bengal, among the Larkas, although attenuated; on the occasion of a birth the parents quit the house, the wife and husband are both declared unclean for eight days, and during that time the husband cooks the food. After which the masculine filiation of the child is proclaimed by solemnly giving him the name of his grandfather. We shall be mistaken if we imagine that the couvade is special to very inferior races. The Greco-Roman writers have quoted a certain number of examples observed among the barbarians of the ancient world. Strabo relates that the Iberian women, after the example of those of the Celts, Thracians, and Scythians, quit their beds as soon as they are delivered, and give them up to their husbands, whom they tend. Diodorus tells us that in Corsica, after a woman has given birth to a child, the husband goes to bed as if he were ill, and he remains there an appointed number of days like a lying-in woman."

"In his *Argonautica* Apollonius of Rhodes speaks of a people of Tibarenedes, on the north-west coast of Asia Minor, who had the custom of the couvade: 'As soon as the married women are delivered, their husbands groan, lie on beds, and cover their heads. All this time their wives give them strengthening food, and prepare baths for them suitable for lying-in women.' It is probable that more than one trace of this 'lying-in' still exists in Europe, in superstitious and popular practices. Quite recently a Russian has informed me that it is still in use in the Baltic provinces, but naturally in a form of survival in which the meaning is lost. It is, however, complete enough; the husband goes to bed, utters groans and cries, and his neighbors hasten to his side. And lastly, M. Leon Donnât told me lately that he had discovered the couvade still practised in the little Island of Marken, in the Zuydersee."

George Macdonald on "Social Guesses."

G. E. M. in "Truth Seeker."

One of the "fatal errors" men are perpetually falling into and never climbing out of is the delusion that a given custom which may have been conducive to human happiness at some time in the past is bound to be a blessing to-day if faithfully observed, and that to-day's institutions must necessarily be adapted to the needs of the future. Exhaustively argued, this proposition would fill a book, but I have not time to write a book at the present moment. Anybody who feels like going to the root of the matter may call to mind any of the customs "crystallized into law" which, after a defense not unattended with martyrdoms, have lapsed into the innocuous.

I rarely ask the reader to go back with me as far as we can penetrate with the eye of history, but I will here invite attention to the fact that ever since misguided man first set up a government he has been compelled to devote the profoundest thoughts of his mind to devising ways to beat it. At the same time he has found it so useful as a receptacle wherein to salt down his mistakes that he would not part with it for considerable. He disposes of his errors by picking them in a statute book, and he supports legislatures at vast cost in order that they may do this disburdening of his mind and take the responsibility for its defects on themselves.

When a person of large self-possession discovers that a notion which he holds is rationally indefensible and unsupported

by experience, he seldom endeavors to bring his theories into harmony with the facts by revising the former. He does not seek to agree with those who think otherwise by abandoning his error. He makes his government earn its salary by embodying his defective concept in a statute, and leaves it to the legislators to invent another statute to repair the mischief done by the first. Customs that do not so commend themselves to the favor of the intelligent as to secure universal observance among that class are pickled in the same brine; the citizen who has indorsed them regards nonconformity as a reflection upon the soundness of his own judgment, and asserts that the dissenters are religiously or morally deformed. From this has arisen all of that kind of devilry known as persecution, which even in our day makes good men scarce. Mr. E. C. Walker has discovered a phrase that covers the whole evil. It is "Our worship of primitive guesses." We are largely governed by guesses. Somebody once guessed at the existence of an Almighty Individual, and having sufficient political influence, he cut off the heads of those who doubted it and mounted them on the pickets of his fence. By this means many were convinced. Religious creeds consist of guesses sanctified; statutes are guesses codified. There are, besides these, guesses, moral, economic, and social. Mr. Walker has written a pamphlet on "Our Worship of Primitive Social Guesses," in which particular attention is paid to moral problems. He holds that the practice of the highest morals is prohibited by our marriage laws, which come under the head of what I have defined as mistakes codified. He is one of those unreasonable persons who desire to be more virtuous than the law allows. Marriage that can be dissolved only by the courts of the land he does not approve. The question—

And must poor man with one continuous wife
Play the long rubber of connubial life?

would be adversely reported upon by Mr. Walker. His answer would be "Not necessarily." He seems to follow Humboldt in repudiating the offices of the law in the tying and untying of the connubial knot, and unless I am double-sighted he proves that the question has two sides.

"Whoso findeth a wife findeth a good thing" is a sentiment attributed to Solomon, who, although he carried the domestic virtues to extremes, was an authority not to be lightly set aside. I am a steadfast adherent of the continuous wife system, and never knew any good to come from a change of partners. As, however, said changes have not to my knowledge done any harm, I cannot now see why I introduced the foregoing remark. But let us proceed. We know that whether a man marries or not he will regret it, and that the remorse of the man will be trifling compared with that of the woman, for which reason it is respectable to be either married or single.

There are two reprehensible ways of expressing the instinct here concerned which, outside of wedlock, are pronounced felonious. One is accompanied by the use of physical force, and the other is won by purchase. That both may be and are practiced under the sanction of marriage laws, and that marriage rights or privileges are often either enforced or bought, is as well known if not as extensively advertised as that they exist at all; but the man cannot be lynched by his fellow-citizens without provoking hostile criticism, nor can any justice of the peace lawfully impose the fine upon the woman. Orthodox moral philosophy sanctions marriages the considerations of which are wholly pecuniary, and also those which, affection being absent, only submission on one side, and indiscriminating impulse on the other, can render connubial. Of course if Mr. Walker has discovered how these objectionable features may be eliminated, and can sell the secret for fifteen cents, which is the price of the book, it is noble and philanthropic for him to do so. I am sure that we all want to see subsidized affections replaced by those that are genuine, and every man and woman to whom the thought of liberty is not repugnant will be happier to feel that dark deeds of violence are not habitually perpetrated in their midst.

* Bull. Soc. d'Anthrop. (July 1884).

† A. d'Orbigny, "L'homme Américain," t. I, p. 227.

‡ Dalton, "Ethnology of Bengal," p. 190.

§ Strabo, III. 16.

¶ Diodorus, v. 14.

§ Argonautica, II.

Were I to frame a marriage statute, I should endeavor to so compile the same that it would place its axis, provided upon examination it was found to have one, between the stronger and the weaker, the designing and the innocent, of the parties to the unions it might be invoked to cement. I should be disappointed in my law if persons who kept it should find their fate harder than that of those who broke it, as in the case with such marriage laws as now adorn our statute books. And should experience show it to be a failure in these respects, I would move its total repeal, because where we cannot abolish an abuse we can at least stop providing the surroundings that make it respectable. For that contented state wherein a husband and wife live forgetful of the law and their marriage certificate, there appears to be no arrangement that can profitably be substituted. On the state that is marriage only by virtue of the ceremony performed at its inception, almost anything illicit would be an improvement. Marriage bonds are not different from other bonds, and they are bound to gall wherever they touch. The cry that the modifying of marriage laws will destroy our happy homes would be more alarming if the happiness of said homes could be traced to within forty miles of the accident that the father and the mother are clamped together. There must have been happy homes before the law was passed or it would not have been enacted. The sapient law-smiths who legislated on the matter made the mistake of attributing the happiness they beheld to the custom rather than to the amiability of the individuals who illustrated it. They reached the further erroneous conclusion that unhappy marriages only needed to be made perpetual by law in order to become blissful. And they crowned the whole towering monument of blunders by not taking Mr. Walker into account.

A Plea for Sexual Reform.

This message is not to the contented or the selfish; it is to those who in the full vigor of life are feeling the galling restraints of the world of struggle and custom and who are beginning to question why they are debarred the full satisfaction of their desires, and are denied the joy of living.

Many there are who at the end of each year feel they have only existed and who have made no advances towards abiding comfort. Precious youth ebbs slowly away while preparation doubtfully is made for domestic joys. Many single women and men, unsuccessful in attaining more than as lender income, see life passing from them without romance or variety and without any promise of better things in store,—the dreary years succeeding each other with a dull sameness which makes memory an added cause of depression.

Happiness to each individual is of supreme moment, and if happiness comes not in youth and early adult life, there is poor prospect of its attainment afterwards when the capacity for it is almost lost through atrophy and worldly cares.

We feel ourselves naturally prompted by affections and desires, and we see an opposite sex capable of satisfying our natures, but rendered by social convention useless to us and generally unapproachable. Youths and maidens, each suffering from the need of the other, are condemned to wretchedness with the means of cure really within their grasp. Nor is this all. Through a cynical hardness and want of sympathy, combined with false and degrading views of sex and its deep and tender social pleasure, the attention of many is diverted from a principal cause of misery, and reform in this direction is cruelly and ignorantly opposed on the lines of conventional morals which take no account of the sexual sufferings of the young. The attitude of general society on this great question of sexual instinct is profoundly hypocritical. There is the pretence that it is unimportant in life, yet on all hands it is working misery and destruction. Illicit intercourse of men is general and of women is common, yet no steps are taken to regulate this necessity of our nature and make the conditions of temporary unions harmless and morally elevating as all degrees of love should be. It is a cruel wrong that those who are honorable and kind, but unfor-

tunate, should be denied sexual pleasure, while the deceitful and selfish may take as much of it as they want in the bad conditions of seduction and prostitution freely permitted by society.

Hunger and love rule the world. We see ourselves surrounded by all the means of life, yet we mostly are prevented from using them. Like Tantalus we live ever in view of the cup we cannot take. The situation is exasperating. The chains are intolerable. Liberty is essential. The question cries for utterance:—

"Young men and women, are none of you brave and good enough to rise above the harmful customs of the time and claim for yourselves such happiness as is possible?"

Let us remember, happiness does not necessarily come with riches. It is a common remark with those who have attained wealth, that they are no happier for it, though habit makes them cling to it. If this be the case why should not youth take account of this experience and cease to defer the joys of life until fickle fortune smiles.

"Marriage is a lottery," so say the worldly-wise, and we know there is truth in the saying. People then exclaim,—“Oh if couples could only live together for a year on trial, there would then not be so many unhappy marriages.” Is there no truth in this?

There is every reason why love should be free to all, to the young, especially, in the hey-day of their ardent passions when permanent ties are undesirable and variety of experience must be very useful.

The poor degree of satisfaction arrived at in ordinary vulgarised sexual unions is no gauge of the happiness possible where the sexes meet in perfect social equality with deep and refined sexual sympathy, and mutual desire to adapt the sexual caresses to meet the needs of each, and get from the tenderest passion the greatest happiness possible. Sympathetic physicians are aware that a large amount of marital unhappiness of women and men is due to ignorance and want of sympathy.

There is great need that earnest men and women should meet together and study how to make happiness a little less rare than it is at present. Around us we see the ruin caused by the present system of chaotic and detested puritanism. Prostitutes filling our streets,—young men and women ministering to mutual degradation. Puritan and profligate alike treat with dishonor our common human nature and drag in the dirt the token of tenderest approach of one human being to another. There is urgent need for social reform in which consideration for others shall be an abiding force, and true refinement shall make possible the most gracious liberty in love. It is acknowledged that the sexual nature is of supreme importance in social life, yet the conditions are not rational to suit it. Is it not time for men and women, strong in their respect for inalienable human nature, to associate with a view of increasing the happiness of each? Love must no longer be partaken of at the expense of woman. There must be no enforced maternity and no unwelcome children. Reason must govern parentage.

A Card.

To whom it may concern: I expect in February, my seventy-fourth birth month, to commence the publication of a small monthly under the heading: "Clothed with the Sun," PUBLICATION SECURED FOR ONE YEAR. All those who believe that woman should occupy a higher place than man now occupies; and that she should be free that she may lead him out of the sphere of force into the sphere of love; that she should demand the conditions in which she can do this, are requested to send in their subscriptions. Terms, thirty cents a year, or four copies for \$1. If woman can be made to understand that nature as nature has given into her keeping the highest power known, her mother heart will prompt her to learn how to use that power for the benefit of the race.

Those desiring to correspond with me in reference to the paper can do so by enclosing four cents in stamps to cover expense of reply. Fraternally, LOIS WATKINSON.

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Respectability Again.

Our good friend and contributor, R. B. Kerr, mildly criticizes my remarks, in a late issue, upon the "respectability" question. See his article, "Miscellaneous Observations" in No. 793.

"Faithful are the wounds of a friend," saith the proverb. The difference between my critic and myself on this question, is probably one of definition, mainly. The words respect, respectable and respectability are from the root words *re*, "again," and *spectare* "to see," "to look at." Hence to respect a man is, by etymology, to look at him again, or a second time. In process of time, and naturally enough, the man—or woman—who possessed characteristics that were desirable, pleasing or right, in the estimation of others, was considered respectable.

Bro. Kerr asks, "Is not a respectable man one whose words and deeds seem to ordinary people conducive to the welfare of society? And is not a disreputable man one who is supposed by ordinary people to wish to do something injurious to himself or others?"

Yes; but here again we need a little definition. What does our friend mean, and what does the average man mean, by "society"? Does he mean simply the people?—the women, men and children, or a majority of them, to be found in any particular community, state or nation?

On the contrary, if I mistake not, the word society means the "social machine"—including the institutions, the customs, the conventionalities, laws, rites, ceremonies, traditions and legends—whether religious or civil—by the aid of which these women, men and children are separated into classes; graded up, and graded down, into castes or orders, professions, "sets," cliques, rings etc., etc. And it is the man or woman who has a reverent regard for this social machine; for these social institutions; for these artificial conventionalities, that is commonly reckoned to be a "respectable" man or woman, and not she or he who has most solicitude for the welfare of the individual persons who happen to be the subjects, often the victims, of the said social machine. This machine, these institutions, must be preserved at whatever cost to flesh and blood persons. The machine must live though all the people perish.

Men, women and children were made for society; for the institutions, the laws and customs of society; says the code, not the social machine for men women and children. To yield obedience to, to acknowledge allegiance to, the requirements, the conventionalities of artificial human society is the first condition, the indispensable condition to being admitted into the ranks of "respectability." Many transgressions, many sins, of act or deed, may be forgiven, but avowed infidelity to the divinity, the authority of the machine itself, can never be forgiven. It is the one unpardonable sin. Hence the outspoken rebels against this social divinity are reckoned "disreputable;" they are labeled "anarchists," "socialists," "free lovers," etc., with the crude and vile interpretations or definitions to these epithets that ignorance and bigotry alone can give.

Take for instance our society institution called the landholding system. A system that enables the landholder—aptly and rightly called landlord—to be the holder of slaves, of human chattels, without the trouble and responsibility of caring

for his slaves in sickness and old age. It is respectable to be a monopolist of land; to advocate and defend, by precept and example, a system that makes land a merchantable commodity to be bought and sold as though it were a product of men's hands or brains. The larger the landholder, that is, the more people he can deprive of their equal opportunity to use mother earth, the more respectable he is. Whereas, to denounce this land system is to be disreputable. To demand that there should be no title to land except that of occupancy and use, is to be an "agrarian," a "revolutionist," an "instigator of crime," and an "enemy to society."

Take our money laws and customs. It is respectable to be the owner of a privileged class or kind of property called legal tender money, government money, government bonds, because privileged property makes its owner a privileged man—an aristocrat, a slave holder. Like the landlord the money-lord is a slave owner, without the trouble or responsibility of caring for his human chattels in sickness or old age. It is even more respectable to be a money-lord than a landlord because money, government money, means the power to take for debt, land and every other species of property. Ownership of money means ownership of the constable, the sheriff, the magistrate, the judge and jury, the army and the navy; all the machinery of government.

On the other hand to oppose our inherited money system, our traditional, our superstition-bred money system, and to advocate a rational system, a system that would do away with interest-taking—such as the "Labor Exchange" or "Labor Check," is to be very decidedly "disreputable." All the respectable classes,—the educated and professional classes, such as the lawyers, the clergy, the physicians, the salaried government officials and the pensioners,—are banded with the professional money-lords—the bankers and brokers, in a conspiracy to perpetuate our present money system, our privileged, gold-basis money system, because the adoption of the "labor check" would mean a blow at the big fees of the professionals, and the enormous salaries of government officials as compared to the pittance accorded to the toilers in field, in mine and work-shop.

Yes, the money-lord is the prince of respectable men, but do "ordinary people" think his "words and deeds conducive to the welfare" of themselves?—the people, the common people?

Perhaps so; but if so it must be because their minds are so very "ordinary" that they cannot see the irrationality, the absurdity as well as the injustice and despotism, of such a society institution as our present money system.

"On the great majority of questions respectability is in the right and it has done an infinite amount of good," says my friendly critic.

Let us see about this. "Let us be honest, let us be just," even to the "devil," whether he be of the orthodox or heterodox breed. Is it not just possible that there is some confusion of ideas here? Or is it simply a question of terminology—of naming?

Is it not with this question of respectability much as it is with orthodoxy in religion? We all know that the heresy of one age becomes the orthodoxy of the next. And so likewise, does not the disreputable of one age become the respectable of the next? But the question arises, "who or what is it that brings about the change?" It was once both orthodox and respectable to burn religious heretics and those accused of witchcraft. Was it due to the efforts of orthodox and respectable people that these burnings were abolished and the right of private judgment in religious matters established? Did the respectable and orthodox Cotton Mather and Jonathan Edwards, of New England; the respectable and orthodox John Calvin, and the respectable and orthodox Popes of Rome lead the way in this reform?

It was once orthodox and respectable to sell men, women and children on the auction block, and to drive them to the field at daybreak with whips, as so many cattle, and to catch them with blood-hounds when they ran away from their cruel taskmasters. Who was it that set in motion the rebellion against this form of slavery and at last compelled the adoption of a slave

code a little less repulsive and shocking—though it must be admitted none the less cruel and unjust? Did the respectable slave-holders and slave-traders themselves make the change? Was it not due mainly to the efforts of the despised and disreputable anti-slavery agitators, such as the Garrisons, Fosters, the Phillipses, the Quakers and other unorthodox church people?

Our friend mentions "drunkenness and gambling," and thinks respectability has greatly reduced these vices. The first I knew of the public agitation in favor of total abstinence from alcoholic drinks was a public "temperance" convention in Missouri, in which the principal speaker in defense of alcohol was a very respectable Baptist minister, and the chief speaker in favor of abstinence therefrom was a comparatively disreputable "infidel," or agnostic in religion. It is on record that the bill paid for the entertainment of a certain convention of orthodox and very respectable New England divines showed that the liquors provided for these godly men cost considerably more than the bread and other more substantial edibles.

But why particularize and enlarge upon a point so well known as that all humanitarian reforms begin with, and are carried forward by, comparatively disreputable and unpopular agitators, while the whole weight of the respectable and conservative classes is cast into the balance against the movement for change, until change becomes inevitable; then the aforesaid respectable conservatives come forward and claim all the credit of the advance, the improvement, coolly asserting that they had always been in favor of the principles involved in the change.

As to gambling—I would like to ask our friend whether it be really true that gambling is any less prevalent and any less respectable than it was a hundred or a thousand years ago. As in all things else, *methods* have changed, but when we think of the respectable gamblers in grain and other necessities of life—the "Board of Trade" of Chicago, for instance, and the doings in their two-million-dollar gambling house,—by whose gambling deals millions are lost and won every day, and thousands and hundreds of thousands of honest producers and consumers are swindled and robbed—often driven to the poor house or to suicide by the artificial fluctuation of prices thus produced; and when we remember the money that yearly changes hands as the result of betting on elections; on horse races; on yacht races and on boxing matches; not to mention the "slot machines;" the "Louisiana lotteries;" the licensed and the unlicensed "gambling dens" of all large cities, the church-fair raffles, etc., etc., it seems to me a little risky to say that gambling is any less prevalent or respectable now than it was a thousand years ago.

And when we remember the reports of liquors drunk at the banquets of the bankers' conventions, at the feasts of the elect "four hundred"—setting the pace, as they do, for all other respectable people to follow—and when we recall that President McKinley, posing as the "glass of fashion and the mold of form" as a churchman and statesman, takes his wine in public; and when we note the statistics of imports and exports of liquors, and of the interstate commerce in the same; when we remember all this, there is certainly cause for doubt as to whether, after all the efforts to make liquor drinking disreputable, it is less prevalent or even less respectable today than it was one hundred or one thousand years ago.

I say this not as an advocate of liquor-drinking but as a life long abstainer—practically so—from alcoholic beverages, and as one who would gladly help to secure rational reform in this regard.

If I am correct in these statements as to the part played by respectability in reforming the vices and preventing crimes in general, the same views will hold good in the matter of "wife-beating," to which reference is made by Bro. Kerr. If there has been improvement in this respect it is not because of but in spite of respectability. The respectable leaders of church and state, in the past, have regarded women as chattels, to be used and abused by their owners, their husbands, and it is contrary to all human experience to suppose that these respectable lords and masters voluntarily abandoned their time-honored privilege of wife beating. The historian Ridpath says:

"The iron jaws that close upon the marrow-bone of privilege were never known to relax their hold till broken."

It must therefore have been the disreputable rebels against the authority of the respectable church and state that set in motion a crusade for freedom for woman, including the right to own and control herself, which, of course, means abolition of wife-beating as well as freedom from all licensed and unlicensed invasion.

Respectability, as I see it, is indissolubly allied to conservatism and unalterably opposed to radicalism or innovation. Hence always opposed to progress, unless progress be in line with the privileges already enjoyed by the respectable, the aristocratic class or classes. Wendell Holmes said of the college professor—himself one:—"The green apple does not cling to the bough that supports it with greater tenacity than does the college professor to conservatism."

With equal truth we can say, the green apple does not cling to the bough that supports it with greater tenacity than does respectability to the old, the established, the customary, the traditional, the non-progressive and the reactionary.

Friend Kerr thinks it possible that *Lucifer* may some day become a "respectable paper." Judging from the history of all reform movements there is great danger that such prediction may prove true. But before that day shall dawn I sincerely hope and pray that *Lucifer* may die! die as it has lived, the fearless, the uncompromising foe of Grundyism; and that another paper with sufficient backbone, sufficient virility and enterprise to keep ahead of the procession, may take its place.

There will probably never come a time when there will not be need of a paper so unconventional, so revolutionary, so iconoclastic, so disreputable, that respectability will not want to burn it, and try to imprison or hang the editor.

My article is long but not nearly so long as it would be if I should notice all the points in "Miscellaneous Observations" that seem to call for a brief reply. In closing will repeat what has often been said in these columns, that truth is many sided and that it is impossible for any of us to see all the lines and angles of truth from any given standpoint; hence the need that all sides be heard, patiently, candidly heard. The greatest danger of controversy is that it will degenerate into a trial of dialectical skill and that the real object—the discovery of truth will be lost sight of. For this reason I seldom reply directly to those whose arguments to me seem faulty, preferring that arguments shall stand or fall upon their merits, rather than upon personal or other extraneous considerations.

I wish also to say that the articles of no writer for *Lucifer's* columns are read with greater interest by me than are those of our earnest and faithful British Columbian friend, Robert B. Kerr, and that I sincerely hope his pen will never grow weary of well doing.

M. HARMAN.

Hammond, La., Dec. 30, 1899.

Our Work for the Ensuing Year.

It may be that many of our friends feel, with Mr. Thierry (see *Various Voices*), aggrieved because their opinions of the name of our paper have not appeared in print. If every such person should follow his example, *Lucifer's* list would probably be diminished by more than a hundred. On the other hand, if we should, in the interest of what Mr. Thierry considers equity give space to the opinions of every one who has written us on the subject, the paper would be filled for several issues with such letters, which would probably cause many other subscribers to "drop" the paper because of its lack of interest to those to whom the name of the paper is not the most absorbing possible topic of discussion. Mr. Thierry's communication was sent to the editor and was one of the "rays" from which the decision was made. Personally, I agreed more nearly with Mr. Thierry than with some others whose letters have appeared in *Lucifer*. I have been tempted to express my opinion, but I think enough has already been said on the subject. So far as the circulation of *Lucifer* is concerned, the name appears to make

little difference—at least very few have promised any extra exertion in the way of increasing it, whatever the name may be

We are entering on a new year. The question of the name has been settled, so far as the editor is concerned, and all, no matter what their personal preference, will agree that he is the one to decide what the name of his own paper shall be. I think it time to drop the discussion, and shall publish no more letters on the subject, unless by express order of the editor. There is much work ahead for all of us, and means and strength and time are limited. *Lucifer* will continue with the same name and form. The autobiography of the editor will require much thought and labor before June next, when he hopes to have it ready for the readers.

In addition to this work we expect to resume the publication of the "Light-Bearer Library." This will comprise small pamphlets issued monthly.

About two years ago we started the publication, and "Variety vs. Monogamy," by E. C. Walker, price three cents, and "Ruled by the Tomb," by Orford Northcote, price ten cents, were issued. My absence in England, and the publication of the book, "Hilda's Home," caused us to discontinue the publication of the Library. We shall soon issue No. 3 of the series. Subscribers at the twenty-five cent rate who have not had their money refunded to them will receive the ten numbers to complete their year.

The regular subscription price will be fifty cents a year. Retail price will be from three to ten cents, according to size of pamphlet. Among manuscripts on hand ready for publication in the Library are "The Evolution of the Family," by Jonathan Mayo Crane; "Judgment," by William Platt, and "Marriage and Morality," by Lillian Harman.

We want to have a good subscription list to enable us to obtain second class rates for the publication. To secure this we will accept up to Feb. 1, twenty-five cents for a year's subscription. After that date fifty cents a year will be the price. Back numbers will be supplied to subscribers at the regular subscription rate.

L. H.

An editorial on "The Old and the New," received too late for insertion this week will appear in next week's *Lucifer*.

"A Plea for Sexual Reform" was handed to me, together with other typewritten articles of a similar nature, when I was in London. I do not know the author's name; but it is no less valuable because of that. It will be found on page 411.

I have had but little cause of complaint for some weeks, in the matter of typographic errors, but in No. 794 in 2nd line 2nd column of page 406, the word "happy" should be *helpful*—a most provoking blunder.

M. H.

M. Florence Johnson is wanted in Ohio in March. If "calls" are sufficiently numerous she may extend her trip to Chicago or even farther west. She should be kept busy. She is well qualified, in every way, as lecturer and entertainer. For terms, dates, etc., address M. Florence Johnson, 17 W. 99 st., N. Y. City.

A Card of Thanks.

I desire in this public way to thank, most sincerely, all who have written me since I left Chicago in November last. So very numerous have these letters become of late that it is simply impossible to answer them all without taking so much of my time and energy that I would have little left for any other purpose. But, please, do not infer from this that I wish these letters to cease. Every letter is carefully read and appreciated, but it is much more easy to read letters, if plainly written—than it is to answer them. Till further notice my address will be Hammond, La., care Hewett Bros.

M. HARMAN.

Word Sketches.

BY HENRY E. ALLEN.

In a quiet New England village a few years ago a druggist lived an unhappy married life. A young lady, a graduate of a college in the locality, was teaching the village school. She was handsome, amiable and accomplished. Finally, the always-to-be-expected happened;—what village has not had its scandals?

In an unguarded moment the pretty teacher had ventured beyond society's life-line, and the billows of venomous attack swept her out as an outcast. Even the good ladies of the village—of its two churches—failed to apply the life lessons of the Tramp of Gallilee—that even he was a wine-bibber and associated with harlots. But this was not to be expected.

The pretty "outcast" teacher wandered to the west. At Geneseo, Ill., a capitalist provided her with means to reach Chicago and equip a "disreputable house." She is now one of the richest and most notorious "scarlet women" in the world. Her success and influence (not acquired by one in a hundred thousand) throughout a career of several years, have unfortunately attracted scores of young women—wage slaves—into that vortex of dishonor from which society permits none to escape. Reader, you will doubtless turn this little word sketch with its "face against the wall." But the sketch though poorly drawn possesses the essential merit of truth. I wish all such sketches were only fiction. I wish that society was brave and wise enough to understand that virtue can never consist in repression of natural law or appetite—that this "scarlet woman" and all the other women of her kind who have followed in shame's gilded train, are the victims of a monstrous, cruel, unjust social tyranny founded upon ignorance and aggression.

In one of the female wards in the Jacksonville insane asylum a woman of about thirty years of age keeps repeating these words: "What will I do with Tommy and Johnny? What will I do with Tommy and Johnny?" She is the wife of a farmer, and the mother of eight children, all born within ten years. Her insanity began shortly before the birth of her last babe, and the anxiety for its care, when already overburdened beyond her strength, induced insanity.

The human animal seems to be the only one that overburdens itself with a numerous progeny to the point of insanity and death. But does not the government through the Comstock law practically declare that the insanity of this woman and the premature deaths of thousands of others, similarly situated, are defensible and just? Is this sketch a pleasing one to contemplate? If you believe in the golden rule is it not your bounden duty to protest against any institution that commits woman to such outrage? I say yes.

In a filthy den in West 13th Street lives a cigar-maker with a large family. His precarious wage for many months has not been sufficient for decent livelihood, and the older children, are driven out to make a few pennies to add to the miserable family store. My informant asked the man this question: Then you believe in the forcible annexation of the Philippines? We have now 250,000 cigar-makers—you think it will make times better for you by adding 250,000 Filipino cigar-makers to our ranks? As he was getting ready to make his "imperial" reply his landlord appeared with a notice for him to quit the premises.

VARIOUS VOICES.

J. A. Ashworth, Minneapolis, Minn.:—I am very glad that the readers of *Lucifer* are assured of the history of the life of the editor and hereby subscribe for two copies of the book.

Mrs. L. L. Mich.:—Drop my name from your list. I regret this, but to continue to burden you with my beggarly conditions will never advance any cause. I am seventy-one years old and a back number; but O, to be gradually compelled to give up and

drop old friends and counsellors—is worse by far than Jonathan Edwards' ideal description of a Christian Hell. Wish me as well as I wish you and if you should ever come our way, remember the latch string hangs out.

C. S. W., S. D.—Have received through my father a number of *Lucifer* publications that were new to me, among them, "Hilda's Home," which is the very best book I ever read. I told my sweetheart of it and gave it to her to read. The light has begun to shine! Ours is a love of common sense and reason.

Elise Cole Wilcox, Lawrence, Wash.—That "Life of Moses Harman" is the one thing I must have if it is published. I shall have to furbish up a hat already two years old and make it do for another summer, but that is better than losing the chance of reading a book such as I am confident that will be. The struggle is hard to get even the necessities of life, and I hardly know where the money is coming from to renew my subscription to *Lucifer*, which expires soon. But it must come. Don't drop me if I am not quite on time. But I'll try to be. I want the magazine too, if it materializes.

C. F. Hunt, Chicago.—Mr. E. D. Brinkerhoff says "gold certificates are kept at par by being receivable by the government for all public dues." "At par" means equal in value to the metal represented by the certificate. As the metal may be had on demand it is difficult to see how a gold certificate could be anything but "at par." A gold dollar is always worth itself. This term "at par" becomes mysterious when applied to the house, which Mr. B. says can be "coined," and the paper representing it will pass at par. At par with what? with the legal unit of value? This being the gold dollar, coining houses would not add to the currency per capita.

Caroline de Maupassant, Otter Lake, Mich.: I approve of your plan of giving the name *Lucifer* to a monthly magazine for which I enclose one dollar. If the magazine is not issued I would thank you to apply it to my subscription to the *Light-Bearer*. I lead *Lucifer* to my next neighbors who are too poor to subscribe but appreciate it. Thus the good seed is not entirely wasted. Mr. Thierry says he can only subscribe for your biography and has sent you the money. I hope that it will succeed whether the magazine does or not. The matter to be handled must surely interest every body, orthodox as well as heretics, Republicans, Democrats or Anarchists.

W. C. Faye, Box 986, Lincoln, Neb.—Please continue my *Lucifer* for a year. Will remit for same Jan. 16. Will want some books pretty soon too. I have long been interested in the principles laid down in *Lucifer* but have never been in a place where I could do as much good for the cause as I would like, but from now on will be found ready to do all I can to forward the cause of right living and personal liberty.

There are none of our people here who live in accord with our ideas, openly and frankly, so am alone. If any of our people pass through or stop here I would be glad to have them call on me. I am going on the road again in the spring and will be able to do some work for you in subscriptions and books. I hope the loved editor of *Lucifer* will recover his usual health soon and live long to push his good work.

James Thierry, Otter Lake, Mich.—The discussion of the name of *Lucifer* made me suppose that the suggestion of an old subscriber, who has taken much interest in the welfare of said paper, would be equitably considered. My motto, in such matters, is: "A pure white light is the result of a combination of rays of various colors; meaning that to find the truth we must give all a bearing, without exception. I am sorry you did not think of that when you threw my letter into the waste basket and that I cannot, consistently, contribute to the support of a paper denying equity, even to the humblest of its subscribers. My subscription has just expired and I do not wish to renew, so please stop sending *Lucifer* to me and oblige.

J. B. Elliott, Philadelphia, Pa.—The following is an account of the marriage of the romantic litterateur, George Lippard and Miss Rose Newman, which occurred on May 14, 1847, on the banks of the beautiful Wissahickon. The two noble, gentle, loving souls who rose above the conventions of their day entered into matrimonial relations "without pastoral bleat or sacerdotal bill" believing that the affinities of mind transcended all idle restrictions. It is safe to say that for romance this marriage was unequalled even in the *Chronicles of Froissart*. It was a beautiful moonlight evening when the couple approached Indian Rock where the loving pair pledged their troth by a simple Indian ceremony which was as follows:

They stood on opposite sides of the stream; the bride stooped down and taking some water in her hands gave it to him to drink. He then in like manner gave her some water to drink from his hands, pouring part of the water on her head. He then handed her a small hoe and an ear of Indian corn. Then she handed him a deer's foot and a bow and arrow, and after receiving it, stepping across the running stream he caught her by the waist and lifting her over the stream took her hand in his and dramatically exclaimed, "By the Great Spirit that created me I am thy husband forever." And she replied, "By Maito's edict I am thine forever."

This simple Indian rite solemnized on the banks of the romantic Wissahickon under the mellow light of the May moon, was a fitting expression of the dreamy, poetic nature of the man and the tender, worshipful character of the woman. This couple lived a brief but happy and contented life, and were blessed with two children, both of whom together with the loving wife preceded him to the grave.

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A Study of the Economic Relation Between Men and Women.
By Charlotte Perkins Stetson.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. I.

CHICAGO, ILLINOIS, JAN. 13, E. M. 300. [C. E. 1900.]

WHOLE No. 796.

One of Many.

"Be true to me." This ever is love's plea.
 And yet, "Be true to me," I do not say
 To thee, my love, who loveth truth alway,
 More, even, than love's supremest ecstasy.
 For sweeter songs than mine are sung to thee;
 And fairer lives, flower-like, unfold each day.
 My bloom but helps to make the summer gay:
 My voice but serves to swell life's harmony.
 The channels of thy soul are deep and wide,
 And fed from many streams. Ah, poor indeed
 The shallow love that would deny thy due
 To all sweet streams save its own narrow tide!
 I know thy needs; and so I do not plead
 As one who loveth less. "To me be true."

Susan Man Spaulding.

Peasant Marriage in Russia.

Here is a story of compulsory marriage in Russia in 1850, given by Prince Kropotkin in his "Reminiscences." General Kropotkin was a worthy precursor of our Governor of Guam in marrying off people by wholesale and against their will. Is it any wonder that Prince Kropotkin, gentle, refined, liberty-loving, as he is, should revolt against a system which makes such cruel outrage both possible and common? Probably every one who reads these lines knows something of the story of his life—how he rebelled against the system, was imprisoned, escaped, and has devoted his life to work for the emancipation of mankind. He lives, with his wife and little daughter, in a suburb near London. His means of existence are supplied by his scientific articles. Even now he could return to the possession of his estates, luxury and power, by renouncing his libertarian views and professing allegiance to the Czar. But he prefers poverty sweetened by his work for liberty.

L. H.

"A landowner once made the remark to another: 'Why is it that the number of souls on your estate increase so slowly? You probably do not look after the marriages.'

"A few days later, my father, General Kropotkin, returned to his estate. He had a list of all the inhabitants of his village brought to him, and picked out from it the names of the boys who had attained the age of eighteen, and of the girls just past sixteen—these are legal ages for marriages in Russia. Then he wrote: 'John to marry Anna; Paul to marry Parashka;' and so on with five couples. 'The five weddings,' he added, 'must take place in ten days; the next Sunday but one.'

"A general cry of despair rose from the village. Women, young and old, wept in every house. Anna had hoped to marry Gregory; Paul's parents had already had a talk with the Fedotoffs about their girl, who would soon be of age. Moreover, it was the season for plowing, not for weddings; and what wedding can be prepared in ten days? Dozens of peasants came to see the landowner; peasant women stood in groups at the back entrance of the estate, with pieces of fine linen for the landowner's spouse, to secure her intervention. All in vain! The master had said that the weddings should take place at such a date, and so it must be.

"At the appointed time the nuptial processions, in this case more like burial processions, went to the church. The women cried with loud voices, as they are wont to cry during burials. One of the house valets was sent to the church, to report to the master as soon as the wedding ceremonies were over; but soon he came running back, cap in hand, pale and distressed.

"Parashka," he said, 'makes a stand; she refuses to be married to Paul. Father (that is, the priest) asked her: 'Do you agree?' But she replied, in a loud voice: 'No, I don't.'"

"The landowner grew furious. 'Go and tell that long-maned drunkard (meaning the priest; the Russian clergy wear their hair long) that if Parashka is not married at once, I will report him to the archbishop as a drunkard. How dares he, clerical dirt, disobey me? Tell him he shall be sent to rot in a monastery, and I shall exile Parashka's family to the Steppes.'

"The valet transmitted the message. Parashka's relatives and the priest surrounded the girl; her mother, weeping, fell on her knees before her, entreating her not to ruin the whole family. The girl continued to say 'I won't,' but in a weaker and weaker voice, then in a whisper, until at last she stood silent. The nuptial crown was put upon her head; she made no resistance, and the valet ran full speed to the mansion to announce: 'They are married.'

"Half an hour later, the small bells of the nuptial processions resounded at the gate of the mansion. The five couples alighted from the cars, crossed the yard, and entered the hall. The landowner received them, offering them glasses of wine, while the parents, standing behind their crying daughters, ordered them to bow to the earth before their lord.

"Marriage by order was so common that amongst our servants, each time a young couple foresaw that they might be ordered to marry although they had no mutual inclination for each other, they took the precaution of standing together as godfather and godmother at the christening of a child in one of the peasant families. This rendered marriage impossible according to Russian church law. The stratagem was usually successful, but once it ended in a tragedy. Andrei, the tailor, fell in love with a girl belonging to one of the neighbors. He hoped that my father would permit him to go free, as a tailor, in exchange for a certain yearly payment, and that, by working hard at his trade, he could manage to lay aside some money and to buy freedom for the girl. Otherwise, in marrying one of my father's serfs, she would have become the serf of her husband's master. However, as Andrei and one of the maids of our household foresaw that they might be ordered to marry, they agreed to unite as god-parents in the christening of a child. What they had feared happened. One day they were called to the master, and the dreaded order was given. 'We are always obedient to your will,' they replied, 'but a few weeks ago we acted as godfather and godmother at a christening.' Andrei also explained his wishes and intentions. The result was that he was sent to the recruiting board to become a soldier. Thus Andrei had now to face for twenty-five years the terrible fate of a Russian soldier. All his schemes of happiness had come to a violent end."

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A New England Wife.

From "Norwood," by Henry Ward Beecher.

Agate Bissell was the stern child of a severe experience. Her father was poor, and would have been industrious but for an unfortunate habit of drinking. Her mother was a woman of decision, of pride of character, of high moral feeling, but subject from childhood to hard work, with only a little education. She grew up a kind of patient warrior against trouble. She had known trouble from childhood. Poverty before and poverty after her marriage, were but minor evils. She had seven children. The third child, but first-born daughter, was Agate. Nowhere except in New England could she have been called Agate. Her mother was an earnest reader of the bible. In her continual troubles she resorted to it literally as to a refuge. Isaiah above all writers had fired her imagination. . . .

Here had she read, till they mingled with her waking and sleeping thoughts, those words of sublime consolation! Naturally high-minded and sensitive, every aspiration had been almost crushed. Her husband, a good-natured man, could not be redeemed from his cups, and to her proud spirit it seemed as if she were bound to a dead body. Awful thoughts sometimes rose up in her, a horror of temptation, which sent her flying to her chamber for prayer and scripture, like a dove flying from before a swift-pursuing hawk. Then she would read: "For thy maker is thy husband, the Lord of Hosts is his name. . . . For the Lord hath called thee as a woman forsaken and grieved in spirit. . . . For a small moment I have forsaken thee, but with great mercies will I gather thee."

On some days the clouds came low down, and there was no horizon of hope. Her little children were hungry, her husband drunk, her own strength giving way, and all the future like an on-coming storm. Then she would read, "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee! O, thou afflicted! tossed with tempest and not comforted, behold! I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

This touched to the quick. For her husband there remained only the sentiment of duty. But all her garnered and wounded affections were poured forth upon her children. If by a living death she could save them, and gain a firm foothold for each of them in honorable life, she would willingly have died deaths daily.

In her poor little dwelling, it may be supposed, were no luxuries. No picture, no print so big as her baby's hand, hung on the wall. She knew no rest, no amusement. Her whole being was a concentrated purpose to bring up her children so that their life should be happier than hers had been. For that, the sun shone—for that, summer and winter came—for that, the Sabbath inserted a seventh golden link in the iron chain of toil—for that, the whole world existed to her, and time itself drew on its train of days and nights! On her feet, in work, wrestling against poverty;—on her knees, in prayer, wrestling against temptations and despair, she reared her children, hoping in them at last to find an end of sorrow and a beginning of joy.

When Agate was just born, she looked upon the babe with anguish. She seemed to see all her own miseries stored up for this child. She almost felt a pang of guilt for bringing another woman into life to take a place in that long procession of sufferers, of which women have constituted the largest proportion. She hardly wished to look in her face. Long before the minister sprinkled this little new-comer, her mother had baptized her with tears.

As soon as she could sit up, (and the poor recover from the birth of children sooner than the prosperous. A rigorous nurse art thou, oh Poverty!—a stern physician, and, though skilful, bitter cruel!) weak, sad, alone, except her little children, her days were darker than anything but the nights. There was lit

tle difference in the twenty-four hours, except that the night was darkness plagued with dreams, and the day was darkness plagued with gloomy thoughts. The first day that she could read, her eldest boy brought her well-worn Bible to her. It opened of itself to her favorite chapter. The leaves there were like a travelled road. Let the book fall open a hundred times, and every time it would open at the same place. Then she read: "I will make thy windows agates." A window is that by which light comes through upon our inward darkness, or by which we look out of darkness into light. If a window of God is made of agate, then, she thought, an agate must be something more clear and beautiful than glass. What agate was she knew not, but it must needs be something glorious and hopeful. "And all thy children shall be taught of the Lord." That was the very anguish-longing of her heart! She seemed to have it borne in upon her that her children are the Lord's windows, through which mothers look forth, out of pain and darkness into hope and happiness! She seized the happy thought: "I will call her Agate. Perhaps the Lord will make her like a window to my darkness." Thus was the child named. . . .

Growing up in such circumstances, it may well be supposed that Agate's life was one which would bring her to more acquaintance with work and vigor of duty, than with those lighter graces which commonly belong to prosperous childhood.

With as much natural conscience as her mother, she had a less intense pride. She could not sympathize with that shuddering horror at her father's presence, which her mother, with all her struggles, could never subdue. Agate stood between them, loving both, and was indeed a medium—a window—through which each looked upon the other, colored with the hues of the medium.

When at thirteen years of age, her father died—unreformed, stupefied—Agate really mourned. Her mother saw the turf placed upon his grave without a tear. Her soul said, God hath avenged me! For years the mother and children struggled on. Agate, besides daily work, had, as it were, carried away captive a certain amount of education. No one but he who has tried it knows what power of learning there is in a mind every faculty of which is tensely strained with desire and necessity. She read with eyes that pierced. What she read was as if it had been burned in. At seventeen she taught the summer-school in her neighborhood. Her brothers were her care at home as well. At twenty-two the mother went to her rest. On the last day of her life her mind wandered back to her brief hours of early joy. She half-spoke and half-whispered some fondling words, as if she were a girl in the days of courtship and love. Then, after a little, the life-long grief seemed again to overshadow her. "Agate—Agate—He's come. Put him to bed. Oh God!" She dozed for an hour. When, after a time, Agate looked upon her mother, her eyes were opened wide, as if she beheld new and strange things. In a low and sweet voice she said: "Yes—I am coming." Before the sun went down, she had departed, and her troubled day was over.

The Gospel of Self-Help.

A. Z. Mahorney in "Freedmen," San Diego, Fla.

It does no one good to carry his burdens for him, and more than that, it weakens both parties. It keeps one from developing self-reliance and it exhausts the vitality and nerve-force of the other.

Almost every one can recall instances of a mother sacrificing herself for a son, or of a sister for a brother, or simply of one friend foregoing his own best development for the supposed happiness of another. It does not pay. Happiness is not in it for either party.

Each person's first duty is to himself. After he is strong, he can help others to gain his position by the positiveness of his wishes for their growth. But to allow one's self to become devitalized and mentally impoverished through sympathy with others' weakness, is to put one's self beyond the possibility of helping even himself for a time.

You will say perhaps, "How can I help worrying, when all my thought is centered in the person that needs my help?"

In the first place it is in a way that will invite a demand of one's very life-blood from the object of that interest.

I knew a woman so "wrapped up" in her grown son that he treated her as a slave. Her own attitude invited the condition. He was a worthless, drunken loafer, and his mother worked day and night to furnish him with money. He accepted her devotion as his right, and the more she did for him the more he wanted done.

It is hard to say that she deserved such treatment, but she did in the sense that she brought it on herself by first usurping his authority over himself. He could know nothing of the pleasure of a self-dependent manhood when he had been "babied" all his life.

Another instance of mistaken effort that came under my observation was this: A mother on her death-bed exacted a promise from the eldest daughter to always take care of "the baby." When "the baby" was a man his sister still put his wishes and interests before her own. He used whisky and tobacco, but his sister made excuses that he had been influenced by bad associates. She would pay his bills "because he was of such a gentle, refined disposition and tried so hard to reform."

Now is it not patent to every one that she was binding him in her thought and stultifying his self-respect?

A man who had grown out of such conditions said, "What fools mothers are to thus prevent their children from becoming individualized from the basis of self-hood! How can they expect a child to develop judgment if it is given no freedom?"

The trouble is that reason has not yet dominated the emotional nature. The affections get the best of one, in spite of the judgment.

This is a great source of mistakes in our growth; i. e., allowing ourselves to be blinded to the best interests of ourselves or others by the affections. Our love for a person will prompt us to do things that will be a hindrance to growth. But intelligence to understand the situation will be born of the experiences of these mistakes, and then the love nature will express itself from a basis of pure justice to every individual. The time we formerly spent binding ourselves and our associates to limitations will be used to build ideals of perfection into outward expression.

Notes and Queries.

BY EDGAR D. BRINKERHOFF.

The sentiment is often expressed and seldom or never denounced that no love is worthy the name unless it be mutual. And yet who can say that it is possible for love to be mutual? Love is first choice, is it not? Would second preference be love? Does fashion permit the affianced maiden to avow that she is engaged to her third or fourth choice? Does the state of public opinion allow the betrothed youth to admit that he is about to be betrothed to the object of his fifth preference? Matches made in heaven are always examples of mutual love the parties to which hold each the other in first love regard. But the mystery deepens in the case of the millions who do not consult heaven. After a woman has selected her highest preference among men, will the preferred one find that she is also his first choice? Can this often happen? Can it happen once in a thousand instances? Then how is it possible for love to be mutual? Would it be a case of mutual love when the man loves in the third degree and the woman in the fiftieth? Must we not consign this dogma of mutual love to the depths of lowest infamy when we know that in practice nearly every one who secures a mate of his or her first (or even third or tenth) choice is necessarily matched with one who cannot possibly return the love in more than the thousandth or ten-thousandth degree?

Education would regenerate the world, but it cannot be applied on account of sexual superstition. Good sex practices would form mankind anew, but they cannot come into play

because of government. Freedom from government would regenerate the world, but freedom cannot be obtained by reason of the opposition of religion. The destruction of religious superstition would clear the way for improvement in general, but religion cannot be destroyed so long as there remains a belief in a God. Distrust of God would give man faith in himself. By the loss of God, humanity would be in a fair way to gain science in the place of religion, freedom in place of government, love in place of bondage, and education in place of stupidity. While reformers do well to keep up a bombardment all along the line, they should not forget to undermine and explode the God idea, which supplies ammunition to all the reactionary forces.

England does well to follow up the Boer with the injunction: "Thou shalt not own slaves." And better still is her requirement, "Thou shalt not own even one slave." Let the American government be as consistent toward the disciples of Joseph Smith. Following the Mormon from pillar to post, the United States has steadily and wisely insisted, "Thou shalt not own wives." But when shall we be prudent enough to say, "Thou shalt not own even one wife"? With the Kafir who voluntarily assumes the duties of a slave or with the woman who elects to perform the services of a wife we have no quarrel, but when either changes his or her mind and desires the annulment of the contract, shall we stand idly by and allow Boer or Mormon to enforce the sorry bargain?

The Story of the Oneida Community.

"The Oneida Community: a Record of an Attempt to Carry Out the Principles of Christian Unselfishness and Scientific Race Improvement," by Allen Estlake, member of Oneida Community. London: George Redway. Bound in red cloth, 158 pages. This book is written from a religious viewpoint, contending that the Oneida Community, as its founder contended, was but carrying out the principles of primitive Christianity. Of course the most violent opponents of the community were the orthodox Christians and their antagonism is not surprising, in the light of the following extract from Mr. Estlake's book:

"Many men were ready to give up everything but the petty authority they had been accustomed to exercise in their family circles; one may have been ready to have an enlargement of affectional happiness himself, but could not concede the same freedom to other members of the family. Another could not cease to be the little autocrat and listen to his wife while with others she joined in criticising him. . . . The founder, John H. Noyes knew wherein the curse of selfishness asserted itself most generally in the civilization of the nineteenth century, and he applied the test: 'That they who have wives should be as though they had none.' Men must leave women to be as free as they desire to be themselves. This was the crucial test of man's love to his fellowmen; without that love he was unfit for community life. No matter what his other qualifications may be, if a man can not love a woman and be happy in seeing her loved by others, he is a selfish man, and his place is with the potsherd of the earth."

Those who knew John H. Noyes could not doubt his sincerity, his resoluteness of purpose and his utter disregard of public opinion when he believed he was in the right. He seemed inflexible and his subsequent renunciation of complex marriage seems almost inexplicable. But Mr. Estlake says:

"John H. Noyes, who was the first to lead his followers out of loyalty to the marriage institution, was the first to call a halt and to propose a return, not to the principle, but to the practice of monogamic marriage." His proposition was "That we give up the practice of complex marriage, not as renouncing belief in the principles and prospective finality of that institution, but in deference to the public sentiment which is evidently rising against it." Think of a man who started a community to educate public sentiment deliberately renouncing the very feature of that community to which public sentiment gave the strongest condemnation, and still maintaining that public sentiment was wrong in that regard!

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The Old and the New—The Outlook.

When a lad in my teens I sometimes expressed the wish to live to see the close of the nineteenth century. I wanted to see what changes would be made, what discoveries and inventions—in science, in the arts, in methods of living. Especially I wanted to see what improvements would be made in methods of treating our fellow human beings, in the latter half of the century in which it was my lot to be born.

By inheritance a friend and earnest advocate of peace and amity with and for all nations and peoples, I hoped to live to see the day when wars should be no more, and when standing armies, iron-clad ships and forts and arsenals would be things of the past, and remembered only as nightmare dreams of the brutal stages of human evolution.

An abstainer from alcoholic liquors, I hoped to live to see the day when the manufacture, the sale and the use of alcoholic beverages would be reduced to a small minimum, if not entirely abandoned.

By inheritance an "abolitionist," I hoped to live to see the day when men, women and children would no longer be bought and sold like cattle, and beaten, half-starved and kept in enforced ignorance simply because of a difference in color of skin and texture of hair.

By inheritance a great lover of books and of learning, I hoped to live to see the day when all people, of whatever race or color, should have the advantages of scholastic training and of broadly liberal culture in art and science.

These and other like hopes and aspirations were particularly dominant in my young mind about the years 1848-49. About that time the very air seemed impregnated, redolent, as it were, with the spirit of unrest, of change, of progress, of revolution. The wonders of steam and of electricity as motor powers and as distributors of intelligence, had then just fairly begun to be brought into general notice.

The discovery of gold in California was just then giving an impetus to the spirit of adventure and of desire for wealth, such as had not been known since the time of the early discoveries of gold in Mexico and South America by the Spaniards in the sixteenth century.

In medicine, Hahnemann, Preissnitz, Thompson and other innovators were seemingly stabbing medical orthodoxy to the heart, by showing to the world that the sick could get well without the aid of the lancet, and without the administration of poisonous drugs.

In religion, the doctrine of "Universal Salvation," as taught by the Ballous, the Chapins and many others; also the "Transcendentalism" of Channing and Parker; the Deistical Unitarians, of whom Thomas Paine, George Washington, Benjamin Franklin and Thomas Jefferson had been the advance guard, or prototypes in this country; not to mention "Modern Spiritualism," as taught by Andrew Jackson Davis, the Fox Sisters, S. B. Brittan, Hudson Tuttle, Prof. J. S. Loveland, and thousands more—Spiritualism, the doctrine of spirit return, which doctrine Wendell Holmes in 1858 declared would prove the Nemesis of Orthodox Christianity as Hahnemannism had already proved itself the Nemesis of orthodox medication—all these and more were,

just at the time of which I speak, shaking the very foundations of our religious creeds, as they never had been shaken before.

In Europe the Revolutionary spirit was rife everywhere. Thrones were tottering; dynasties seemed crumbling; the democratic and socialistic spirit seemed more nearly universal among the masses of people than at the time of the French Revolution, fifty years before.

In America the chattel slave system, the "peculiar institution" of the southern half of the United States, was "in the saddle;" was in the prime of its strength; was the dominant power in American politics, and also to a very large extent a dominant factor in the financial and commercial world. The civilization of the time, such as it was, seemed to have adjusted itself to the back of the negro slave, as the "mudball," the basic foundation of the entire structure. So firmly fixed was this peculiar institution, in the estimation of the great majority of people, friends and foes as well, that he who would have dared to predict its early downfall would have been regarded as little better than a lunatic.

And yet, as we all know, in less than two decades from that date, 1848, the chattel slave owner had ceased to be the autocrat of American politics; the negro slave had ceased to be "legal tender" in business transactions, and the product of his toil—cotton—had ceased to be "king," or chief adjuster of balances in the markets of the world.

The fifty years to which I then looked forward with such eager anticipations have come and gone, and the evening of the last day of 1899, common calendar finds me still an interested observer of the march of events. Looking back over the experiences, the impressions, the memories, of these fifty or fifty-one years, I can, with a little effort of the imagination, cause the leading events of those years to pass before the mind's eye as a continuous panorama.

That the panoramic retrospect of these years is not an altogether pleasing and reassuring one needs not to be said. That my dearest hopes have been deferred, and my fondest anticipations disappointed, is simple truth concisely stated. Take the first of the hopes mentioned—that in regard to the elimination of wars and the inauguration of universal peace and brotherhood.

During the first decade of the second half of the current century there were at least two great European wars, that of the Crimea and that of Austria with Italy and France, not to mention the short but terrible East Indian war, called the "Sepoy Rebellion." The two first of these wars provoked the "Autocrat of the Breakfast Table" to say through the Atlantic Monthly, that our European cousins were behind us in the evolutionary scale; that while they were still playing with kindergarten toys, such as swords, bayonets, fuses and drums, we had done with all these and were devoting ourselves to such manly occupations as building railroads, laying telegraph wires under the ocean, building up gigantic industries, cultivating science and the arts of peace in general.

We all know what sort of comment the first years of the next or second decade of the half century made upon the self-complacent comparison thus drawn by one of America's brightest scholars and most honored sons. Within five years of the date of this rose-colored picture the soil of our country was trembling under the tread of armies vaster in numbers and more formidable in equipment than were those that overran Europe under the great Napoleon. One of the most interesting of the stories of this most destructive, most unexpected and most inexcusable of all civil wars of modern times, is the said "Autocrat's" account of his "Hunt for the Captain"—said captain being his own son who had been terribly wounded in the great battle of Antietam, which battle occurred almost within gunshot of the capital of the nation whose people had so lately been lauded as having outgrown the provisional or undeveloped stage in which wars were a characteristic feature incident or condition.

MOSES HARMAN.

From My Point of View.

BY LILLIAN HARMAN.

"What will become of the children?"—the children of impecunious parents who cannot pawn their marriage license for even as much as it cost them. This question was answered by Willis Spalter, aged thirteen, when he hanged himself in a barn near Willimantic, Conn., one evening last week. His father died when the boy was six years old, leaving the mother helpless and penniless. He was "bound out" to a farmer. "What it is to be 'bound' in this state," the newspaper correspondent comments, "those who know Connecticut thrift will be able to judge. Willis tried it until he was getting on toward fourteen, and decided that the best thing he could do was to kill himself. . . . He had five cows to milk, besides caring for a horse, a number of hogs, and a large stock of poultry, all through the bitter depths of New England winters. The laws compel the sending of children to school, so Willis went to school during a few months of the year. But the chores had to be done just the same."

A few years ago another "bound" boy hanged himself in a barn near the same place. Until the State provides better for homeless children than it does at present, its representatives need not fear that we, who do not believe in the power of a simple ceremony to furnish sustenance for our little ones, will bring them into life to throw them on the tender mercies of the State. We prefer to take care of our children ourselves.

Mr. Brinkerhoff seemingly thinks the alleged fact that two lovers rarely love with equal intensity should receive serious consideration. In my opinion the persons immediately concerned ought to be able to settle that matter to their own satisfaction. It is probably true that two people rarely feel equal intensity in any emotion. Two friends may not feel exactly equal pleasure in each other's companionship. Their enjoyment of a play, of a sunset, of a view of Niagara Falls, may, and probably would, differ in degree. But should the one whose enjoyment is mild in comparison with his friend's receive material compensation for his lack of appreciation? I should say, Yes, if that is their mutual desire and agreement. But my private opinion—expressed if requested—would be that such arrangement would be absurd. Imagine a state of society in which every emotion had to be placed on the spiritual scales, and made to balance by the placing of gold and silver on the "light-weight" side. Why, the old Puritanic regime in which our ancestors watched their consciences as the mariner watches the compass, would be mild in comparison with the vigilance with which we would have to scrutinize the fluctuations of our emotions. But in this, as in all other matters, the great solvent is Liberty. Under freedom, those who desire to invent and experiment with emotion scales will be free to do so, and those of us who are happy in the good old way will not be obliged to submit our emotions to the test, nor be compelled to pay tribute to those of inferior sensibility to happiness.

The insolence of our self-vaunted "superior race" in arrogating to itself the ability and the right to regulate the lives of the "inferior races" is illustrated in the press dispatches every day. The governors of our new "dependencies" are constantly requiring changes in the customs of their subjects quite as absurd as the clothing of the Fijian babies in woolen garments, by the missionaries in the interest of their morals. This sentence may seem obscure, but it is not really so. The morals of a missionary who sees immodesty in the natural form of a child must be in a state requiring heroic treatment. It is assumed that the soldiers and politicians who are sent to regulate the lives of these heathen peoples are competent to teach the morals and refinements of civilization at the bayonet's point. Only a short time ago the governor of the island of Guam, shocked beyond expression by the mode of life of the natives, ordered them brought up and married off by wholesale—in the interest of morality of course. An illustration of the ignorance of the soldiers

in regard to the customs of the country is given in a letter from a South Carolina soldier in Cavite to his father, M. P. Bassett, of Fairfax.

"There was one girl," he said, "who appeared to reciprocate the kind attentions I showed her, and without meaning to throw bouquets at myself, she fell in love with me. It was a mad infatuation and seriously I did not particularly fancy the idea. When I told the fair damsel that I could not marry her as I was going to return to my old country, she offered, and in the presence of her family agreed, to make the obligation binding, to marry me for life, a year, six months, or three months, just as I would prefer. There was no great objection from the family on this, but I said I did not desire to enter such contract, and I was indeed fortunate when my command was moved from her neighborhood shortly afterwards."

This young soldier thought it interesting to amuse himself by paying "kind attentions" to the girl, but was surprised and dismayed when she took him seriously and desired what was to her a respectable marriage. Probably when the "rebels" have been conquered they will be required to change their customs to suit the convenience of their governors, and will be expected to enjoy the system of theoretically permanent monogamy with its attendant blessings of prostitution, seductions, etc., which is characteristic of this country.

A copy of "The Godly Women of the Bible" is wanted. Who has one for sale? Please address this office, stating condition and price.

The editor promised a continuation of his article on "The Old and the New" which appears in this issue, but it has not appeared, owing doubtless to a slight illness caused by taking cold during the first week in January. He now reports that he has almost recovered his usual health.

The Future of the Family.

From "Evolution of Marriage," by Letourneau.

What will marriage and the family become in the future? For one who is not a prophet by supernatural inspiration, it is hazardous to make predictions. The future, nevertheless, is born from the womb of the past, and, after having patiently scrutinized the evolution of bygone ages, we may legitimately risk a few inductions with regard to the ages to come. Doubtless the primitive forms of marriage and the family will persist, if not for ever, as Herbert Spencer believes, at least for a very long time among certain inferior races, protected and at the same time oppressed by climates which the civilized man cannot brave with impunity. These backward prehistoric races will continue to subsist in unwholesome regions, as witnesses of a distant past, recalling to more developed races their humble origin. But with these last the form of marriage and of the family, which has incessantly been evolving, cannot evidently remain immutable in the future. The little human world knows no more repose than the cosmic environment from whence it has sprung, and which encloses it. Among peoples, as among individuals, vital concurrence and selection do their work. Now, when it is a matter of institutions so essentially vital as marriage and the family, the least amelioration is of the highest importance; it has an influence on the number and quality of fresh generations, and on the flesh and spirit of peoples. All things being equal, the preponderance, whether pacific or not, will always fall to the nations which produce the greatest number of the most robust, most intelligent, and best citizens. These better endowed nations will often absorb or replace the others, and always in the long run will be docily imitated by them. Ethnography and history show us the true sense of evolution in the past. Societies have constantly advanced from confusion to distinction. Monogamic marriage has succeeded to various more confused modes of sexual association. So also the family is the ultimate residuum of vast communities of ill-defined relationships. In its turn, the family itself has become restricted. At first it was still

a sort of little clan; and then it was to be essentially no more than the very modest group formed by the father, the mother, and the children. At the same time the familial patrimony crumbled, just as that of the clan had been previously parcelled out; it became individual. What is reserved for us in the future? Will the family be reconstituted by a slow movement of retrogression, as Herbert Spencer believes? Nothing is less probable.

Institutions have this in common with rivers, that they do not easily flow back towards their source. If they sometimes seem to retrograde, it is generally a mere appearance, resulting from a sort of sociologic rhythm. In truth, the end and the beginning may assume a superficial analogy, masking a profound difference. Thus the unconscious atheism of the Kaffirs has nothing in common with that of Lucretius, and nothing can be less analogous than the anarchic equality of the Fuegians and American individualism. If, as is probable, the individualist evolution, already so long begun, continues in the future, the civilized family—that is to say, the last collective unit of societies—must again be disintegrated, and finally subsist no longer except in genealogy scientifically registered with ever-increasing care; for it is, and always will be, important to be able to prejudge how “the voice of the ancestors” may speak in the individual.

New Pamphlets.

“Occult Stories,” by Charles W. Close, Ph.D., S.S.D.; bound in boards; forty-three pages. This is a handsome little book of short stories written by Prof. Close, a well known writer on mind healing and publisher of the “Free Man,” a monthly magazine, and numerous books on occult subjects and on the philosophy of health. Price fifty cents.

“Hindu Wedding Bells,” and “Taj Mahal,” by Dr. Alice B. Stockham. The first part of this pamphlet of 30 pages treats of the marriages of the Hindus. The second part gives a description of what Edwin Arnold calls “the wonder of the Agra, and the crown of the world—the Taj, the peerless tomb, built for the fair dead body of Arjamund Banoo Begum by her lord and lover, the Emperor Shah Jehan.” Price 50 cents.

“Food of the Orient,” and “Artistic Living,” by Dr. Alice B. Stockham. This handsomely bound and illustrated pamphlet of twenty-eight pages is by the well known author of “Toklogy” and “Karezza.” The first part of the pamphlet is an address delivered by Dr. Stockham at the World’s Congress in Chicago in 1893, giving an account of her observations while traveling in the Orient. The second part is an interesting essay on artistic living. Both are arguments in favor of vegetarian diet.

Word Sketches.

BY HENRY E. ALLEN.

A nervous young lady with hollow eyes and cheeks called at the office of a prominent physician in Chicago recently for consultation. The doctor being an old friend of mine I ventured to ask his opinion of the young lady. “That young lady,” said the doctor, “is a sexual starveling. Suppression of natural, sexual appetite is just as certainly taking that girl to her grave as consumption could do. Nature brooks no interference from man and visits her awful penalties upon all alike.”

The doctor then explained at some length what he meant by “a sexual starveling.” Every human being in health is possessed of sexual vigor and desire. Such desire can no more be repressed with safety to health than the desire for food. It may not appear to be as imperative as the demand of the body for food, that is we may disregard sexual appetite for a longer time perhaps without a noticeable impairment of health. But the final effects of the one will at last prove as fatal as the other. During the time that sexual appetite is being starved the victim is

constantly suffering. It is an ever-present craving that simply amounts to torture, stronger in some than in others. Magnetic currents are a part of every human organism just as certainly as muscle and bone. These magnetic currents must find their polarity, their complement. Failure to do this often results in derangement of the system in various ways, and the cause is seldom placed where it should be. When we become wise enough to avoid disobedience to all natural law then the doctors will be obliged to seek some other avenue for a livelihood.

A lady recently related an experience in London in these words: “I was going to one of the suburbs. There is an underground tramway in London with a circle about four miles in circumference, over which the suburban trains run. I had supposed a train on this road would take me to my destination. Imagine my surprise when I found I had been traveling for some time on a train which only ran around the circle, and was no nearer my destination.” How many of us are traveling in a circle—no nearer the goal we started for than when we first set out. We constantly deal with effects instead of causes, and so reform continues to move at a sluggish pace.

In the Labor Commissioner’s report for July last is an extended write-up, by a young lady of Atlanta, Ga., of the “Black Belt of the Cotton District.” She gives some accounts of the fecundity of the colored people in this belt. There are many families with twenty children, and some with even a greater number. These large families usually leave the table stand between meals, and when all are at the table they eat with no more decorum than would so many animals. The government through the Comstock postal law favors just such an increase in population. Is it wise? Will we not reap the whirlwind sometime?

We have more power than will; and it is often by way of excuse to ourselves that we fancy things are impossible—*Roche-foucauld*.

I used to think there were a great many dishonest people in the world, but I was mistaken. It’s only the difference in people’s code of morals.—*Labor Voice*.

VARIOUS VOICES.

Arbeiter Leschalle, 129 E. 83 St., N. Y.:—Enclosed \$1 as a contribution for Lucifer. Kindly send us a receipt and for our file the the missing numbers 780, 784, and 787. We hope to be able to have Lucifer bound and therefore wish to have a complete file.

R. Anderson, Cooperstown, N. D.:—I herewith enclose \$2 towards the life of Moses Harman of which, if published, I should be glad to take six copies, as I think that a record of his life and work should be preserved. If however the funds do not come in, kindly keep the two dollars for Moses Harman’s benefit.

F. T. L., Cal.:—Enclosed find \$2 for the renewal of my subscription to Lucifer and for Moses Harman’s new book. I think there are more hen-pecked husbands than there are wives who are so tyrannically ruled; i. e., there are more men trying to please and advance women than there are women trying to advance themselves.

Lucy N. Colman, Syracuse, N. Y.:—I inclose the dollar for your father’s book. Am glad that he is able to live in the south through the winter. How uncomfortable it makes our rulers at Washington feel to have a man come there who is so chaste that he satisfies himself with three lawful wives. They were not shocked to be fellow-rulers with Breckenridge, but then Roberts is a Mormon.

J. W. A., Minneapolis, Minn.:—Can you send me Nos. 4,

8 and 9 of the present volume? If so the favor will be greatly appreciated as I have Vol. II. nicely bound in green cloth and Russia leather and desire to bind Vol. III. also. I missed so many numbers of Vol. I. that I could not bind that but would gladly pay a reasonable price for the missing numbers if they are to be had. Wishing you a happy and prosperous New Year and trusting your good father is resting under the influence of a warmer climate than this and that we shall speedily see his new book.

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J. W. A., Lake Bay, Wash.:—I sincerely hope and believe that while I remain in this, the primary school of life that my mentality will not be so sluggish as to fail to realize the need of education upon the vital subject of sex, for upon the knowledge or ignorance of its use, as well as its abuse, hangs the weal or woe of every child of earth. In recognition of the work so faithfully performed, and as an incentive to continued usefulness, it is a pleasure to look back to the day that a copy of *Lucifer* came to me—and to it I owe much of the sunshine that makes the closing days of a prior turbulent life the brightest and best. True, I did not read it until after several ineffectual attempts to do so. For three days a battle raged, and becoming passive I read every line in the paper—read and re-read numbers of paragraphs, and to my astonishment could not offer the semblance of dissent. Here was a new field of thought and I entered it with alacrity. If asked for a single reason why I would reply: because I had been constrained to take both a retrospective and introspective inventory and the results were far from satisfactory. In this connection it is well to say: prior to that time my mind was not receptive to the sentiments couched in *Lucifer* language—and had the same words been presented a month sooner or at any previous time they would have failed to appeal to my reason. In the words of a *Luciferite*:

"Before the ground is ready
To receive the goodly seeds
It must be plowed and harrowed
And freed from poisonous weeds.
Then do not be discouraged
When you see the soil upturned,
And the clods look cold and barren
While your soul for beauty yearns.

"For beneath that seeming desert
A world of beauty lies,
And to him who sows aright
It will yield a glad surprise.
Then in our daily duties
Let us sow the precious seed
Tho' the field seems cold and barren
And desolate indeed.

"We may sow in deepest sorrow,
And water with our tears
The golden grain of truth and love
Through many weary years.
But they will spring up into beauty,
And gladden many hearts
In the not far distant future
If we only do our parts."

This little poem was written one day while I was at the home of the author, Mrs. Andrews, and expressed my regret at being of so little help in spreading the light. I was farming then, hence the appropriateness. Anent your biography and a monthly or quarterly, a consensus of *Lucifer* articles will say I consider the latter indispensable—as in it could be preserved, in book form, many invaluable articles that could not be clipped out of *Lucifer* and transferred to a scrap book. Keeping a file is not only bunglesome but preserves much that is of little value to any one. The former should become a part of *Lucifer's* paraphernalia and will be of more than passing interest to its friends.

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CHICAGO, ILLINOIS, JAN. 20, E. M. 300. [C. E. 1900.]

WHOLE No. 797.

The Law of Love.

Make channels for the stream of love,
Where they may broadly run;
And love has overflowing streams,
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have—
Such is the law of love.

—Richard Chenevix Trench.

Orders For Babies.

BY ALBINA WASHBURN.

One of my experiences while a member of the W. C. T. U., in Loveland, Colo., a few years since, was an official visit as local superintendent of "Cottage Home" work to the "Cottage Home" in Denver.

I called on Mrs. Lykens, the matron at the City Hall, who was also the official head of the "Cottage Home." Mrs. Lykens accompanied me to the "Home" and gave me general information which I afterwards embodied in my report to the state superintendent. I saw the neat little bedroom which the Loveland and Berthoud Unions had jointly furnished.

It was evening and in the sitting room were eleven girls, most of them seemingly from sixteen to twenty years of age; all evidently near confinement. Some were busy with needle-work, a few were reading, more were idle. A few were foreign born—all were of course ignorant of the true uses of life.

While Mrs. Lykens was talking with the matron in the hall in whispers (and I saw that there was something exciting—something unusual had occurred), I stood in the open door of a room up-stairs where a young girl sat quietly by her window in the fading twilight. She was but a few feet from me. A great pity for these poor wronged ones was in my heart. To my "good evening" she responded pleasantly and invited me to a seat near her. I accepted and we entered into conversation. She seemed an intelligent, modest, educated girl. I could not see her features very clearly and of course did not ask her name or home. Evidently she, too, was near her time of trial and would soon become a mother.

"I shall not give away my baby" she said simply. "I don't think it is right—my mother is going to take care of it for me."

I made some kind answer and, finding my guide was ready, said "good-bye" and joined her again.

We crossed the hall and entered a good sized room where on a large bed lay a young woman in an uneasy sleep. Her long abundant black hair was brushed by another girl (also enciente) and laid across the other white pillow. Another young prospective mother was seated by her, tenderly fanning the sleeping girl, and I have a dim sense that one or two more were sympa-

thetically hovering near. This girl, I found, was the center of the excitement now quieting down. Awakening from her sleep she had missed her week-old baby—found it had been given away, she knew not to whom, and of course could not know—took a dose of poison, which it was supposed she had concealed in her trunk, had been "pumped out" by the hastily summoned physician, given an opiate—and there she was!

On our way home I was told that all the babies—with rare exceptions—were given away, as the trouble and disgrace must be avoided. I mentioned the one who had told me her mother would care for her child.

"Yes, she *thinks* so," was the reply, "but her mother just walks the floor and wrings her hands when she comes here; she tells her that to pacify her, but she would no more take that child and acknowledge it before the world than she would fly.

"We give them away because that is best, for what could these girls do with them? In fact," she added, "we have orders ahead for more than we have—from those who have lost a dear child or never had any.

"I know a case where a rich young couple who had been married a few years and to whom no babies came, spoke for a blue-eyed boy—and they got a fine one by the way. The husband's mother in the east was very wealthy and anxious they should have an heir. After the order was placed, they hinted to the mother in letters that the young wife would bear an heir. Great rejoicings came from the wealthy mother who sent an elegant layette. The child came duly and now the mother-in-law is out here on a visit and all are happy. Of course she don't know but it's their own."

I was dazed. I saw that the way was thus opened for the sale of children; temptation might come in that way as it did in other ways to the producers of these children. I have no evidence whatever that any price was set or any presents given or any official influence used as a compensation. Probably these good women actually believed they were doing good deeds; but somehow it seemed to me like the seamy side of charity.

How much kinder to inform these girls that nature had entrusted to them a high commission—to train an immortal soul—which thus would lead them along paths of peaceful duty, and much more that might be said if these W. C. T. U. women knew it themselves! Speaking of those girls in the lower parts of the city who are periodically arrested and fined (when the city is low in funds) and are in her care for a few hours or over night, the matron of the city hall said:

"They often put their heads in my lap and cry and say they do not want to live such lives—where can they go and work and be free? I cannot tell them! For all I have a large acquaintance in the city and among the W. C. T. U. women, I don't know *one* who would take in one these fallen women and give her a chance. They have some son or husband or brother they are afraid of, or that they cannot trust."

As before stated I briefly embodied in my report a few of these facts and what I deemed necessary reforms, citing Miss

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Willard's own words that "every child of love is legitimate." At a subsequent meeting of the Loveland Union reports came back from our delegates to the state convention which had been held, I think, at Pueblo. Among other things the statement was made that there had been "no report" from the "Cottage Home" superintendent of our union. I calmly rose and begged leave to state that I sent a report but evidently it had been suppressed, as it contained some criticisms.

I afterwards sent some of these statements which it seemed to me should be known to the public who believe that baby farming should be exposed, to the "Rocky Mountain News." The article never appeared. The conspiracy of silence was complete—but, if Lucifer will give this article room, the truth will "rise again."

The editors of Lucifer may remember also that this same Union,—dear good sisters of mine, who have been so miseducated that they modestly look the other way when the naked truth appears—deposed me (with many apologies) from an office in their organization because I had circulated a "free love paper" called Lucifer! When the deposing committee—the president of the union, and a dear charitable personal friend, also a member, visited me (the latter for the purpose evidently of softening the blow—) I rose to the occasion and cheerfully assured them it was all right and took the opportunity to give them light in the dark places of their imagination.

"By the way" said I to Mrs. Abernathy, the president, "have you ever seen Lucifer?"

She admitted pleasantly that she had not. "Here are some copies," I responded, picking up two or three from a stand near. "Look them over—a paper ought not to be condemned unseen." She took them with thanks, and as I was afterwards informed by another unbiased member, said that she "saw no harm in them!" After that I sometimes amused myself by going to their "mothers' meetings" when every rocking chair was simultaneously vacated for me and there was every evidence of regard shown because, as one said, I had acted in a "true Christian spirit!" And did not they, too, act up to their light?

Joseph Rodas Buchanan.

The necrology of the year just closed chronicles few names, if any, more worthy of a high and honorable niche in the temple of fame than that of the man whose name heads this paragraph. On December 11, last past, he celebrated the eighty-fifth anniversary of his advent into mortal life, as he himself stated in a letter to the writer of these lines, the greater part of which letter was printed in our issue of Dec. 30—No. 794. This letter, also the address made by him to the friends who met to help celebrate the anniversary just mentioned, showed that notwithstanding the weight of years he still retained his wonted mental vigor.

A physician by profession, Joseph Rodas Buchanan was not content to follow in the footsteps of his predecessors, but struck out new paths for himself and for those who, like himself, refused to believe that all knowledge was or is bound up in the writings of men long since numbered with the dead.

Dr. Buchanan was one of the discoverers of what is now known as the science of Psychometry. Whether his researches in that department of psychic lore antedate those of William Denton and others in the same line I am unprepared to say, but am inclined to think they did.

Having seen only the bare announcement of the demise of this truly grand and noble friend, this generous patron of every movement for the betterment of the race to which he belonged, I can give no adequate synopsis of his life and labors, and so will close this brief notice by expressing the hope that his surviving partner, Mrs. E. S. Buchanan, will soon give to the world a biographical sketch of one to whom I feel personally indebted for many substantial tokens of fraternal regard—one who, almost from its first issue, showed that he felt a very deep interest in the work of Lucifer, and who from time to time was an honored contributor to its columns.

A CONTRAST

Between Principles and Conditions of Free Love and Bond Love of the Highest Orthodox Type.

BY AN ENGLISH SOCIALIST.

FREE love is unrestrained love towards one or more persons of the opposite sex. Love up to any point of affection, without consummation, or with consummation, at the will of the lovers. If with consummation, then the purely amative act, unless reproduction is desired and desirable.

BOND love is restricted love towards one person of the opposite sex in fortunate marriage. Love up to constant consummation. Always the reproductive act, though the greatest evil may follow to the wife from excessive child-bearing and to the children from poverty.

FREE love recognizes that the sexual instinct is not an instinct for reproduction, but for sexual union, that the organs concerned in the act are not reproductive but amative. Consequently the passion of love must be (as it always is) considered apart from procreation.

BOND love confuses the amative with the reproductive. It makes offspring the accident of passion. It refuses to bring reproduction under the dominion of reason and morality. It denies the exercise of the purely amative function, and thus brings misery through sexual abstinence.

FREE love accounts love to be entirely worthy and dignified. It knows no shame or blemish in the exercise of natural functions. Modesty and purity consist in reverence for human nature in its sexual aspect. The sources of life and love are to be kept clean, sweet, and devoted to good. Man or woman unclothed is as worthy of respect as clothed. The nude human form in its best examples is an object of admiration and honor.

BOND love accounts the physical union to be unclean. It is ashamed of the exercise of natural function and persistently ignores it. Modesty and purity consist in dense ignorance of the function of sex, and in the absence of all appearance of having natural animal passion. The human body is accounted a thing of shame and not to be seen unclothed. The most beautiful man or woman publicly nude is accounted worthy of punishment.

FREE love condemns parentage during immaturity (age up to twenty-three and twenty-five) as injurious to the mother and socially inexpedient.

BOND love permits parentage during immaturity to the detriment of health and society. By condemning harmless association of the young it compels the passionate to have recourse to disastrous illicit connections and promotes the appalling evil of prostitution and degradation of women. Bond love through its utter neglect in teaching youth on sex and love, leaves boys and girls a prey to prurency and secret bad habits, leading even to clandestine unions. Thus in early years love is degraded to mere animality.

FREE love requires an absolute recognition of social equality between the sexes. No privileges to a particular sex. Actions and expressions that are proper to one sex are proper to the other. Proposals and expressions of love can come freely from either sex.

BOND love requires subjection of woman to man, because maternity makes the wife dependent on her husband. The man has privileges in courtship, marriage and adultery which the woman has not. The woman may not show her love unless invited.

FREE love implies free thought and free expression of thought. No subject is improper of discussion between the sexes. All facts and theories require the frankest consideration by men and women that the truth may be made clear.

BOND love implies thought fixed to the prejudices of the past, and expression of thought disallowed between the sexes on sexual topics. Examination of sexual phenomena and theories accounted unnecessary, as custom is assumed to be right.

FREE love sanctifies the fondest caresses of love. It may express itself in simple fondlings, kisses and loving words. It may satisfy itself in the close and prolonged magnetic embrace of "Dianism." It may seek the rapturous joys of complete union. Free lovers stop at any point in caressing and in that they find their freedom.

BOND love only permits close caresses to the married. It requires great restraint among the unmarried on the most harmless desires. It implies that kisses and loving words mean advances towards closer union. Consequently the social intercourse of the sexes is rendered cold and distant.

FREE love enjoins unselfishness and the most scrupulous care that the love be harmless. It requires that lovers of weak and diseased constitutions should not go beyond the amative act and become the parents of children whose lives must be more or less miserable. It gives health and dignity to the sexual relation.

BOND love does not require unselfishness, because the bond is secure in any case. It requires no care that the love be harmless, and the wife may be forced to have children against her will. The wife's health may be ruined, and the children may be given diseased constitutions, the parents being held blameless.

FREE love requires the suppression of jealousy and exclusiveness. Jealousy implies a feeling of property in another and is subversive of personal freedom. Subjective freedom consists in liberty to exercise one's own functions, faculties and emotions in a harmless way uncontrolled by others.

BOND love is exclusive and condones jealousy. Each partner has property in the body and mind of the other. The selfish, violent passion of jealousy opposes the social passion of love. There is liberty for jealousy but not for love. Love is repressed and limited, and made into a crime.

FREE love is constant if the conditions are favorable, but not necessarily exclusive. Love is a free gift and must be treated as such. Affection given to a new object does not imply affection withdrawn from other objects.

BOND love may happen to be constant, but if the marriage be unfortunate and the love be flown, there is no liberty to love another and the tie becomes a curse. Also variety in love is condemned and love is made monotonous in consequence.

FREE love in a socialistic state, where the sexes are socially equal, and all have equal opportunities of work and living, implies life so far made harmonious with nature in accordance with the law of evolution.

BOND love in a competitive social state where individuals have no assurance of getting livelihood or work, and the workers are crushed by low wages implies a constant disharmony of life with conditions.

FREE love broadens the bases of love. It tends to make the human being more impartial in his affections and more general and social in his personal devotion to others. He is freer of exclusive ties.

BOND love promotes partiality in love and dual selfishness. It concentrates affection on single objects who stand in the way of consideration for others who equally require consideration.

FREE love exalts love in all its manifestations, from the lowest physical to the highest spiritual. It allies love with all that is unselfish, refined, noble and pure, and becomes thereby the great educator of the social emotions.

BOND love takes the romance out of love. It drags love down to the sordidness and littleness of every day life. It gives love a common aspect of trivial familiarity. It destroys the charms of freshness, courtship and success.

FREE love necessarily allies itself with virtue; for those who desire love from others must make themselves always worthy of being loved; else the fire of love may flicker and die away, and there is no bond to hold but that of love.

BOND love relaxes the efforts of lovers to be at their best. It tempts the selfish to take advantage of the weak and yielding. It promotes inequality of attitude within the partnership. It tends to make life feel a failure.

FREE love means much love and no evil. In it love is always accounted good and precious, never wrong and unworthy.

BOND love means little love and much evil. In it love is only good within limits; beyond those limits love is a crime.

Child-Life in the Days of the Puritans.

From Review of "Child-Life in Colonial Days," by Alice Morse Earle, in Book Buyer.

One has usually thought of the Colonial children with a certain mild sadness. The life was so hard for their elders, with the rigors of the climate, the terrors of the forest, the foe, the wild beast, and the still darker terrors surrounding the Supreme Being that answered the incantation of their imaginations, that it has seemed as if the children might have fared far worse, with their repressions, and self-denials, and disciplines, and the still wilder terrors following the rampant superstitions of the day.

The children of that time were sure of playmates, for they were usually part of an immense family, Sir William Phipps, for instance, having twenty-five brothers and sisters, and Ben Franklin being one of seventeen. They had, it is true, singular names to carry. "Fathergone" one little orphan was called, and "Seaborn" was the romantic appellation of a child born on the ocean; but, apart from such collocation of harsh and hideous sounds as "Zurishaddai," such names as "Preserved," "Unite," "Truegrace" and "Hopedfor," and as those the wretched little Gridleys bore—"Return," "Believe" and "Tremble"—seem to rob the babies of their very babyhood. . . .

All along the way the study of the catechism, the Westminster, and others, was ordained as the chief end of children. The value of some of these catechisms as vehicles of learning may be measured by that of one which explained the use of comets by saying that "some judge them the seats of punishment where sinners suffer the extremes of heat and cold. Mr. Whiston says a comet approaching the sun brushed the earth with its tail and caused the deluge, and that another will cause the conflagration."

There seems to have been a phenomenal precocity in these early days. We read here of a little boy entering the Latin school at the age of six and a half, and of another fitted for college at eleven. The terrors of their fathers' faith hung over these children, nevertheless, even in their sleep, the religious atmosphere reacting upon their precocity. The little girls seem to have been peculiarly susceptible, as we learn by many instances, especially that of the terrible little Elizabeth Butcher, who, "when two and a half years old, as she lay in the cradle, would ask herself the question, 'What is my corrupt nature?'" What else could be expected when Michael Wigglesworth's "Day of Doom" was printed broadside, wherein for a slight sin it was said

"Therefore in bliss
You may not hope to dwell,
But unto you I shall allow
The easiest room in hell."

Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Persons Rights Association of England. Also, four fine full page portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Lois Walbrook, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound boards. Price, 20 cents. Address: Moses Harman, 107 Carroll Ave., Chicago.

THE SOCIAL QUESTION.

A discussion between Julius H. Rev and David Jones. The opposing principles are herein stated clearly and briefly. Valuable to those who want to possess the arguments of both sides of the question. Price 10 cents. "Life and Health, or How to Live a Century," by the same author. Price, 10 cents. "A Lecture on Religious, Political and Social Freedom." Price, 5 cents. A set, one of each, for 25 cents.

LUCIFER, THE LIGHT-BEARER

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The Light Bearer Library.

The first number of the Light Bearer Library (new series) will be issued next week. It will contain "The Evolution of the Family," an address delivered before the Chicago Society of Anthropology Dec. 24, 1899 by Jonathan Mayo Crane. This address was said by many members of the society to be the most interesting ever delivered at any of its meetings. It is a comprehensive condensation of the history of the social instinct in living organisms. Compiled from the writings of the most famous biologists, ethnographers and sociologists, it shows that marriage is a phase of evolution which exists in the lower animals as well as in man, although man alone seeks to regulate it by state and ecclesiastical authority. The causes of promiscuity, polygamy, polyandry, monogamy and prostitution are discussed and the absurdity of attempting to fix an unchanging standard of morality is clearly demonstrated.

Following are some of the subjects discussed in the address: "Morality among the Savages," "Variability of the Ethical Standard," "Opposition to Investigation," "Erroneous Ideas of Society," "The Curse of Maternity," "Necessity for Sexual Attraction," "Courtship of Birds and Animals," "Persistence of the Maternal Instinct," "Varieties of Sexual Association," "Endogamy and Exogamy," "Wives Secured by Capture," "Causes of Infanticide," "Polygamy and Polyandry," "Monogamy Among the Savages," "Monogamy of Birds and Beasts," "The Matriarchate or Mother-Rule," "Incestuous Marriages," "Cause of Woman's Subordination to Man," "Economic Slavery of Women," "Motherhood in Freedom."

This little pamphlet contains information of great value to all who are interested in the study of economics in its relations to the home and the family. Fair consideration is given to the question, What would become of the home, the family and the children if legal marriage were superseded by free sexual unions? The pamphlet is excellent for propaganda. It answers many of the questions so frequently asked by those who see the evils of indissoluble marriage but regard it as necessary for the protection of women and children.

The first number of the Library will contain about forty-eight pages, each page three and one half inches wide and five and one half inches long. This makes a pamphlet which can be easily carried in the pocket and can be sent by mail in an ordinary envelope.

The article entitled "A Contrast Between Principles and Conditions of Free Love and Bond Love of the Highest Orthodox Type," which is published in this issue of Lucifer is particularly valuable as a clear and condensed statement of the advantages of freedom over compulsory restriction of the sex relations. It is just what you need to aid you in giving a prompt and effective answer to the objections

those who oppose the sexual enfranchisement of women. This article will also be printed in Light Bearer Library No. 1, in addition to the address on "The Evolution of the Family."

The second number of The Light Bearer Library, which will be issued in February, will contain the address on "Marriage and Morality" delivered by Lillian Harman Nov. 19, 1899, in Cincinnati before the Ohio Liberal Society. The third number will contain "Judgment," a drama by William Platt, author of "Do We Love? Do We Love?" "Love Triumphant" and other books which protest against the prurient Grundyism which seeks to degrade affectionate demonstrations into villainy. This drama has never been published.

It is our intention to make each number of "The Light Bearer Library" a missionary pamphlet which should be widely circulated among those persons who have given little attention to the necessity for reform in prevalent notions of sex relations. Each issue will be a strong champion of the rights of woman to ownership of her person. The Library will be issued monthly. Our aim is to distribute it at the bare cost of publication. The subscription price for a single number each month is fifty cents a year; three copies of each issue for \$1 a year; twelve for \$3 a year; twenty copies \$5 a year.

The very low rate for extra numbers is made for the purpose of inducing friends of the propaganda to aid us in distributing this literature as widely as possible. Those persons who take a dozen issues a month can easily distribute them where they will certainly do a vast amount of good for the cause of the sexual enfranchisement of women. Hence we urge those who can afford it to send at least \$3 for a dozen copies of each issue for one year; or to send \$5 for twenty copies of each issue if the money cannot be more usefully spent in some other way.

We renew the offer to send one copy of each issue for one year to each person who sends us twenty-five cents before Feb. 1. After that date the price for a single issue will be fifty cents a year.

Then and Now--The Outlook.

Continuing my review of the events of the last half of the century, the closing year of which has just begun, let me repeat that I was by no means singular or alone when, fifty years ago or less, I expressed the belief and the hope that, so far as the United States of America is or was concerned, the era of wars and of bloodshed was nearing its close.

With Dr. Oliver Wendell Holmes, whose very optimistic and self-gratulatory utterance has already been substantially quoted, and also with Horace Mann, the great American apostle of the free public school system, and with many others whose well known names might be cited—with some of whom I had the pleasure and the honor of personally meeting and hearing—I then believed that the general diffusion of knowledge among the masses of people—through the agency of the free school system, then for the first time coming into popular favor; through the agency of the cheap newspaper; through the agency of cheap and rapid mail facilities; through the agency of free libraries, free lectures, etc. etc.,—acting through all of these agencies I believed that the diffusion of knowledge, of general intelligence, would abolish wars and would also reduce vice, crime and poverty to a very small minimum as compared to the state of things then everywhere prevailing.

Another potent factor promotive of the same general result was believed to be the newly introduced steam railway system, penetrating, as it promised to do, every part of the vast territory of the United States, and bringing its most distant commu-

nities into comparatively near association with, and knowledge of, each other, thereby breaking down sectional prejudices, sectional hatreds, by means of better mutual acquaintance.

Besides the general diffusion of knowledge and more rapid and cheap inter-communication by rail and otherwise, there were reasons of a political and geographical nature that seemed to point to a long reign of uninterrupted peace and amity for the people of the United States of America. Our method of settling political differences,—and almost everything else in fact, by means of the ballot-box,—by majorityism,—seemed to preclude all need of resort to the cartridge-box, so far as domestic or interstate disputes and differences were concerned.

Then, as to any possible disputes with other nations: If the general diffusion of intelligence, the cultivation of the arts of peace, the interests of commerce etc., should not prove sufficient to protect us from danger of foreign invasion, it was believed that the brief but very decisive war with Mexico had sufficiently demonstrated the hopelessness of hostile invasion from our Spanish American neighbors, and also that the two signal failures by England—misstress of the seas—to subjugate us, had averted for all time any possible danger from Transatlantic or Transpacific powers; unless, indeed, we should take it into our heads to meddle with the affairs of Europe or Asia, and this possibility was thought to be precluded by the reciprocal action of and the general acceptance of, the "Monroe doctrine."

Our Canadian neighbors were then believed to be in such close sympathy with us and our governmental institutions that they would soon apply for "annexation"—a movement which it was not thought probable the mother country would seriously oppose.

And these were not the only reasons that conspired to promote a general belief in the permanence of peace for the United States. "Peace" societies, benevolent societies, co-operative aid associations, etc., were everywhere popular and influential. The code duello had ceased to be a reputable method of settling personal quarrels, except among the southern "chivalry," who were elsewhere looked upon with disfavor if not abhorrence. America was then, as now, sending missionaries to the ends of the earth to teach the doctrines of peace and good will to the heathen, who were supposed to know no better than to fight and kill each other because of differences of religious opinions, or because they had never heard of the "Golden Rule."

The question then occurs, or rather recurs, and continues to recur. How was it possible that we, the professed champions of the Golden Rule; we, the exemplars and exponents of civil and religious liberty as taught by the Declaration of Independence; we, the self-styled representatives of the most advanced civilization the world had ever seen—how was it possible that within the first century of our national life we could so far relapse into barbarism as to wage a four years' civil war, at the expense of the direct loss of a million lives and of several thousand millions of money?

To say nothing of the loss of property destroyed, of which no account was taken or could be taken.

To say nothing of the murders and suicides that came in as incidentals.

To say nothing of broken health, blasted hopes and ruined lives that no statistics attempt to chronicle.

To say nothing of the effect, by prenatal impression, upon the lives of the then unborn, or upon those born while the conflict was raging.

To say nothing of the effect upon the world at large, of our failure to practicalize our principles of brotherhood, and our assertion of the right of all to choose their form of government, or to change it when they find it does not promote their welfare or happiness.

The answer to these questions, and to many more like unto them, seems to be this

In all our calculations for the future; in all our optimistic planning for peace and fraternity between the nations and races of men; in all our golden-hued dreams of the millennium soon to dawn, we forgot the most important of all the factors that enter into the solution of the problem. The paramount element was left out. In plain language we failed, and, as the event proved, most disastrously failed, to take into our counsels the *interest taker*, the money-loaner, the usurer, the coupon-clipper, the bond-holder,

THE MONEY-LORD!

We forgot to reckon with the king of the world—Gold!

We did not know then, as we know now, that the bond-holder, the coupon-clipper, the money-lord, is the *cannibal* of our modern civilization, but a cannibal that has improved vastly upon the methods of his ignorant and clumsy prototype. The cannibal of the good old times, a few thousand years ago, fatted his victim with good nourishing food, then killed him; caught his blood in a calabash and drank it steaming hot; devoured his quivering flesh; cracked his bones with a stone and sucked the marrow, and then—could do no more! What was left of the carcass the dogs and jackals could have.

The victim had at length escaped. Not so with the victim of the modern cannibal. He does not so easily escape the clutches of his tormentor. The modern cannibal does not kill his victim. His methods have evolved. He has learned better. He now knows how to eat his man and still have him.

In a clearly written book called "The Kewhonkus People," a story of the North Pole, a very ingeniously written tale, we are told of a monstrous manlike vampire who keeps his human victims in confinement and periodically sucks their blood, then leaves them alone for a season till their veins are replenished with fresh blood.

This monstrous bloodsucker is none other than the modern bond-holder, the modern banker, the modern money-lord. His interest in the rest of mankind is measured by the amount of blood he can draw from their veins without wholly destroying the source of supply.

The social condition most favorable to the money lord is that which puts his victims most completely in his power. That condition is supplied by war, war among the victims themselves. War lessens the value of all kinds of property except money—gold and silver, and especially gold, as being more easily concealed and transported, in time of danger.

When nations make war with each other or with their own subjects, they must have money. To get money they must go in debt, must issue notes or bonds. The money-lord's interest is to make money as scarce as possible so that the bonds will sell at a low figure. Then when he has bought up the bonds at a low price he knows from experience that he can easily buy up the men who make the laws, and thus induce them to make his bonds payable in gold, and as there is not gold enough in the world to pay its war debts the result is the perpetual debt of the people to the money-lords and the payment only of the annual interest—which is all that the money-lord wants; for if the principal were paid he would immediately seek to reinvest it in the same way—in government bonds.

No form of indebtedness suits the money-lord so well as government bonds, because governments cannot run away and the "patriotism" of the tax payers will neither let them die, nor go into bankruptcy.

Then, the government bond is the most available basis for a circulating medium which can be controlled, limited, contracted and expanded alternately, so as to enable the holders of money to absorb all other forms of property—real estate, railroads, manufacturing plants, the output of mines, the fruits of agriculture and grazing, etc., etc.

So then, it is easily seen that while the preservation of peace is to the interest of nearly all other members of the social compact, the interest of the money-lord is in the direction of war. War is the greatest of all social calamities—for all except the lender of money. The calamity of all others is the money-lenders opportunity.

Behold then, the chief cause of failure of the prophecies of peace, such as that of Wendell Holmes in 1858, and also of Horace Mann in 1856, when I had the pleasure of hearing him speak at an Interstate Teachers' Convention in St. Louis, Mo.—a city that became, within five years of the date of these optimistic utterances, one of the chief centers of the greatest civil war of modern times.

That there were other causes, other very potent factors that conspired to bring on this war, and helped to keep it going for years after it might easily have been closed, is freely admitted. Those of us who lived before and contemporary with this most deplorable, most disastrous event of the century, know only too well the part played therein by military ambition; by political rivalry and jealousy; by religious prejudice and hatred; by caste distinction and sectional feeling, and above all, perhaps, by "patriotism," by "loyalty to the flag," etc., etc., but we now know that all these were simply the tools, the marked cards, the loaded dice, with which the Shylocks of those days played their deep-laid but sure game, the game which their successors of today are playing with such success that the reign of the bondholder, through a self-perpetuating government debt, promises to be "durable, as time and boundless as the waves of the sea," and with the working men of two hemispheres bonded forever to pay the semi-annual coupons!

One of the very worst features of the outlook, to some of us "old stagers," who have observed the course of events during the half century now under consideration, is the fact that these workingmen, the men who work for all,—who pay all interest, all debts, all taxes, all incomes, all salaries, and yet are denied the enjoyment of their earnings except the mere husks—the fact that these workingmen look upon the money king as a necessity is most deplorable. The most pitiable of all spectacles and the most discouraging is that of "labor" forever on its knees to "capital," begging, not for an equal share of the earth and its opportunities but simply for a little larger dole of money; a little better assurance that it will not be turned out to die of starvation on the "commons," as a worn-out horse, when no longer able to fight for a chance to work for its lord and master. We often hear the phrase, "the dignity of labor"! Can anything be less dignified than this attitude of labor, bowing in abject submission before the product of its own creation—capital?

And yet there is nothing in this to be wondered at when we remember the power of education, of example and of authority. From infancy upward the workingman has known nothing else than to bow the knee to capital; to accept as settled for all time that money is master and labor the servant. Our entire social structure,—religious, political, and especially our high-school and collegiate educational system, is built on that model, and apparently designed by its leaders, its managers, to make perpetual our present money system.

Time and space permitting I will try to give a few of the proofs of the existence of such conspiracy, in future issues. For the present I close this long installment of my review of the events of the last half of the current century, by requesting all readers to remember that I blame no one who has been or is now an interest-taker. It is the system I am fighting, not persons. As in all things else, it is the environment, the conditions that give moral character to actions, not the names by which these acts are called.

MORRIS HARMAN.

Hammond, La.

A Correction—A Withdrawal.

To err is human; to correct one's mistakes, when shown to be such, is simple justice, simple duty, especially when others besides ourselves are concerned.

In No. 795, under the head, "Respectability Again," occur these words: "When we recall that President McKinley takes his wine in public, etc." For the following among

other reasons I wish here and now to correct, or rather to withdraw or recall, the words quoted.

First. The statement was made on insufficient evidence; that of newspaper report only. Now I learn that this report has been denied by Mr. McKinley and by his friends. Our present chief ruler has sins enough to answer for—real sins; sins that rise mountains high and that darken all the sky for the American people, and hence the unwisdom of diverting attention from these patent, these towering offences to such venial or doubtful ones as would be the taking a glass of wine at a public banquet—as was charged.

Second. The statement of fact, if true, would be of little or no value in settling the question at issue between Mr. Kerr and myself, which question was whether drunkenness is less "respectable" now than it was a thousand years ago. The rejoinder to this fact, this argument, if it be used as such, would naturally be:

"Is there any necessary connection between taking a glass of wine at meals—in public or in private—and the excess known as drunkenness?"

A candid answer to this question would seem to be No! Not any more necessary than would be the connection between taking a plate of roast turkey with plum pudding and the kindred vice known as gluttony. Gluttony no less than drunkenness, is a crying evil, a national sin. Quite as many lives are shortened by excess in eating rich food as by excess in drinking fermented, or even distilled, liquors. Perhaps not so much of poverty and insanity is caused by gluttony as by drunkenness, but this difference is due largely to the extraneous and artificial elements known as revenue laws, high license, prohibitive enactments, etc., enhancing, as they do, the cost many times to the consumer, and tempting to poisonous adulterations.

The cure for the evils of drunkenness and gluttony is to be found, not in exaggerated statement; not in vituperative declamation; not in high license nor in prohibitive and sumptuary legislation; not in the taking of "pledges," nor in any other curtailment of personal initiative, whether by autonomic, communalistic or paternalistic authority; but rather in an increase of knowledge—of scientific information, coupled with a better recognition of the truth that Liberty and Responsibility for one's acts is the only basis of morality in human conduct.

That is to say, the cure for the evils, the mistakes, of liberty in eating and drinking, as in all things else, is more liberty, not less liberty. The right to make fools of ourselves at our own cost, is, perhaps, one of the first and most inalienable of all rights,—if the phrase "inalienable rights" possesses any real meaning, any ethical value.

In extenuation of my reference to the alleged wine drinking of William McKinley, I will just add that the custom of drinking wine at public banquets is so well nigh universal among "society people," that I took it for granted our president would feel obliged to conform, whatever may have been his own personal convictions or personal habits, in regard to that custom, and hence I inserted the newspaper report without taking the trouble to write to those having personal knowledge of the truth or falsity of such report.

Another correction:

The last paragraph but two in my reply to R. B. Kerr should read, "There will probably never come a time when there will not be need of a paper so unconventional, so revolutionary, so iconoclastic, so disreputable, that respectability will want to burn it, and try, as now, to imprison or hang the editor." Too many *nots* [knots!] in this somewhat tangled skein of thread caused the trouble. N. B. An editorial (not a typographic blunder) this time.

Hammond, La.

The Pontiff and the Lovers.

From "When Love Is Liberty and Nature Law."

By way of a summing up of the arguments of those who uphold bond love, I beg to quote from a drama by Felix Pyat. It is a scene near the end of the story, when the young couple

Camille Berville and Marie Didier (he the son of a rich banker, she the daughter of a poor clerk), in spite of the hundred ways in which the emissaries of Church and State and other governors have tried to wreck their lives, have at last reached an impregnable position and can defy their enemies. But Mother Church cannot bear the thought of being a stranger to such a wealthy house as the Bervilles; so the Archbishop calls upon the young couple.

"Yes, my children," said the Pontiff, in the unctuous and oily tongue of Holy Church, "God has seen fit to restore to you, Monsieur Berville, your immense fortune, and to you, Mademoiselle Didier, your good name. It is a great blessing to you, Monsieur: a great honor to you, Mademoiselle. You are engaged to each other. The Church congratulates you through my ministry. When wealth unites with virtue it becomes purified thereby. Be, then, as pious as you are generous. It is for you to prove your gratitude towards God; to thank Providence for his signal goodness in uniting you according to his law, his order, and the holy commandments of his Church. Thus you will deserve the benefits of heaven, and keep its favor upon earth. Upon this depends your common happiness in this world and in the other. For you cannot be happy unless you lead a Christian life. The woman who honors God esteems her husband, of whom she is but a half. If woman does not fulfil her duties towards God, how can she fulfil them towards man? If she believes in nothing, how can she believe in him? Lacking divine faith, the seal of all union and the restraint of all dissolution, what will hold her to conjugal faith? Believe me, young people, and marry in the grace of God and under the blessing of his minister."

Camille thanked the prelate for his advice and his offers, saying to him:—

"Monsieur, I thank you for the good will of your counsel. Unfortunately, my convictions are absolutely contrary to yours, and prevent me from accepting that which you offer. . . . The innocence of Marie Didier must be manifest in the nature of things, without the direct intervention of God. I do not believe he disturbs himself about our little affairs. . . . You call love commands, authority, obedience, force, order, and law; I call it attraction, passion, devotion, and gift. Free thought, free morality, free love, these are my dogmas, contrary to your own. We cannot, then, agree. As for Marie, she will tell you her opinion. What say you, Marie?"

"I say," she answered, "that your sentiments are my own; that I wish no more than you the honor that is offered us. There is no need of any bond, religious or other, even civil, to make me yours entirely and forever. I am your wife because you desire it and I desire it, and not because law and religion desire it; not because others than ourselves desire it."

"Permit me, Mademoiselle," interrupted the prelate; "those whom you call others are God and the Prince, the sacrament and the code."

"And what is the good," she cried taking Camille's hand "of the will of God and men, if you cease to love me? The day when I shall no longer please you, of what importance will be codes and sacraments, the laws of earth, and the blessings of heaven? You are heaven and earth to me. No, dear Camille, I do not wish you to be forced to love me. The day when it shall be my misfortune to displease you, fortune, honor, and society all will be at an end so far as I am concerned. I shall resume my needle and my attic."

"But your children?" said the priest.

"Our children," rejoined Camille; "there we find our sacrament, the bond and the curb. When the human heart is neither forced nor falsified by authority, nature substitutes in it, in an orderly fashion, one passion for another. We shall love each other in the children of our love."

"Ah," said Marie, again pressing Camille's hand, "even though he should no longer love the woman, I know very well that he will still love the mother of his child. Yes

Monseigneur, I wish him to be free, always free to leave me as he has been to take me. Believe me, this is, perhaps, more designing, less disinterested than it seems, for it is the surest way to keep him."

VARIOUS VOICES.

J. F. Miles, Ashland, Wis.:—Find enclosed one dollar to extend my subscription to *Lucifer*, as I see it expires with the next number. Also put my name on the list for one copy of the autobiography of Moses Harman, our patron (pattern) Saint, and revered Father.

E. H., New York:—Enclosed is \$1; please send me "Worship of Primitive Social Guesses," and do what you wish with the remainder. A friend of mine told me the following story: A young married woman returned from a two weeks honeymoon, and at once went to her married sister and wished to know when the "beastly" part of marriage was to end. The sister referred her to her mother; her mother did not answer but left the room. My friend regarded it as rather a "funny" story. Probably the young wife did not think it so humorous.

Robt. M. Carrons, Washington, Pa.:—I noticed in the last number of *Lucifer*, a communication in which it is stated that the life of George Lippard and his eulogy of Thos. Paine can be had at your office. Inclosed you will find twenty-five cents for which please send me the book. I would also like to know if you can furnish me with a list of Lippard's writings and where they can be obtained with their prices. I heard my mother speak of his novels thirty years ago.

[Perhaps some reader of *Lucifer* may be able to give the desired information.]

Mrs. P., Phila.:—Please find enclosed \$1 to renew my subscription to *Lucifer*. It has been a stranger to me for some time now, as the young men at the store where I am employed carry it off as soon as it arrives, and I seldom see it again; however, I say nothing, as they are almost all of them professing Christians and would not have it said of them that they got such a paper, yet like to read it when they can without being responsible for its being there. I notice with a great deal of pleasure that their ideas on some subjects are undergoing a change, but I seldom say much as they are the kind of men who like to think they have not been interfered with but have thought things out themselves. I am not very rich in filthy lucre but will try to send you a few dollars before long.

L. E. B., Dale, Id.:—The August number of *Lucifer* came into my hands a few days ago and I wish to obtain the January and February numbers. I also enclose one dollar for which please send me "Karezz." Have you any of the "Leaflets" by Austin Kent left and if so what is the price of each? What is the price of "Our New Humanity," Nos. III and IV?

[Of Leaflets by Austin Kent we have "An Open Letter to Andrew Jackson Davis, or What I Call Connubial Love;" "My Creed, or What I Believe and What I Know;" "To My Atheistical Brothers, or How I Became Assured of the Existence of Unseen Intelligence;" and "Conjugal Love, the True and the False." The price of these leaflets is one cent each; ten cents a dozen. We have "Our New Humanity" from No. 2 to No. 7 for sale at twenty-five cents each. We have a few copies of No. 1 but we do not sell them unless a complete set from No. 1 to 7 is taken.

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CHICAGO, ILLINOIS, JAN. 27, E. M. 300. [C. E. 1900.]

WHOLE No. 798

The Man Without the Hoe.

An artist made a picture for all time,
A peasant, workworn, bending o'er his hoe.
Above, a gray discouraged sky, around
A sullen, barren moor. The painter's hint
A poet caught and his immortal verse
Exalts the theme. His clarion call awakes
The conscience of the world when he declares:
"There is no shape more terrible than this,"

Yet there are shapes whose protests are as deep
As are the stifled curses of this man—
Through which the stunted minds and hopeless souls
Look out upon the maddening maze of things.
The unemployed! the one who, chained without,
Like Tantalus, must view life's feast in vain
He sees that toil's reward is oft-times want,
That those who sow are not allowed to reap.
Then chooses he the highways for his home
Instead of slaving for another's gain;
Canopied by the boundless blue and cradled
Within the arms of night—companioned by
The wandering stars—can we condemn his choice?
What though he plies, beg, and lean upon
The latent generosity of all?
What though in drunkenness or crime he try
To drown those hopes the world will not allow?
Still is he victim! stoned against! oppressed!
And unto those who censure let us quote
The master's words "Judge not lest ye be judged!"

Another man without the hoe is he
Whom birth has placed above necessity,
His life's force in perverted channels flows.
He stands at last with all his talents rust,
Unscarred by noble conflict and without
The laurel crown which wreathes the victor's brow.
Another is the man of high ideals
Who cannot catch the spirit of the age
And work with it. He, too, is doomed to stand
Apart, and view the rugged heights of thought
He had not strength to climb, or, having climbed,
Lacked power and mastery to stand upon.

More pitiful than these is she to whom
The hoe of honest purpose is denied.
"Such dainty fingers were not made for work."
Men say; "On dew and sunshine should she feed!"—
As household drudge those dainty fingers wear
And wrinkle, or, if in the world of men
They do a man's full part, they earn but half
Their dew and sunshine of times is the bread
Bought by the bitter sale of self and soul
Alas! that half the human race should be
A slave, a plaything, and a parasite!

Throughout the starry realm of boundless space
The myriad systems move in perfect time;
On earth, the miracle of life and growth
Answers that same majestic, deathless law;
Above, the panorama nature spreads,
Which whispers of immortal life—all, all
Exist in harmony and beauty. Man
Alone must err and suffer, strive and fall,
Is it the spark that stirs within the clod?
Does it portend what man has never guessed?
We do not know, and yet when art forsakes
The Elysian fields of beauty to portray
A weary peasant bending o'er his hoe—
Perhaps the universal conscience stirs
And shows us that, beneath its seeming sins,
Humanity's great wayward, better heart
Is pulsing in the rhythm of the right.

Perhaps it is the dawn of unity
And by its growing light the day will come
When wrong and anguish shall have disappeared
And all the moldering strings of earth's rude harp
Will swell into a major harmony
To match the music of the morning stars,
The seers of old have dreamed this dream, and in
Its most exalted moods the soul of man
Has thrilled a deep response—It must be so!

—Barton Pittman in "Inter Ocean."

The Quintessence of Harmanism.

BY R. B. KERR.

Ella Wheeler Wilcox reminds us that "the secret of success is concentration." Moses Harman, however, like most energetic men of genius, is apt to forget this truth, and, instead of sticking pretty closely to the important theory for which he will be remembered by posterity, undertakes to correct all mistakes ever made in the world. As these corrections necessarily occupy a good deal of space, the important theory often gets crowded out of Lucifer for many issues at a time. I had read Lucifer for many months before I discovered the editor's main object in publishing it; so now, for the benefit of others who may be in same predicament, I shall try to explain what is really the principle of all the life works of Moses Harman.

Moses Harman was brought up in an age when all kinds of new reforms to make the world perfect were springing up. All however, had one characteristic in common; they were simply proposals to alter man's environment in some way. Some thought they would revolutionize the world by giving men more to eat, while others thought that the great thing was to give them less to drink. Many believed that if people had only a greater knowledge of reading, writing, and arithmetic, the millennium would not be far off. The vast majority in America and some other countries probably thought that little more was required than the universal adoption of the Republican form of government.

To Moses Harman, however, it occurred that the most unsatisfactory thing in the world was the human race itself. He reflected that the condition of society is entirely determined by the condition of the individuals that compose it. Perceiving that the world was bad, he justly inferred that the people in the world were bad. Accordingly, he concluded that the greatest of all reforms was to abolish the present human race and get a better one its place. But to accomplish this it was necessary to use the present human race as parents of the future human race. How then was the transition to be brought about? Simply by contriving that only the best people should be parents. In short, Moses Harman was the first great social reformer who saw that the greatest social problem is not the problem of environment, but the problem of heredity; and unfortunately he still remains almost the only one.

But how was he to manage that only the best people should have children? In order to solve this problem he doubtless ob-

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served how the lower animals are bred. Taking first the case of domestic animals, he noted the fact that horses and cattle are reproduced by careful human selection, the worst females being rejected, and all but the very best males. By this method the breed of horses and cattle has been improved by leaps and bounds during many centuries, while the raw material of humanity has remained all but stationary in quality. This was evidently the method which would produce the best results in the shortest time, but it was open to one objection. To apply it to man was thoroughly impracticable.

Turning next to wild animals, Moses Harman probably considered first the method of reproduction among his own relations, the mammals. Among these the males usually fight for the exclusive possession of the female, the weaker males being either killed or deprived of feminine society. This is also an admirable method of promoting progress, but like the last it has become impracticable as applied to man.

Driven to despair by beasts, Moses Harman turned for consolation to birds. Observing the habits of these creatures, he found that the most advanced of them had arrived at almost exactly the same stage of progress as Shelley, John Stuart Mill, and other humane men of the nineteenth century. Instead of fighting each other for the exclusive possession of the female, the males of the most civilized races of birds gather round the female and sing to her, and spread their feathers and strut about to show off their magnificence. The female then selects the one with the finest voice, or the most handsome clothes, and rejects the others. Thus from age to age the finest voices and feathers have been sexually selected, and the inferior rejected, until at length evolution has given us the song of the nightingale and the plumage of the bird of paradise. After the selection the parties usually form an exclusive alliance for the season, and sometimes for life, but it seems to be a case of free monogamy, no coercion being applied to the female.

"Eureka!" said Moses Harman: "I have found it." Having observed that women are very aristocratic and prefer the handsome, tall, resolute, able, and courageous, and sometimes even the good, to those who lack these qualities, he concluded that the best way to improve the species was to leave women absolutely free to select the fathers of their children without restrictions of any kind, and to try to improve on their choice as often as they please; justly assuming that what free sexual selection has done for the voice of the nightingale and the feathers of the bird of paradise, it may also do for the bodies, minds, wills and characters of the human race.

A Dean on Marriage and Divorce.

I have just been reading, with much interest, a "History of Marriage" by Herbert Mortimer Lockock, Dean of Lichfield. In this work the author gives the history from the Jewish and Christian standpoint, showing to the Christian world the evil tendencies of the times, and argues for the indissolubility of marriage and in favor of the legislation prohibiting marriage with a deceased wife's sister.

Our author approvingly quotes Tertullian:

"If man cannot separate by divorce those whom God hath joined, it is equally congruous that man may not conjoin by marriage those whom God has separated by death; the joining of the separation will be as contrary to God's will as the separation of the conjunction would have been."

What puppets we are! We are to believe that, no matter how great mistakes may be made in our marriages, God has joined us, and even death must bring no relief, for God has done the killing, and the remaining conjugal partner is in no sense released.

Of God's designs, with which our Dean is of course perfectly familiar, he says:

"It is almost impossible to study the opening pages of God's revealed Word without having the thought suggested that He designed the marriage bond to be indissoluble, save at least through the interposition of death. The first suggestion of it

springs from what He said about His purpose in creating man: it was so to create him that he should reflect the image of his Maker: 'Let Us make man in Our Image, after Our Likeness.' Man would certainly have fallen short of the Divine resemblance, and that in a very important feature, had he been left in solitude, with no companion to hold communion with his intellectual and spiritual nature; and it would seem that God at once recognized this, for no sooner was man's creation completed than He said: 'It is not good that the man should be alone; I will make him an help meet for him.'"

From which it would appear that in the Dean's opinion, God must have been married, and had a companion—or companions.

Our author summarizes the position of woman among the Hebrews—God's chosen people—as follows: L. H.

The inferiority thus established was exemplified in many ways. Men claimed, without any to dispute the right, to be free to sever the marriage bond and put away their wives on the slightest pretext; but under no conceivable circumstances was a woman permitted to take the initiative in divorce.

A betrothed wife was visited with the heaviest penalty for a breach of chastity,* but the husband transgressed, as often as he liked, with complete impunity. A woman's subjection to the ordeal of bitter waters was a farther and forcible proof of her humiliating position.†

In the matter of property, too, she was placed at a disadvantage, for she could only inherit provided she had no brother;‡ and in the choice of a husband she was restricted within the limits of her tribe. Even her covenants with God were not held sacred; for if she made a vow, "wherewith she bound her soul," it might be nullified at the will of her husband.¶

The idea of woman's inferiority was kept constantly before the Jewish mind by the daily prayer in which a man was taught to bless God because He had not made him a Gentile, a slave, or a woman.**

But it is unnecessary to multiply illustrations; it is all gathered up into a single yet startling summary, in which the son of Sirah delivered his verdict in the expressive sentence: "Better is the baseness of man than a woman's goodness."††

It is only, the Jews say, when we recognize this distinction in the status of men and women that we can rightly understand the Levitical Code of Marriage. Parity of reason or analogy, he argues, are out of the question in interpreting its enactments; because it is forbidden for a man to marry his aunt, or a brother his brother's widow, it by no means follows that a niece may not marry her uncle,‡‡ or a sister her sister's widower. Indeed, the converse is deliberately rejected as wholly inapplicable, and for the following reason. A man is naturally bound to look down upon his wife and hold her in lesser honor and esteem from her inherent inferiority; but he is equally bound to look up to and respect his father and mother, and also his aunt, because she belongs to their generations.¶¶ To marry an aunt, therefore, would create a serious anomaly; for her claims on her husband's respect as one with his parents, and her recognized subjection as his wife, were quite incompatible. Such a contingency, therefore, was provided against by legal prohibition.

An uncle, however, is perfectly free to marry his niece, though the relationship may appear to be the same, because her posi-

*Deut. xxii, 21

†Numb. xxvii, 8

‡Ibid. xxx, 8

§Numb. v, 13-28

¶Ibid. xxxvi, 6-8

**Taylor's Pirke Avoth, p. 29

††Ecclesiasticus xlii, 14

‡‡Nevertheless in the Kor'an, in whose enactments are largely based on the Jewish Code, the niece is specified in the category of those whom a man is not allowed to marry.—Sur. iv, 20.

¶¶This was strongly urged by one of the French Jurists, Emmer, who gave evidence before the Council of State in France against allowing marriage with an aunt in the Code Napoleon. He was of a Jewish family, and drew to his people's belief. "It was difficult," he said, "to reconcile the idea of the respect which was due to an aunt from her nephew with that which she ought to feel for him if he became her husband."

tion as his wife and her status as belonging to the generation below him, in no way clash with Jewish prejudices.

The same rule, it is asserted, applies though less obviously, to marriage with a brother's wife or a wife's sister. It is forbidden in the former case, because the woman by marrying his brother has become one with him, and is raised to his level; "Thou shalt not uncover the nakedness of thy brother's wife; it is thy brother's nakedness." But the wife's sister has not been so raised; her inferiority remains, therefore a brother-in-law is free to marry her, if he will.

The Shadow on the Farm.

Ernest H. Crosby, in "Food, Home and Garden."

Over the quiet afternoon pasture where the cows are browsing with their leader at their head, each knowing the place to which her courage and character entitled her,—

Over the flock of sheep on the other side of the rough stone wall where the grey fleeces cluster thick to keep out the November north wind,—

Over the peaceful barnyard yonder where the calves are waiting for the tardy pail and the chickens are scratching for their supper,—

Over it all (as I gather nuts under the clump of hickory trees in the corner of the cow-pasture where the sluggish brook winds its way, and the sun's rays slant brightly through the trunks),

Over it all I see the dull, inevitable shadow of the butcher's knife.

All nature round me is beautiful and suggestive and full of interest.

The narrow path of the woodchuck in the grass leading to his back-door and looking almost as if it had been made by a single wheel,—

The whisp of hay still clinging to the stray apple-tree where the hay loads passed four months ago,—

The half torpid bees haunting the sunshine in the garden and kissing the chrysanthemums a last good bye,—

The great procession of cawing crows pursuing their regular avenue in the sky to the southwest, with bands of stragglers behind,

How full it all is of life and mystery and romance and solace!

But it cannot conceal the butcher's knife looming above the farm and every farm.

The black cow is lowing uneasily toward the barn-yard, and her calf, taken from her after a few hours of wonderful common life, answers in a high note.

The calves are sucking each other's ears for want of their dams and one of them has already one ear sucked to half the size of the other.

The pig-stye, in enforced filth and idleness, the pigs will pass a wintry night in two inches of freezing slime, without a dry spot to lie on.

Visions of cattle trains, foodless and waterless, in frigid cold and torrid heat for weary days,—of cattle ships in storms, the maimed and dying thrown together,—of herds of steers benumbed and starving in the snows of the Northwest,—of huge abattoirs with hardened men and boys in bloody aprons and noble animals crazed with fright,—of little slaughter houses in the country with their heaps of offal and vile stenches polluting the meadows,—visions such as these hang over the farm.

Death is natural, I own, and without it this world would be cursed with life, but when it comes at the edge of the cold and sharpened steel, at the behest of man's perverted appetite and cruel will, and strikes the young and lusty and vigorous,—when death is made the chief end of life, and life becomes the handmaid of death, and nature is prostituted to the express manufacture of fattened corpses, then is death hideous indeed,—

And over all the autumn beauties of sight and scent and feel broods lowering the shadow of the needless butcher's knife.

PROSPECTUS

Of the Life History of Moses Harman.

- I. Ancestry. Early Life and Struggles to get an Education
- II. "Travels in Faith." From Methodism to Universalism and thence to Rationalism.
- III. Experiences as a Heretic and Abolitionist in a Slave State—Religion, War and Politics.
- IV. Experiences as Teacher, Preacher and Magistrate—or "Justice of the Peace."
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- X. Present outlook for this Movement. "Duty of the Hour."

This book will comprise about four hundred pages; printed in good paper, new and clear type and good binding, with portrait of the author and of his daughter and helper, Lillian Harman. Price one dollar. Life and health permitting, the book will be ready for delivery to subscribers on or before June first, next. Subscriptions solicited, so that we may know how large an edition to issue.

Note on Respectability.

BY W. B. KERR.

As the editor points out, his difference with me about respectability is only one of nomenclature. But it happens that nothing in the world is more important than nomenclature, and nothing can be made more misleading.

In all western towns the population tends to divide into two classes, the wide-open element and the respectable one. Municipal elections are often run on these lines. The one party favors nickel-in-the-slot machines, black jack games, and other things of the kind. It is supported by the saloon element, to which it brings custom; and largely by the ladies of easy virtue, and their parasites. The other party is supported by the tradesmen, because gambling often deprives the laborer of the power to pay his store bills; by the wives of the workmen, for whom a night of gambling often means a month of poverty; and by the religious organizations.

Now suppose that the editor of *Lucifer* appeared in a western town, and said that he had no use for respectability, and that he was the editor of a disreputable paper in Chicago. How many people would understand him? The report would go round that he was standing in with the saloon keepers, and that he was a great advocate of black jack. The women would at once set him down as an enemy, and would utterly scout the idea that he wanted to befriend their sex. The mere idea that a disreputable man could have any philanthropic aim would appear too absurd to be entertained.

What is the use of always trying to bamboozle good, simple minded people? Why spend nine-tenths of the time in creating verbal misunderstandings and then explaining them away? Why not stick to the language of the common people, and use it as the common people use it?

Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Persons Rights Association of England. Also, four fine full page portraits of Ezra B. Heywood, Moses Harman, Lillian Harman and Lois Walbrook, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound boards. Price, 20 cents. Address: Moses Harman, 505 Carroll Ave., Chicago.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper is so named because it stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.
Published weekly. One dollar per year. Three months twenty-five cents.

Why an Autobiography?

Most people like to read biography, and especially autobiography.

Why?

The answer seems to be, because we are all interested in the thing called *life*. More so than in all things else; and, naturally enough, more interested in human life than in the life of beasts and plants.

Except to a very small minority, life is interesting because we all want to live, and want to make the most of the life that falls to our share.

Autobiography is more interesting than biography because each individualized personality is supposed to know more about his or her own life than any one else can know; and could, if she or he would tell more than any one else can tell.

But just here trouble begins.

Will she tell? Will he tell all that she or he knows about herself or himself?

We are all such slaves, such miserably abject slaves, to Grundy—conventional morality—that the saying is doubtless a true one that no real life of a real human being has ever yet been written.

Or, if written and published, it has been speedily suppressed.

Or, if not suppressed, it has been tabooed, ostracized, as something unclean, contaminating, demoralizing, as witness "Rousseau's Confessions," a book I have never yet read; because warned in youth that it was not fit to be read.

In every life-history there are episodes, *escapades*, that no biographer, and especially no autobiographer, cares to relate, honestly, or just as they occur, and yet in their effect upon the happiness or misery, the success or failure, of the individual most concerned, these suppressed or minimized incidents have had a much more powerful and lasting influence than have other incidents that are told with realistic or magnified particularity.

The meaning of this preliminary is that to write a true autobiography is to set one's self up as a target to be shot at. "Every egotist is hated by every other egotist," saith the proverb. Every autobiographer is necessarily an egotist. He or she must talk of himself, or herself, and to do so is to invite criticism—ill-natured criticism,—and especially so, if the life of the autobiographer has not been lived in conformity to the conventional rules laid down by "respectable society"—so called.

Why, then do I write an autobiography? Why set myself up as a target? If my questioner will tell me *why*, I will tell why I purpose to write the story of my life.

So far as is known I live because I want to live! Be as it is to live is easier for me than not to live. For a similar reason I purpose to write the story of my life. Because

is easier to do so than not to write it. Because I feel that the writing will give pleasure to my own personal ego, and will also give pleasure to the larger ego, of which I am an integral part—the race of human kind.

"Happiness is the only good." To do good and to get good is the only rational object of human actions; the only rational object *raison d'être* of human life.

Hammond, La., Jan., 16.

MOSES HARMAN.

Fakes and Fakirs—The Outlook.

These two words fake and fakir, have come into general use quite recently. They seem to be closely allied to, if not derived from, the Latin root word *fac*, to make or do; from which also we get the very common words fact, factor, factory, manufacture, etc.

By the process called specialization the words fake and fakir are now used in a sinister, or bad sense, only. A fakir is one who deceives people; one who for selfish purposes uses tricks; uses occult forces or magic arts that none but the initiated can use or understand.

I have often thought the terms fake and fakir might justly be used to characterize the methods of many people who would be surprised and indignant to hear the words applied to themselves. But if I do not greatly err some of the most respectable and most highly honored members of modern society—in politics, in religion, in education, as examples and exponents of morality, etc., etc., are neither more nor less than fakirs—consciously or unconsciously—such; men and women who deceive and rob the people, the ignorant, the confiding, the stupid and gullible masses, to an extent vastly greater than it is possible for the professional juggler, the avowed magician or conjuror to do.

Take, for instance, the leaders, the honored "statesmen," of the great political parties, and the editors of the great political dailies. Are they not all fakirs?

And what is the whole machinery of government—of man by his fellow man—but one enormous fake?

A fake so gigantic, so far-reaching, so all-inclusive; a fake made so respectable by age and by high-sounding titles, that the gaping multitudes never think to examine what it is made of.

Or whether those who manipulate the machine are doing it for the welfare of the people at large, or only for their own personal advantage.

Is it not apparent to every one who honestly and fearlessly examines the matter that these political leaders deceive the masses of people as to the need of the vast army of office-holders, each with a salary many times larger than any man can earn by honest productive labor?

And is it not apparent to every real thinker that there would be little or no occasion for this army of office holders if it were not for the class laws that enable the few to rob the many of their equal opportunity to help themselves?

How many of us give more than a passing thought as to the amount of wealth taken from us, and the means by which we are robbed, by this greatest of all modern fakes, the United States general government?

How many of us take time to ask ourselves seriously what the tax-payers of this country have to show for the billion-dollars that each biennial congress costs them?

Let us say that of the seventy million people in the United States twenty millions are real tax-payers (a large

estimate). This would mean that each biennial congress costs the tax payers fifty dollars each.

This is saying nothing of state, county and municipal taxes which probably equal in amount the national bill for government expenses.

But even this is not all, nor even half that we pay for the privilege of being governed.

After all the other items in the bill have been footed up, there still remains the uncounted and uncountable sums we pay to the protected barons of industry, the "chevaliers d'industrie," as the Frenchmen would say, namely, the men into whose pockets flow by far the larger share of the benefits accruing from "tariffs," sometimes also called "protective" tariffs.

The only really plausible excuse for these tariffs which mainly go to swell the unearned revenues of the privileged barons, is that given by Alexander Hamilton, the avowed aristocrat and monarchist, namely,

"The government should take care of the rich, and the rich can then take care of the poor."

The great art of governing people,—that is to say the great art of robbing people, is to do it so adroitly that the robbed cannot feel or see the hand of the robber. It is here that the governing fakir shows his skill. It is here he so far surpasses his brother, the professional conjurer, in dexterity that, to use a slang phrase, the latter is "not in it."

The hand of the governing fakir is forever in the pocket of the taxpayer, and yet the simple-minded victim knows it not.

The victim feels that something is *wrong!* He knows that, struggle as he will; get up early and work late; economize in all possible ways as he may, still the end of the year finds him, usually, deeper in debt than at the beginning.

Year by year, as the records of the fake machine tell him, fewer and still fewer families own their homesteads; and harder and harder becomes the payment of interest on the mortgage of those homes that still nominally belong to the occupants.

If the victim suspects that the bank director is in collusion with the political fakir, and that together they run the money machine for all it is worth, and regardless of cost to others, he is referred to the learned University doctors, the Professors of Economics in the University of Chicago, the North Western University, Vanderbilt, Yale, Princeton, Cornell, and other leading universities and from these doctors he gets the comforting assurance that our national banking system is "the best in the world."

He is told by them that if the United States would hold an honorable place among the nations of the world it must have a "sound currency."

That a sound currency means an "honest dollar."

That an honest dollar means "a hundred cents to the dollar."

That since 1873 in this country the only dollar that stands for a hundred cents is the gold dollar.

There is certainly nothing strange or wonderful in the fact the college professor learns to juggle with the two distinct values of gold, or of gold and silver—their commodity value and their currency or money value.

Outside the professor's chair the University doctor is the most helpless man, and the least practical we can well imagine, and hence he dreads losing his place, above all things else.

He knows that in the outside world he would be like a

sailor cast adrift on a desert island. Who then can blame him when he meekly obeys his employers and becomes a fakir among fakirs as to "government and wealth."

Hear what Mr. Raymond, a member of the board of directors of the Chicago University, one of the richest educational institutions in the United States, has to say in regard to this matter. In the Chicago "Tribune" of September 3, 1897—as quoted by Geo. H. Shibley in the "Arena," January 1900, Mr. Raymond said:

"A professor is not a mere parrot to repeat and fairly explain to his students the diametrically opposite premises, arguments and conclusions of the writers of the ages upon any given subject. He must of necessity be an advocate; but his advocacy must be in harmony with the conclusions of the powers that be, with the animus and main purposes of the institution, and with the teachings of his co-laborers."

When it is remembered that the boards of directors of the universities are clothed by law with absolute power as to the employing and dismissing of professors therein, it is easily seen what this quoted paragraph means.

It means that no professor will be employed in that university to teach the "science of government and of wealth," who is not in harmony with the "powers that be."

It also means that if at any time such professor should so far forget his duty to his employers as to teach doctrines at "variance with the animus or main purpose of the institution," he must expect the penalty of dismissal.

The author of the article from which I quote, tells us that he "interviewed, or had interviewed, one or more members of the boards of directors of ten of the leading American Universities, and that in 'almost every instance the director either expressly agreed with Mr. Raymond, and therefore was against academic freedom, or he refused to tell his opinion—thereby impliedly agreeing to the principle of 'advocacy in harmony with the powers that be.'"

Under the working of the financial system whereby the majority of American colleges and universities are founded and supported, their directors are not to be blamed when they make such rules for the guidance of the professors, as that laid down by Mr. Raymond. The money that pays the salaries of the professors is usually raised from interest on "endowment" funds, and when we remember that from 1873 to 1896 the purchasing power of money was increased one hundred per cent, under the operation of the narrower base or standard of currency, we cannot expect a university director to refuse to accept the advance, or the appreciation in the purchasing power of the university's funds. Hence he favors the gold standard.

What is true of our educational institutions is true doubtless of all other institutions whose prosperity has money for their basis, such as church, schools and colleges; such as the common or free schools; also church organizations whose pastor wants his salary paid in dollars that mean "a hundred cents" each; our charitable institutions—hospitals, asylums, etc., etc.

To all of these influences and social forces must be added the government pensioners, the old soldiers, and all the friends of the old soldiers.

Also the employees of the Post Office department, and all who ever expect to be employees of that department, or of any other department of the national government service.

Also all whose income is derived from interest on notes, bonds, mortgages, etc.

Also all who now draw salaries under state govern-

ments; under county or municipal governments; and all the families and friends of such officials.

Also all who ever expect to hold office of any kind to which a fixed salary is attached.

All of the people, all the classes of people, mentioned in these paragraphs may be relied upon to forgive the inconsistencies, the apostasies of the Shermans, the Cleverlands, the McKinleys and other great manipulators of our national fake machine under which and by which we now begin to know that "we the people"—all who pay the taxes and support the privileged classes—are robbed, systematically and scientifically robbed.

We all know that these leaders in political life at some time in their career denounced the contraction of currency as a great crime; denounced the class laws by which the property of the privileged classes was to be appreciated and that of the masses depreciated; that is to say, these great political fakirs were the friends of the people while seeking office and power for themselves, but so soon as they found themselves numbered with the elect—"presto! change!!", as the street conjurer would say.

Now that their interests are with the privileged classes they find abundant reasons for changing their views in regard to the basis of currency and they confidently rely on the selfish interests of the classes just mentioned, the vast majority of the voting population, to re-elect them to their present position at the helm of state, and to make permanently successful their very clever fake—the change from a broader to a narrower basis of money!

THE OUTLOOK.

What, then, of the outlook?

We are now entering upon another presidential election year. Already we are told that the leaders of the two great political parties are marshaling their hosts—their dupes and victims, for another national "battle of the ballots."

Four years ago the currency question was the main issue. "Sixteen to one," and "free coinage of silver," was the banner cry of the "Silver Democrats" and Populists, while the Republicans and Cleveland Democrats championed "sound money," the "honest dollar,"—the dollar that was so honest that during twenty years of "contraction" it depreciated by half the wealth of the laboring classes,—the debt-paying, the tax-paying and salary-paying classes, and doubled the wealth of the salaried classes, the creditor classes, the tariff-profitting classes.

Well, the "sound money" fakirs won the last national battle of the ballots, as we all know; and if the present outlook is a correct augury they will win in the next national contest. In fact the question is no longer an open one, at least for many years to come.

For, are we not officially informed that a free silver president would find his hands tied by previous legislation and by the complexion of the United States senate, in such way that the national financial policy cannot be changed during the next four years?

This being the accepted situation it is announced that the friends of Mr. Bryan are in favor of withdrawing the free silver plank from their platform, and making the fight on anti-imperialistic lines.

Again I ask, what then?

Is there no hope of financial salvation for the workers?

Is our bondage to the gold lords to be perpetual?

As I see it there is but one hope.

That hope is in two words,—

SELF HELP!

"Put not your trust in princes"—said one of old.

Put not your trust in political leaders, nor in political parties, nor in any kind of voting fake, say I.

Instead of looking to parties, or to government, for help I would say,

Organize your own financial system.

The "gods help those who help themselves," and they help none other.

Boycott, now and forever, as far as possible, the money fakirs and their fakes; their national and their international "sound money" fake; their prince of robbers, the aristocratic, the imperialistic gold dollar!

Organize at once, in every town and township,

THE LABOR EXCHANGE!

Also in every state a Confederation of Exchanges, and in the United States, a National Labor Exchange, with the "labor check," the plebeian, the common-sense and inexpensive labor check, as the circulating medium.

The system known as the Labor Exchange has already passed the experimental stage.

Its entire feasibility, its complete practicability, has been proved in a multitude of instances.

In some places, as I have been credibly informed, even the banks, the greatest of all enemies of self-help in finance, have been compelled, by the march of events, to handle the labor checks.

There is a way out of the Egypt of financial fakirdom, if only we have sense enough and courage enough to see it and to adopt it.

If the closing year of the now expiring century could witness the general adoption of the Labor Exchange, instead of the plutocratic, the time-dishonored financial system based upon gold, or gold and silver, it would be for mankind the greatest event, the most beneficent event of this century of wonders.

M. HARMAN.

Hammond, La., Jan. 20, E. M. 300.

Moses Harman will address the Spiritualist Society of New Orleans on Sunday evening, Jan. 28. Subject, "Why Have Reformers Failed to Reform the World?" He will probably make a short visit in New Orleans. His health is fairly good, and he thinks the southern climate has been of considerable benefit to him.

M. Florence Johnson will lecture and give Freethought dramatic readings in Cincinnati two Sundays in March. At Lima, Ohio, she will teach physical culture and elocution, and at Buffalo, N. Y. will give a popular dramatic entertainment. She will also be at Mechanicsburg, Ohio, and Rochester, N. Y. Persons living in the vicinity, or line of travel of these cities, who desire entertainment or instruction in Mrs. Johnson's line cannot do better than to engage her. She will also come further west if she obtains sufficient engagements. Address M. Florence Johnson, 17 W. 69 St., New York City.

LOIS WAINBROOKER has just published a small pamphlet entitled "The Temperance Polly, or Who's the Worst?" dedicated to the "Wrecks, and So-called Sinners of a False Civilization." This pamphlet shows a side of the so called temperance question that is wholly ignored by the average lecturer and writer on that subject. Her argument is clear and very convincing. It is an excellent missionary document. In it

is shown that "all who sustain land monopoly, interest, rent and profits are not only driving men into the [saloon] business, but helping to prepare the victims, and thus are as bad as those they can lemu, or worse." Send ten cents to the author, 1501 1/2 Market St. San Francisco, Calif., for a copy of this thought stirring pamphlet, and for terms to agents.

M. H.

The first number of the Light Bearer Library (new series) will be issued this week. It will contain "The Evolution of the Family," an address delivered before the Chicago Society of Anthropology Dec. 24, 1899 by Jonathan Mayo Crane. This address was said by many members of the society to be the most interesting ever delivered at any of its meetings. It is a comprehensive condensation of the history of the social instinct in living organism compiled from the writings of the most famous biologists, ethnographers and sociologists. It shows that marriage is a phase of evolution which exists in the lower animals as well as in man, although man alone seeks to regulate it by state and ecclesiastical authority.

The first number of the Library will contain about forty-eight pages, each page three and one half inches wide and five and one half inches long. This makes a pamphlet which can be easily carried in the pocket and can be sent by mail in an ordinary envelope.

It is our intention to make each number of "The Light Bearer Library" a missionary pamphlet which should be widely circulated among those persons who have given little attention to the necessity for reform in prevalent notions of sex relations. Each issue will be a strong champion of the rights of woman to ownership of her person. The library will be issued monthly. Our aim is to distribute it at the bare cost of publication. The subscription price for a single number each month is fifty cents a year; three copies of each issue for \$1 a year; twelve for \$3 a year; twenty copies \$5 a year.

Twelve numbers of the Light Bearer Library will be sent to those who mail twenty-five cents to us before Feb. 1. After that date, the price will be fifty cents a year.

Our Governor of Guam.

Hail, the Governor of Guam!
 Calls his people round to view 'em.
 Reads a proclamation to 'em.
 Says they must keep him and show 'em.
 Tells the girls the men must woo 'em.
 If they don't they'll have to sue 'em.
 To the wedding rite he'll give 'em.
 As for laws they must not pooh 'em.
 If they're cooped they mustn't frow 'em.
 Otherwise he'll have to do 'em—
 In the jail he'll likely stew 'em.
 Talks as if he really knew 'em.
 Does our Governor of Guam!

—Cleveland "Plainsdealer."

VARIOUS VOICES.

L. A., Newbury, Mass.—I shall be glad to take one copy of the "Life of Moses Harman," when published. I am quite interested in the case of Roberts and wonder it does not stir up the question more. Perhaps it will make more noise later. It seems like a test. You doubtless noticed how in the old Bay State, we are nothing if not respectable. What would you think of the children of the Quakers persecuting Puritans? I am glad I have not a drop of Mayflower blood in me.

Robt. Mitchell, Guelph, Ont.—I am glad to see that the Lucifer Library is to be continued and I send herewith a silver quarter dollar which I hope you will receive before the first of February. I hope soon to receive "Variety and Monogamy" by Mr. Walker and "Ruled by the Tomb" by Mr. Northcote and the others as they are issued. The enclosed coin has the four words "In God we trust" in capitals on one side of it; but what god is meant, or who is meant by "we"? They are not in a very conspicuous place but rather the opposite. I suppose the "we" means the people of the United States so that it cannot refer to me.

Albina L. Washburn, Ft. Collins, Colo.—I see by a dispatch in the Denver "Post" from some place in Michigan, that a "wealthy farmer" and his wife, advanced in years and childless, engaged a child of a mutual friend—this child to be fathered by the aforesaid farmer. A lawyer was engaged and contract drawn so that all should be legal, but Dame Grundy interfered and the court appointed an \$800 guardian, for the prospective child "lest it become a public charge." They were forgiven, as it seems they had not "realized the gravity of their offense"—told to go their separate ways and (supposedly) to "sin no more." How far the \$800 will go toward mollifying Dame Grundy or healing the wound to society's virtue deponent sayeth not.

Martin N. Laurium, Mich.—Enclosed find a dollar to pay the subscription of Mrs. L. L. Mich., who, as I see in "Various Voices" in No. 795 of Lucifer wants you to stop sending her the paper on account of her inability to pay for it. It does me good to learn that persons of even so advanced age, (she says she is seventy-one years old) hold radical views; that is, I mean, so radical minded as to be readers of so revolutionary a paper as Lucifer. I wish her health and happiness for many years to come, and I will promise to pay her subscription for Lucifer if she will only keep right on living and if she reads and enjoys its reading, as long as she stays here on this planet. I will send you money later on for the "Life of Moses Harman." I thought it would be better, to use the dollar in this way this time.

J. Scott, Franklin, Ill.—I enclose a circular of a little farm paper I have taken for years. It is about the size of Lucifer only has a great deal more advertising in it. I think it would be of great advantage to your paper to adopt some of his plans in regard to long time subscriptions. As you well know I have taken Lucifer the past ten years and always tried to pay in advance, but fall behind occasionally because of trouble in sending in subscription. If you could make a cheap long time term of two, three and five year's subscriptions you would save your patrons expense as well as yourselves. I would like to have your father's book and hope the journey south may prove beneficial to his health.

[Possibly others of our subscribers would like to subscribe for Lucifer at a long term rate. We will send Lucifer for three years for \$2.25; five years, for \$3. This will save our subscribers the trouble of remitting and some money, and will save us the time and expense of sending out so many statements.]

L. R., Colo.—Last summer I wrote asking you about your prices on "Hilda's Home" and received your very kind reply. I intended to send for some books but something happened to prevent me. I have read several times the circulars you sent me, on "Karezza," and it is just the book I want. Also that of "Tokology." I am only a young girl but I have experienced a good deal more than most girls of my age. My dear mother is very broad minded and liberal, but she was quite old when I was born and has not kept up with the times. She does not understand the young people of today. She was brought up in a country where all the young people were "models." I was brought up in the city and have mingled with all kinds of people. I am the only child and so am very much alone.

I often wish I had some one that I could talk to as I want, some one to understand and sympathize with me. If I had the talent to write, I could tell some heart rending stories. The man I loved and still love I found not worthy, at least not up to my standard. I am free now and will not tie myself to one who wants to rule me and who does not regard sexual relations as sacred. I have been engaged to three young men and I find them all alike in one respect. At times they are more like beasts than men and then are brutal. I believe there are good, noble-minded men but the majority are not.

My one hope of future happiness is of the time when I will have children. I love them better than anything on earth and I

798.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

am going to do all I can to mould them perfectly. This is the main reason I want to read the books by Alice Stockham. I have read a great many books on these subjects but have never talked upon them and it does me good to write a little although it may not be interesting to you.

WOMEN and ECONOMICS,

A Study of the Economic Relation Between Men and Women.
By Charlotte Perkins Stetson.

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WHOLE No. 799

The Absent-Minded Beggars.

When you've killed your fellow "Christians" till but few are left to kill,
 Or have compromised this quarrel in your fear,
 Shall you shout that "God is love" again, and praise his name, until
 You have a chance to fight another year?
 You are absent-minded beggars and your weaknesses are great;
 But we and God must take you as we find you,
 You, Boers and English, killing there—your prayers should set things straight!
 Don't you think you've left the Christian faith behind you?
 Baptists, Lutherans, faithful sons of the Church,
 (Two hundred thousand horse and foot eager to smite and slay!)
 All of you doing the Devil's tasks. "We must get out of the lurch."
 It's before the war and after the war that you pray! pray! pray!
 Is Jesus clear forgotten now, with "Turn the other cheek?"
 Your enemies you love with Maxim blaze.
 Forgiveness of all injuries with Lyddite shells you speak,
 And the Dum Dum "Good for Evil" swift repays.
 "Resist not Evil," Jesus said; but where is Jesus now?
 Oh! absent-minded beggars we must find you.
 You've ceased to pray. You'll bribe your God; you'll square him some
 way! How?
 Is it true, you've left the Christian faith behind you?
 Methodists, Catholics, Congregationalists,
 (Two hundred thousand horse and foot eager to smite and slay!)
 All of you killing instead of loving, eager to enter the lists;
 It's when there isn't a chance to fight, that you pray! pray! pray!
 You're breaking that commandment, which declares "Thou shalt not kill;"
 But God would better wink at this awhile.
 If he only will be patient till your hate has had its fill,
 You'll repent and pray for pity till he smile.
 You are absent-minded beggars; this, God should understand,
 He and we are forced to take you as we find you,
 You'll trust in him and praise him when this work is out of hand:
 But now you've left all thoughts of God behind you.
 "Christians, Saved of God," Christ's Anointed Ones,
 (Two hundred thousand horse and foot eager to smite and slay!)
 To "trust in God" is all right in peace, but now you trust in your guns.
 Boers and Britons choose their time to pray! pray! pray!
 —W. F. Barnard in *Truth-Seeker*, London.

The Matriarchate, or Mother-Rule.

It seems somewhat remarkable that a social institution which attained so wide prevalence as the matriarchate, or Mother-rule, should have escaped the observation of almost every other ethnologist until the latter half of the century now closing. When Prof. Bachofen of Basel published his book, "Das Mutterrecht," in 1861, it was a practical revelation. But the facts he cited in support of his contention that descent was in primitive times reckoned through the mother exclusively, could not be disputed. Since his book was published many other ethnographers have investigated the matter and have proved not only that the mother-family was generally prevalent in primitive times, but that it even exists today among some tribes. Elie Reclus, in "Primitive Folk," says:

"Since the memorable works of Bachofen and MacLennan have opened new horizons to social science it is known that mankind has emerged from its primal promiscuity under the influence, not of the paternal, but of the maternal family. For a long while paternity was ignored, for a long while the part of

the man in the function of generation passed as of secondary importance or as impossible to determine. It was under the influence of the tangible fact of maternity that the notions of race, of family, of division and inheritance were elaborated and developed.

In the beginning all the women belonged to all the males of a tribe without distinction. Impossible to distinguish otherwise than by the mother amongst children who had no other father than the whole of the warriors, whence the maternal clans which so long existed without a rival. They are still in existence amongst most savage or semi-barbarous peoples: they were the rule amongst the ancient Etruscans, Campanians, Athenians, Argives, Arcadians, Pelagians, Lycians, and Carians, not to mention others. In the thirty-third year of Ptolemy Philadelphus, metronymy was still the law of Egypt; parties to a suit appeared in public documents as the sons of their mother, the father's name not being mentioned. The newly married man even dropped his own name to take that of his wife,* gave up to her all he possessed to provide for her future family, and reserving nothing for his own private use, only asked to be supported until the end of his days, and then suitably interred.

As is the family, so is property. When property assumed form and consistence, its transmission was arranged for the benefit of the maternal lineage. "Matrimony" preceded "patrimony." Needless to recount the "custom of Bareges," or that of the ancient Iberians. Let us confine ourselves to British India. "The Nicobarians prefer to have daughters rather than sons. It is not for the man to choose his companion and lead her to his hut, but for the woman to take a mate and bring him home with her. Parents who have only sons spend a dreary old age. Their boys leave them one by one, and they end their days in solitude; those who are fortunate enough to have daughters become the center of growing families."†

"Amongst the Khassias of the Garro Mountains, possessions pass from mother to daughter. The woman, directress of the community, superintends her property and her own household; she chooses a husband at her pleasure, and thinks little of divorcing him. It is true that the women work more than the men; it is they who carry travelers across the country in great panniers."‡

"The Pani Katches" (neighbors of the above) "give a privileged position to women, a position due to their greater activity and intelligence. It is their business to dig the soil, to sow and plant, as well as to spin, weave and brew the beer; they refuse no task, and leave only the coarsest labor to men. The mother of the family marries her offspring at an early age; at the feast of betrothal she dispenses half as much again to the bride as to the bridegroom elect. As for the grown-up girls and the widows, they know very well how to find husbands; the wealthy never lack partners. The chosen one goes to reside with

*Reyillon, *Papyrus demotiques*.†Vogel, *Vom Indischen Ocean bis zum Goldlande*.‡Steel, *Journal of the Ethnological Society*, vii. Campbell,

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his mother-in-law, who both reigns and governs, with her daughter for prime minister. If the consort permits himself to incur expenses without special authorisation, he must meet them as best he can. Fathers of families have been known to be sold as slaves, the wife refusing to pay the penalties they had incurred. Under these circumstances it was lawful for her to marry again."

No people have more fully appreciated the maternal family nor developed it more logically than the Nairs, despite the accumulated obstacles thrown in its way by a race admirably intelligent, and moreover victorious.

Emma Hamilton.

BY C. L. JAMES.

The life of an unconventional woman has scarcely ever been written in that spirit of sympathy which is necessary to penetrate its true significance. As, in the case of Aspasia, appreciative study must contend with profusion of absurd fiction and paucity of authentic fact; so, in that of Lady Hamilton, it is embarrassed by conflicting criticisms or statements which Philistine authors, unable to harmonize them, have preferred to dispute. Her birth was so obscure that we need not wonder at the dates varying by a year: but it occurred in 1763 or 1764. Her extraordinary talent turned to account the most inauspicious circumstances. She was first a nursemaid and servant of one sort or other in several families. From this humble employment she extracted that proficiency in domestic arts which is so often represented as a woman's happiest qualification; and in her case, as we shall see, it actually served a very important purpose. Among her employers was a fashionable lady who awoke in her the consciousness of possessing rare abilities. She was a sweet singer; she learned to play exquisitely on the harp, an instrument more used then than the piano, which was at a very defective stage of evolution; she possessed in a high degree the gifts of an actress, and especially excelled in posing. Such merits pointed towards a theatrical career, in which an unfortunate for dissipation might have done her no great harm, but money was doubtless necessary to carry her through the educational stage, and a patron was not immediately forthcoming. Instead of a professional actress she became a sort of "waiter girl" at a tavern frequented by actors, whence higher remuneration drew her to attitudinize as a nude Hygieia in the then famous quack institute called Graham's Temple. She next appears as mistress to a man of some rank, Sir Harry Featherstonehaugh, and afterwards to Sir Charles Greville, nephew of the famous Hamilton whose wife she was afterwards.

It is at this period of her life (1783) that she became acquainted with the great portrait painter Romney, who besides preserving her natural appearance has introduced her into his works no less than twenty-three times, as Magdalene, Joan of Arc, Circe, a Bacchante, Cassandra, etc. He proclaimed her the inspirer of what was most beautiful in his art. To the day of his death, in 1802, she was always, for him, "the divine lady." This is easily explained by the mere power of physical beauty which we see in Romney's pictures. But that is not enough to explain her conquest of a man like Sir William Hamilton, from 1764 to 1800, British ambassador at Naples. He was no Bohemian artist like Romney, but a staid widower of fifty-four and an old politician, owing advancement to his connection with that model of Tory respectability, King George III, whose foster brother he is said to have been.

During his long residence at Naples he also attained the highest distinction as an antiquarian and a scientist. He, more than any other man, gave system and purpose to the excavations at Pompeii. Naples and England, both ungrateful countries, are principally indebted to him for those museums which contain the material of our best knowledge concerning ancient civilization. His study of Mount Vesuvius laid the basis of modern seismology, the volcanist geology, and positive

cosmogony. His tastes were thus widely different from Emma's, who cared nothing for knowledge, and never learned to spell correctly or use grammatical English. If such a man, a love for such a woman had been a mere physical passion, it would have been soon over. Instead of this, however, her influence constantly increased. She became his mistress in 1786. They were married in 1791. During the rest of his life, while her name was ringing through Europe, he must have known that the prejudice against her was weighing him down, and furnished an ever ready excuse for the neglect shown by English propriety to his high merits. But he had now reached the point of being perfectly willing that she should have another lover, if she only would continue to live with him.

This lover, to whom he introduced her in 1792, the most critical year of the French Revolution, was Horatio Nelson, then at Naples with a portion of the British fleet. According to her own account (in Harrison's life of Nelson), Hamilton told her that his new acquaintance was physically small and not handsome, but would be one of the greatest men living. Both the criticism and the prophecy attest his discernment. Nelson, then only a captain who had done no great deeds, was not merely small but round-shouldered, hollow-cheeked, and cadaverous, with a tendency to consumption which constantly threatened his life. In the brilliant actions which followed his little meagre body was terribly mutilated. He lost an eye and an arm and was riddled with painful wounds; but the powers of his daring spirit became constantly more illustrious; and the blaze of decorations, which made him a shining mark for hostile bullets, proclaimed in every action both the world's appreciation of his merits and the utter recklessness of death which so largely contributed to his success. When, about four years previously, he had married a widow named Nesbit, a few of his friends deplored the step which they thought would cost England a most promising naval officer. But it turned out that he lived very little with his wife, and from the first appears not to have found her a suitable companion. Writing to her from Naples at this time, he drily pronounces Lady Hamilton an honor to the high station she had gained, and mentions, as the most agreeable thing he could say, that she was very kind to his step-son. His correspondence with her, never interrupted henceforth, is enough to prove that their love was mutual and at first sight. The ill-natured biographers who talk of Emma's unworthiness, and say her attachment to Nelson had no foundation but ambition, must require us to forget that Hamilton, already her husband, was decidedly a "bigger man" than Nelson then.

Returning to England for a short time after losing his arm, Nelson complains, in a letter to Lady Hamilton, of his wife's neglect, which, the same letter mentions, he had taxed her with in another. "I have not got, I assure you, (Emma) scarcely a comfort about me except the two chairs which you ordered of Mr. Foxhall; I have wrote her (Lady N.) a letter of truths about my outfit." Emma, in Naples, was already, through her solicitude and judgment, much more the good genius of his home than his wife in London.

The memorable year 1798 arrived, Napoleon was in Egypt, threatening destruction to England's Oriental empire; and Nelson, now first commanding a fleet, sailed thither. An intermediate base was indispensable. By a treaty with the French conquerors of Northern Italy, Naples was bound not to let more than two English ships of war into her ports. To violate this compact; join England; give her the Neapolitan territory for a naval station; and engage in war with France, irresistible from the land side, was a tremendous responsibility for so feeble, so unpopular, and so vacillating a government as that of the Two Sicilies. It was also a masterly stroke, making Naples for a time much more important than she had been in many centuries, and giving her an ally who was sure to protect her for one who was certain to oppress. Lady Hamilton claims the credit of obtaining this decisive step from the queen Maria Caroline, who was her intimate friend and virtually ruler of the country. Nelson alone believed that she did it; and if so both were right in saying that England owed as much to her as to Nelson.

himself. The biographers, such as Jeaffreson, who dispute this, give as reason for their scepticism only that Maria Caroline was no true friend to Lady Hamilton. But if Lady Hamilton did not know this, Nelson did; as his letters to Emma show. The insincerity, procrastination, idleness, folly, profligacy, of the Neapolitan court, is the constant burden of his bitter complaints. That the good-for-nothing queen, who could never deceive him by acting like herself, deceived him on this one occasion by acting like a heroine, and neglected even to say so, is surely much less probable than that the English Emma, whose talents she appreciated, though only to misuse them, and who had all to gain but nothing to lose, was able for a decisive instant, to domineer over her friend's weak mind. The battle of the Nile "dammed Napoleon up in Egypt," as Sir Sidney Smith said. The most tremendous and picturesque of naval conflicts until the fatal victory of Trafalgar, it immediately raised Nelson to the pinnacle of fame, and has been made familiar to every school child by Mrs. Hemans' poem on the fate of the French flag ship *L'Orient*.

"The boy stood on the burning deck"

It was soon to appear that Lady Hamilton had induced her Neapolitan friends to take a great risk in supporting England. The battle of the Nile was fought August 1. Nelson's triumphant and, even to his own thinking, rather over-spectacular, reception at Naples, in which it is needless to say that Emma took the lead, began September 22. On December 5, French victories by land, together with an uprising of the people, compelled the court to flee to Sicily whose insular situation enabled the fleet to protect it efficiently. Emma managed this affair also, attending a party to the last moment, as if nothing were intended, while her royal patrons stole away.

The exigencies of war soon caused France to abandon the so-called "Parthenon Republic;" the Bourbons returned; the insurgent leader Carraciolo surrendered to the English, but was condemned to death by a Neapolitan court-martial sitting in a British vessel, and hanged there by the personal orders of Nelson, who ruled that the capitulation was unwarranted. The libelers of Lady Hamilton laid this disgraceful act to her; but there is not the slightest evidence that she was present or even as much as approved of it. Deeply as Nelson loved her, it is an unworthy, unnecessary hypothesis that she did, could, or tried to, influence him about political and military matters. His attention to the hated court of Naples requires no such explanation; for Naples was very necessary to his naval purposes. It will be a far bolder civilian than I who says even as much as that a warrior like Nelson was mistaken, in a military point of view, about the necessity of protecting this vital place. It cannot be denied, however, that the result proved unfortunate. The English either underestimated the pernicious genius of Bonaparte, who since the Nile had appeared in a sufficiently hopeless predicament; or they were unable to guard both Egypt and Naples adequately; because, the Corsican adventurer got back to France in time for his 18th Brumaire, (leaving his Egyptian army to inevitable capture). A caricature printed in England at the time, represented him slipping away between Nelson's legs while the victor was caressing Lady Hamilton.

The very natural jealousy with which she inspired Nelson's wife found its first recorded expression in a letter written for the latter, by a friend, to the admiral, December 7th. When Nelson returned to England, November 1800, the Hamiltons were with him. Miss Knight, of the same party, gives proof that he had no intention either of deserting his wife or accompanying Lady Hamilton anywhere in England without her presence also. But in a few days she told him curtly that he must choose between Lady Hamilton and her; nor was he long about making up his own mind. While Hamilton and Nelson both lived, the latter was henceforth a regular inmate of the former's house whenever he happened to be in England. Lady Hamilton he called his guardian angel. Her portrait was always before him in his cabin on sea. At the great moments of his life his thoughts flew instantly to her. After the battle of Copenhagen he was

even so inspired as to write her some execrable verses! The portrait became a fetish which he regarded with superstition. A fancied change in its brilliancy was a bad omen! Of course he would not hear a word in her disparagement. While at Naples he corresponded with the Russian general Savarow. The latter, who was a noted wit, cautioned him "not to find Capua at Naples." Nelson immediately ceased writing. It was among the great admiral's dreams to possess a rural home in England. His wife, acting as his agent, bought one; but their separation prevented his ever occupying it. Lady Hamilton then procured the place just outside London where he afterwards lived with her until his last expedition. During the most interesting and romantic period of their lives (1800) there appears in the Hamilton's household a child, Horatia, whom, after many mystifications, he admitted, at the point of death, to be his daughter, but what is very singular no proof exists that Lady Hamilton was her mother. She, however, had another daughter, who died early, in the winter of 1803-4.

The pig-headed king received with marked coldness the hero whose victory at the Nile had united Europe once more against the French and should have resulted in the capture of the terrible Napoleon. We may agree with the biographers that Lady Hamilton was the cause of or at least the excuse for this unhandsome behavior, but in truth the government never treated Nelson well. Far different was the feeling of the British people. Nelson (accompanied by Lady Hamilton), traveled through a great part of England, and everywhere their appearance was like a "royal progress." His father and brother, both clergymen, and their female relations, were proud of Emma Hamilton's acquaintance; and the former preferred her to Lady Nelson, who, since the separation, had worked on public sentiment by showing him attention. It may be added that he was an aged man whose old-fashioned piety about other things was a source of uncongeniality between himself and his illustrious son.

In April 1803, Sir William Hamilton expired, with one hand in Nelson's and the other in his wife's. Both had watched by his bedside for six previous nights. Except Trafalgar, Nelson's great victories were over; but he was still at sea a great deal.

He penetrated all those devices by which the French admiral Villeneuve, as skillful a seaman as himself, though not as bold a warrior, was collecting a colossal fleet to sweep the sea at the very moment when Napoleon crushed the land armies of the coalition at Austerlitz. He had his plans matured for destroying the enemies' naval power, which, united to the victorious army of Napoleon, must have been irresistible. But just as two years of patient watching were about to produce fruit, the injustice of the government sent him back to his retirement. One month only had been passed at home, when Capt. Blackwood brought him news of the enemy's actual concentration at Cadiz. Nelson accompanied the messenger to London, and said to him:

"I shall yet give M. Villeneuve a drubbing."

On his return home, he affected not to care, and said alluding to his treatment "Let the man trudge it who has lost his budget."

Emma, however, had no difficulty in understanding. She remarked that he was "low and uneasy." He replied that he was as happy as possible, saw himself surrounded by his family, found his health better since he came home, and "would not give six pence to call the king his uncle." She replied that she did not believe it, that he was longing to get at the French and Spanish fleets; that he considered them his own property, and would be miserable if any other man than himself did the business; that he must have them, as the price and reward of his long watching and two year's uncomfortable situation in the Mediterranean.

"Nelson," she concluded, "however we may lament your absence and your so speedily leaving us, offer your services, immediately, to go off Cadiz; they will be accepted, and you will gain a quiet heart by it."

He looked at her for some moments in silence, and then with

(Concluded on page 30.)

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Will the person who sent a letter to F. F. Denton, Boston, Mass., kindly write again, this time in care of Lucifer office? The copy of Lucifer containing the advertisement was not received by the advertiser, hence he did not call at the post office for replies. On inquiry he learns that a letter addressed to him was sent to the dead letter office.

After making up the complete volumes for the year '99 we have a considerable surplus of back numbers which ought to be circulated. We will gladly send out bunches for free distribution, or will mail them to lists of names furnished by our friends. In ordering, please say how many copies can be used to advantage. If friends can send stamps to pay, or help pay cost, they will be thankfully received; but the most important thing is to have the papers circulated. How many can you take?

No manuscript for publication has been received from the editor this week, owing to his journey to New Orleans where he delivered an address before the Spiritualist Society of that city. He is also spending a considerable portion of his time in writing the story of his life. The first chapters of this work are now being put in type in Lucifer office. The book will be stereotyped, but we shall be pleased to receive as many orders as possible before going to press, that we may know how many to print in the first edition. It is not necessary that money be sent until the book is ready for delivery. Over five hundred copies have been subscribed for, to date.

The Light Bearer Library.

We must ask the indulgence of the patrons of our new publication for our failure to get out the issue, "The Evolution of the Family," at the time promised. An enumeration of the causes of the annoying delays would be of benefit to no one—suffice it to say, that they cannot be as exasperating to others as to ourselves.

Because of delay in date of publication, we will extend the time in which we will receive yearly subscriptions, at twenty-five cents, to Feb. 15. We do this that we may have as large a subscription list as possible when we make application for second class postage rates.

We hope that as many of our friends as possible will take advantage of this offer. They will thereby help us, as well as save themselves money. The regular subscription price of the Library will be fifty cents a year.

"What of the Children?"

What marriage may mean to a woman bound to an epileptic is vividly pictured by Eugene Sue in another column. But this is fiction? Yes. Yet it is no less a picture true to life, for all that. Imagine a sensitive, refined woman tied for life to a man suffering from such a frightful affliction, and forced to bear children to inherit the curse!

I do not know whether the laws of France allow divorce in such cases; but I am reminded that though the laws of England, grant divorce for "venereal cruelty"—the transmission of venereal disease—it is explicitly stated by Ernst in his work on "Marriage and Divorce," that "the wife must have been infected—there must have been an actual communication of the disease by the husband. The merely running the risk is not sufficient." Think of the atrocity of this law! A woman may know that her husband is the victim of an incurable disease; but until she herself has actually contracted this disease from him, she cannot be released. Ernst quotes a number of cases in which the rulings and decisions prove that his statement of the law is correct. In one of these instances, a child was born suffering from syphilis inherited from the father.

Could any of the tortures of a mythical hell be more horrible than that endured by a mother with heart and sense of responsibility, as she meets the suffering, questioning gaze of her innocent child whose pre-natally poisoned blood is powerless to tinge with color its pale and wasted cheeks?

"What will become of the children" whose parents are legally bound and commissioned to transmit such frightful diseases to them?

L. H.

"Discontent."

Among the many Exchanges that come to Lucifer's office, few if any merit more honorable mention than the small but brave and ably conducted "Discontent," published at Lakebay, Washington. This comparatively young but stalwart anarchistic journal is the mouthpiece of the "Mutual Home Association" whose object seems to be the building up of a colony of co-operators on anarchistic and rationalistic principles, in the far North West.

Among those who have cast their lot with the Mutual Home Association I see the names of more than one of our old time friends and helpers—A. J. Pope, Mary C. Parker, J. W. Adams and M. V. Dadisman. I think there are others, but these are enough to give good ground of hope that the experiment will not be altogether a failure, such as has been the fate of many previous attempts at equitable co-operation.

At the last annual meeting of this Association Mary C. Parker was elected president, M. V. Dadisman treasurer and G. H. Allen, secretary.

In giving a report of this annual meeting the report says: "There are seventy-five people here,—twenty men, eighteen women and thirty-seven children. We are not living a communistic life but there is nothing in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so."

As an indication of the kind of weather they have at Lakebay—thirteen miles west of Tacoma—it is stated that "two of our people picked over three gallons of huckleberries in the woods, on January 10."

Readers of *Lucifer* who are looking for a mild climate and an opportunity to get cheap land covered with heavy timber, and who are not afraid of the hardships of pioneer life, can learn more of this Association by writing to the President and Secretary, or by subscribing for "Discontent," published weekly at Lakebay, Washington, at the very low price of fifty cents a year.

M. HARMAN.

Hammond, La.

"Whom God Hath Joined—"

What marriage may, and often does, mean to a young, inexperienced girl, is told in her own words by Clemence d'Harville in "The Mysteries of Paris" by Eugene Sue. Though this particular instance is only fiction, it is paralleled in fact in innumerable instances. Clemence's marriage was that of the conventional French girl,—she submitted passively to the union arranged by her father and her step-mother. Of her emotions, her husband's actions, and their effect on their child, she says:

"Perhaps sufficient consideration is not given to the fear that women experience at the sudden change of tone and manner which the best-bred men allow themselves as soon as we belong to them; they do not reflect that the young wife cannot in a few hours forget the timidity and the scruples of the youthful maiden. Nothing has ever appeared to me more barbarous than this custom of carrying off a young bride as soon as the marriage ceremony is over—as though she were a prey, while, it seems, marriage should be the conservation of the right to employ all loving resources, all affectionate charms, to make each beloved. You will imagine, my lord, the sinking of the heart, the indefinite fear with which I re-entered Paris—that city in which I had lost my mother barely a year before. We arrived at d'Harville House—"

The emotion of the lady redoubled; her cheeks were covered with burning blushes, and in a voice of agony she added: "But you must—you shall know all—yes, all; otherwise I shall appear despicable in your eyes. Well then," she resumed, with desperate resolution, "I was conducted to the apartment destined for me, and left there by myself. In about an hour Lord d'Harville joined me. Notwithstanding his protestations of tenderness, I felt ready to die with fright; my sobs half choked me—but I was his, and it was necessary that I should resign myself. But soon my husband, uttering a terrible cry, seized my arm hard enough to break it! I endeavored to release myself from his iron grasp: I implored him to have mercy upon me—he did not even hear me! His countenance was distorted by the most frightful convulsions; his eyes rolled in their orbits with a rapidity which fascinated me; his mouth was contorted, and filled with bloody foam; his hand still maintained its grasp! I made a desperate effort; his stiffened fingers at length relaxed their hold, and I fell fainting to the floor at the moment when Lord d'Harville was struggling in the paroxysm of this horrible attack! Such was my wedding night!"

"Unfortunate woman!" said Rudolph, in a tone of the deepest sympathy. "I understand it all—your husband is epileptic! Oh, it is indeed frightful!"

"Nor is that all," added Clemence, in a voice trembling with agony: "Oh, be that fatal night forever cursed! My daughter my angelic child, has inherited that frightful malady!"

"Your daughter, too! What! her pallor—her weakness—"

"Spring from the same cause. The physicians declare it to be incurable, because it is hereditary!"

Lady d'Harville covered her face with her hands; overwhelmed by this sad revelation, she had not courage to add another word. Rudolph also remained mute. His mind recoiled affrighted before the horrible mysteries of that wedding-night.

He pictured to himself this young lady, already so saddened

by her return to the city in which her mother had died, arriving in that strange house alone with a man for whom she felt interest and esteem, but not love—naught of that love which so delightfully disturbs and intoxicates, and makes the young wife forget her chaste alarm in the rapture of a legitimate and reciprocal passion. No, no; on the contrary, trembling with modest terror, poor Clemence arrived there—sad, cold, with a sinking heart—her brow burning with blushes, her eyes bathed in tears.

She resigned herself to duty, to necessity; and then, instead of hearing words of gratitude, of love, and of tenderness, to recompense her for the happiness she had bestowed, she sees convulsed at her feet a man utterly senseless, who writhes, foams, and howls in the hideous convulsions of one of the most fearful visitations with which a man can be incurably stricken! And that is not all. Her child, poor innocent little angel, is also withered from her birth!

These painful and distressing confessions awakened in Rudolph's mind some very serious reflections. "Such," thought he, "is the law of the land. A girl, lovely and pure, gentle and confiding, the victim of a fatal deceit, unites her destiny to that of a man who is subject to an awful disease—a fatal heritage, which he transmits to his children! The unfortunate wife who discovers this horrible mystery, what remedy has she—None! None but to suffer and weep, and struggle against her disgust and terror; none, but to pass her days in never-ending agony and alarm; none, perchance, but seek guilty consolation beyond the desolate existence to which she has been doomed! In these laws the very brutes seem altogether superior to man—by the cares bestowed upon them, by the improvements sought to be made in them, by the protection which surrounds, by the guarantees which secure them. I purchase an animal, and should an unforeseen disorder exhibit itself in that animal after the purchase the sale is void. What a disgrace, what an outrage on the rights of property it would be, to compel a man to keep a coughing, a lame, or a spavined horse! Yes, that would be a scandal, a crime, a shameful state of things! Only fancy what it must be to be compelled to keep through life a mule that coughs, a horse that roars, or an ass that is dead lame! What frightful consequences might this not produce to the whole human race! Therefore, in such cases, agreement, contract, purchase, sale—are all set aside; the all-powerful law undoes all that has been done.

"But let the question concern a creature made after the image of God—let it concern a confiding, virtuous girl, who, in her innocent trust in the honor of man, has become united to him, and awakens to find herself the companion of an epileptic wretch, one who is stricken with some terrible disease, of which the moral and physical consequences are terrible to contemplate; a malady which may throw disorder and hatred into a family, perpetuate a horrible disease, vitiate generations—oh! then this law, so inexorable about diseased animals, so admirably provident, that it will not that a blemished horse shall be fit for propagation—this law carefully abstains from unbinding the unhappy girl who is the victim of such a union! The bonds of marriage are indissoluble; to break them would be to offend both God and man. In truth," continued Rudolph, "man sometimes displays a very disgraceful humility, and an egotism of pride, that is downright execrable. He values himself at less than the beasts, in heaping upon them the securities which he refuses to himself; and imposes, perpetuates, and consecrates his own most dreadful diseases, by putting them under safeguard of the immutability of laws human and divine."

Notes and Queries.

BY EDGAR D. BRINKERHOFF.

All industry is either independent or co-operative. The former may be discarded at once; independent, primitive industry in which a man not only does all his own work by himself but makes no exchange with his fellowmen, is generally incapable of contributing to progress. However, if any one wishes to try

the experiment he is welcome, as Henry D. Thoreau at Walden Pond. All co-operative industry is either involuntary or voluntary. Let us reject the involuntary as it is unnecessary to compel individuals to become partners in state industry. All voluntary co-operative industry is either uncommercial or commercial. The epithet commercial is not here used in any bad sense, being intended simply to convey the idea that goods are exchanged by buying and selling. Uncommercial voluntary co-operative industry would then mean the attempt of individuals to supply all their wants by working together and exchanging the goods with one another without buying from each other, while each member is at liberty to withdraw from the arrangement at any time. This exchange of goods may be effected through the officials of the concern who issue labor checks for work and then issue goods for labor checks, or perhaps each may work according to his ability or inclination and receive from the management according to his needs. Uncommercial voluntary co-operative industry may be dismissed on account of the mismanagement sure to attend the conduct of business by majority vote. Commercial voluntary co-operative industry may be regulated or unregulated. The regulated may be set aside for a competent regulator, kings and legislatures having so far failed to benefit the masses of any community by interferences with their economic occupations. We then have left unregulated commercial voluntary co-operative industry as the hope of the species.

Up has been defined as away from the center of the earth and down as towards the center. These astronomical senses of the words should not be confounded with their geographical meanings. Notwithstanding that its mouth is farther from the earth's center than its source, to say that the Mississippi river runs uphill is from the topographical standpoint absurd. The student of geography is concerned with the hilliness that determines the distribution of flora and fauna and the human race over the face of the earth. To him the bulging mass of earth at the equatorial belt is not a hill. Well might the mystified student ask how you can call the equatorial bulge a greater terrestrial mountain than the horse-shoe hill the line of whose crest begins in Cape Colony, extends thence northwardly through eastern Africa, north-eastwardly through the whole length of Asia, and southwardly along the western coast of America to Cape Horn. The instructor in the science of our globe must not think that he is successfully co-ordinating the physical and the mathematical conception of the earth when he says that the Missouri-Mississippi flows south-eastwardly downhill from the Rocky mountains to the great central valley and then takes a southerly course in which the waters forsooth climb uphill for a thousand miles to reach sea-level! He is inducing the habit of using a word in two senses in the same connection, a course which is destructive of rational conclusions, for science is impossible without scientific terms.

Morrisville, Pa.

Emma Hamilton.

(Concluded from page 27.)

tears in his eyes, exclaimed "Brave Emma! Good little Emma! If there were more Emmas there would be more Nelsons; you have penetrated my thoughts. I wish all you say, but was afraid to trust even myself with reflecting on the subject."

It was at half past ten p. m. September 13 1805, that Nelson took the last farewell of his daughter and her mother. At half past one Oct. 21 he fell on the deck of the Victory, and at about four expired, having barely lived long enough to know his prowess had saved England from what had seemed inevitable doom. In his will, and also with his last breath, he bequeathed the care of Emma and Horatia to his country. Had the former been as good a housewife for herself as him, she was pretty well provided. But her extravagance, love of company and play, had been sources of annoyance to Hamilton and even Nelson. She soon reduced herself to poverty; fled from England to escape

the horrors of imprisonment for debt, and died at Calais, January 1815, during Napoleon's first exile. No attention was paid the hero's last wishes. The malice of Mrs. Grundy pursued the woman of his devotion beyond the grave. Until Jeaffreson proved the contrary, it used to be said that she was buried with as little ceremony as a dog, and that she died pursued by the spectre of Carraciola. Her talent for making friends remained with her to the end. The last was a Mrs. Hunter, evidently a poor woman, who was, however, able to give her a decent though very cheap funeral. Her grave, one of the first in the Protestant cemetery, could not certainly be identified when it was sought for eighteen years afterwards. Of her appearance at the height of her charms, Jeaffreson says, what her portraits so far as they go, confirm.

"She was still a lithe, lissom, agile, slim girl, with a waist none too small for health and classic grace, but looking somewhat less than its actual girth by reason of the boldness of her figure's upper and lower contours, which, even in the season of her bodily slightness, betokened that in middle age her figure would be less remarkable for elegance than for stately dignity. Her hair was a dark brown yet tinged with red."

But her peculiar charm consisted in the tact, the capacity for being all things to all men, in which she can have had no equal since Cleopatra. A single real foible alone enabled the hypocritical world to keep up a pretense of virtue in its own baseness, and moralize about the wages of sin, after having characteristically made out that in the great drama of her life she was guilty and every one else—with a mild reservation against Nelson—innocent. But this was before the age of the New Woman.

After Comstock's Own Heart.

From "Maitresse de Maupin," by Theophile Gautier.

An exactly curious variety of the moral journalist, properly so-called, is the female family journalist.

He pushes chaste susceptibility as far as anthropophagy, or to within little of it.

His manner of procedure, though simple and easy at first sight, is none the less facetious and superlatively diverting, and I think that it is worth preserving for posterity—for our children's children, as the perukes of the so-called "grand century" would say.

First, in order to pose as a journalist of this species, a few little preparatory utensils are needful—such as two or three wedded wives, a few mothers, as many sisters as possible, a complete assortment of daughters, and female cousins without number. Next there is required a theatrical piece or a novel, a pen, ink, paper, and a printer. It might, perhaps, be as well to have an idea and several subscribers, but with a good deal of philosophy and shareholders' money, it is possible to do without them.

The method of giving an account of a book is very expeditious, and within the reach of every capacity:—

"If you wish to read this book, shut yourself up carefully at home; do not let it lie about on the table. If your wife or your daughter were to open it, she would be lost. It is a dangerous book, and it counsels vice. It would, perhaps, have had a great success in the time of Crebillon, in the *petites maisons*, at the delicate suppers of the duchesses; but now that morals are purified, that the hand of the people has overthrown the worm-eaten structure of the aristocracy, etc., etc., that—that—that—there must be in every work an idea—a religious and moral idea, which—a view, lofty and profound, answering to the needs of humanity; for it is deplorable that young writers should sacrifice the most holy things to success, and employ an otherwise estimable talent in lewd pictures which would make a captain of dragoons blush. (The virginity of the captain of dragoons is the finest discovery, next to that of America, which has been made for a long time.) The novel we are reviewing recalls 'Thérèse Philosophe,' 'Felicie,' 'Compere Mathieu,' an

the 'Contes de Grecoeur.' The virtuous journalist has immense erudition in the matter of filthy novels. It would be curious to know why.

VARIOUS VOICES.

Mrs. R. R. Mich.:—Enclosed find \$1. Please send me the Light Bearer Library, Helen Harlow's Vow, and credit fifty cents on my subscription to Lucifer. I like Lucifer very much and am so pleased that the name was not changed. I send my papers far and near and hope you sometimes get a subscriber.

J. P. H., Michigan City, Ind.:—Please accept thanks for sample copy of Lucifer which you sent me. I have enjoyed its contents very much. I send you twenty-five cents for a three months subscription to begin with No. 796. I regret not to be able at present to pay for a whole year's subscription, but you may expect me to renew in due time. You may also count on my taking a copy of the Life History of Moses Harman.

A. W. Frankenberg, Columbus, Ohio:—I cannot refrain from expressing my heartfelt thanks and appreciation of the article in 797 of Lucifer, "Then and Now—the Outlook." I am only an ignorant Dutchman and could not write such an article in a hundred years; but I do enjoy reading just such articles as that, and in fact Lucifer is worth its weight in gold, and I am glad you did not change the name. Long live Moses Harman and Lucifer.

J. Wm. Lloyd, Westfield, N. J.:—I enclose \$1 to pay my subscription on Lucifer. You are making the paper extra good lately. You always were a success as an editor. My little "Free Comrade" will probably reach you this month.

[Many of Lucifer's readers will be glad to learn that Mr. Lloyd is about to have a paper of his own. Send to him, at the foregoing address for sample copies. We will be very glad to see the journal, for it will certainly be interesting and instructive. L. H.]

Elmina D. Slenker, Snowville, Va.:—While reading "A Plea for Sexual Reform" in Lucifer No. 795, I bethought me of the many men and women who have first and last asked me to find them comrades, companions and business partners of the opposite sex. Hitherto I have been rather conservative on this point. But I think the time has come when there should be practice as well as theory, so I'll try the "better way," announcing it by informing Lucifer readers that I have a friend in Florida who is going to Hytop, Ala., to homestead some land and commence the business of cattle raising and he wants a partner, a new woman in the full meaning of the term, who is tired of the present civilization and is willing to unite with him in making a living from the land. For further particulars address me, inclosing four cents for postage.

W. C. F., Lincoln, Neb.:—According to promise find enclosed \$1 for my subscription to Lucifer for the coming year. I would like to see a monthly or quarterly, in which articles of exceptional merit could be reprinted and with such new matter as would be worth preserving, but you know best the conditions necessary and prevailing, and must be your own judge, and whatever you decide to do ought to be accepted by all your true friends, and will be by such.

In No. 795, in "Various Voices," I saw a letter from Mrs. L. L., Mich. Now that dear old sister comrade must not be deprived of her comfort and solace in her later years. So continue her paper and I will remit you for it. I am not rich but I will not see any dear comrade made unhappy if I can help. I want to express my appreciation of the article "Plea for Sexual Reform." It is all right and should be reprinted in idea and principle if not in words, every issue. Lucifer just suits me; if any article is not according to my ideas, there may be many

others, whom it will please, and as the paper is not published for my exclusive reading but for a great many others, I find no fault with it but say the editor is O. K. and to go ahead, as he deems best and proper for him to do.

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am going to do all I can to mould them perfectly. This is the main reason I want to read the books by Alice Stockham. I have read a great many books on these subjects but have never talked upon them and it does me good to write a little although it may not be interesting to you.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 5.

CHICAGO, ILLINOIS, FEB. 10. E. M. 300. [C. E 1900.]

WHOLE No. 800.

The Inkstand Battle.

We are making smokeless powder and big bombs to throw a mile,
That will blow the foe to chowder in true dynamic style.

Talk not of the bloody red man and the foe his arrow drops—
Every ball, it means a dead man, every bullet means a corpse!

We've a whirling gun; you spin it, and the myriad bullets fly,
And a hundred men a minute roll their stony eyes and die.

"Make your swath of dead men deeper," thus the modern spirit saith;
"Start me up this rattling reaper on the harvest field of death."

Let us stop this wild death's revel; Martin Luther so 'tis said,
Threw his inkstand at the devil and the black fiend turned and fled.

Smite your world-wrong; don't combat it with a fusillade of lead;
Simply throw your inkstand at it; come to-morrow, it is dead.

When the world upon the brink stands of some crisis steep and dread,
Like brave soldiers seize your inkstands, hurl them at the devil's head.

Pour your ink-pots in a torrent till the strangling demons sink,
Till the struggling fiends abhorrent drown in oceans of black ink.

For the man who's born a fighter, for the brain that's learned to think,
There is dynamite and nitre in a bottle of black ink.

Though it makes no weeping nations, and it leaves no gaping scars,
Placed 'neath error's strong foundations 'twill explode them to the stars.

Sam Walter Foss.

The Ethics of Parentage.

AN ADDRESS BY VICTOR E. SOUTHWORTH.

The first and most important of man's social relationship is parentage. Man and woman in the act of reproducing their kind are equally responsible for the results. We cannot truthfully say that fatherhood is more than motherhood or that motherhood is more than fatherhood. There is no superior sex. All discussion of woman's obligation to her family—as if she were destined to be the chief agent in the propagation of the race and as if man were less accountable and a less important factor in the transaction—is worse than useless.

The perfect fulfilment of the duties of parentage depends upon the recognition that the fathers and mothers enter thereby into the most sacred of moral partnerships. The welfare of the race requires that man and woman in their sex relations regard each other as having equal rights and equal responsibilities. A well born child can result from no other sort of combination. If one parent is for any reason or in any manner a more dominant factor in the transaction than the other, the outcome will be in so far defective.

The relationship of parents to children cannot be perfect if the relationship of the parents to one another is not perfect.

A man and woman are to meet on terms of perfect equality, intelligently so, or they cannot give to their offspring that well balanced constitution to which they are entitled. Any discordant elements between the father and mother will render less harmonious the constitution of their child. Right here is the source of a vast amount of human weakness and misery. Ill-balanced children are the inevitable outcome of ill mated parents. It cannot be otherwise.

From the parents' point of view, first of all parentage is highly important.

A man or woman can hardly be supposed to have made the best of life and to have gained its fullest pleasure, if this most vital and tender of ties does not unite them to their kind. When other conditions are as they should be man gains in manliness and woman in womanliness from having become a parent. It is an enrichment of one's experience for which there can be no substitute. Parentage, when it is wise and true, brings with it an unfoldment of the maternal and paternal nature without the unfoldment of which life is incomplete.

Only in the rarest instances, if at all, do we see people who can give to other children such deep and real affection as their own flesh and blood would have called forth. And it certainly belongs to a well ordered life that the sweetest and truest affections should have a free and natural expression. The mature man or woman who has never known the tender, joyful yearning for a child of their own to care for and love may be accounted truly unfortunate. I doubt if there can exist any experience so altogether ennobling and helpful as that love which we feel, if we are true parents, for our little ones.

John Fiske has established the idea that in evolution the lengthening of the period of infancy is an important factor in the development of a higher life. Not alone that it is for the good of the new being to have this long preparation, to be so nurtured at the start; but the service of the adult to the infant, this yielding of strength to weakness, does necessarily have its effect socially. Men become less violent, less vicious, in response to the emotions to which the appeals of childhood give rise.

It is necessary that man should have occasion to be courageous, else he were not strong. And it is necessary that he should have occasion to be tender, else his strength were hard and wilful. Childhood about us with its innocent joyfulness; childhood with its simple truthfulness and trust and its spontaneous honesty, cannot fail to awaken the noblest qualities in man.

Parentage is in the line of our best personal development. Far from interfering with the fulfilment of our life, in most cases under ordinary circumstances, it is the most powerful agency for advancing us toward a full and forcible expression of our being. What greater incentive to self-culture and to the attainment of a high quality of mental and physical life could there be than to be in a position to join in the creative work of parentage?

Something finer than the artist's dream as he stands with mallet and chisel before the inanimate marble waiting to put breath into it; something more passionate than the poet's rapture; more ingenious than the inventor's thought; more daring than a prophet's social vision, should enter into the minds of those who venture out of oblivion to evoke a new being.

A child of one's own! What does it not make possible! What desires and ambitions, what resolution to be in all things its worthy father or its faithful mother! An intelligent man and

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woman will be content to hold no second place in the affections of their children—at least in the years of childhood. A man who is a father wants to be to his child the first of men; a woman would be the best and truest of women in the eyes of her children. Parentage is the strongest of moral obligations and inducements. It brings with it a consideration for others and a solicitude for their welfare well nigh irresistible. I am speaking (to be sure) of parentage under the best conditions.

How shall we more effectively link our moment's existence to the unceasing life of things? How more certainly leave behind us a substantial contribution to the world's advancement than through our children? The man and woman who can bring into existence and rear to usefulness a being more splendidly endowed, more advantageously equipped for the services of life than they had been, have certainly made good their place among men.

And without a doubt it is becoming more and more possible for people to act with wisdom and certainty upon these lines. What with the advance of scientific information, what with our deeper understanding of natural law and our growing control of psychic forces, it is within our power to work intelligently for the development of a new race that shall be our superior in every respect. There is no limit, we might say with confidence—absolutely no limit—to the possibilities of man's conscious improvement of man through the faithful powers of parentage. This is a thought that has only begun to interest students of our day. When once the public mind is sufficiently awakened to its importance who can say how vast its influence in directing the production of future generations? When once the whole significance of parentage is realized, how it will revolutionize the prevailing ideas of education and morality and of the relation of the sexes.

Now, as a rule, the welfare of the future generation is seldom considered in the arrangement of economic, social and domestic life. Education is largely a matter of mere expediency, having in view the young man's business and the young woman's entrance into society. The motives which are appealed to in the interests of what is called "virtue" are far from being grand enough to inculcate the well being of the yet unborn. Whereas the well-being of our posterity should be a consideration never to be left out of any arrangement of our life.

Humanity is not to be permanently elevated by any method or process which does not include and render possible the wisest and most wholesome conditions for the association of men and women for the reproduction of their kind.

For our personal good as men and women whose grand motif it is to fully realize and enjoy our own being, we ought to make every act of life as broadly significant as we can. There should be nothing merely accidental in our doings. Every interest should be broad as our thinking can make it. Every enjoyment as useful and every service as pleasurable as it is possible for it to become. In deliberately aiming at complete enjoyment of life we place ourselves in the attitude to invite and welcome all natural human relationships with their full accompaniment of pleasure and duty. We look upon the slightest act as involving the noblest possibilities. We put off momentary caprices and passionate ecstasies in the interests of the more substantial and effective pleasures which bring no unforeseen collapses and leave no bitter taste.

To the wise egoist all activities are along lines suggested and fixed by far-reaching considerations. They choose to work for more splendid results than can be achieved by mere butterfly indulgences. The enlightened egoist is not a victim of love's fury. He escapes the moment's flash of flame with its all too speedy dust of ashes. Love is to him a thing to be achieved; life's most excellent accomplishment; a dream long cherished, patiently realized; a victory of the affections crowned by Reason. Not a bliss to be remembered, but a peace in which to dwell.

Human beings have the power to so direct their animal propensities as to increase infinitely their enjoyment and usefulness. We have reason to suppose that sex plays a very subordi-

nate part in the semi-conscious being of other animals. But in man it may be made the center of life's closest and purest attachments, and the means unto our highest pleasure and honor.

Love, from being the mere instinct in response to which "two" animals find each other out, may become in man that long desired and wisely arranged unity of two in the desire to create a life that shall transcend their own.

The highest service love can render man is through its influence upon the home life in making possible ever better born and better bred offspring.

When it is once definitely understood that without love of the deepest and truest sort successful parentage is impossible; and that any association of the sexes unsanctioned by a noble confidence and cordial esteem is a violation of the rights of the unborn, we may expect a radical improvement in the mental and physical harmony of coming generations.

From the children's standpoint it is impossible to consider the question too seriously. And certainly it is the interest and welfare of the unborn that ought to make us alive to our possibilities as parents. No one will deny that under the best conditions it is a great and blessed thing to have been born a human being and to pass from infancy through childhood into a mature life of active enjoyment. Under such conditions—economic and social—as may be in time attained—human existence will be the greatest possible good even though it be considered from the purely material and sensuous point of view.

In an ideal society, where economic freedom and justice prevailed, it would be an easy matter for man and woman to secure at all times the highest welfare of their children. Poverty, anxiety, the wear and tear of the struggle for bread would not so often unfit a man or woman for doing their full duty by their little ones. The leisure to prepare for motherhood and to furnish the best of personal impressions to the new being could be obtained. Comfort could surround the cradle. The period of babyhood and childhood could be prolonged.

I can conceive of a home life, under these perfected social conditions, that would surpass in beauty and simple pleasure all that we have ever longed for. A home with a father in it, as well as a mother. A father who is not merely a breadwinner, coming home to an occasional meal and for his night's lodging; but an actual father who can participate with the mother in the life of the child. Under such conditions it would be soon recognized that the joy of a father in his children's life, his understanding of them and their hold upon him is not a whit inferior to that of the mother.

A child is entitled to an equal share in the hearts of both its parents. The father's love and influence are fully as vital and tender as the mother's. It calls for fatherhood equally with motherhood to feed and guide the awakening consciousness of the newly born. Under the economic conditions of our present world—how small a place does the average father fill in the life of his children! How small a place do his children fill in his life! There is not time for such things. The man grows hard and stern, vexed as he is by the harsh contact of a purely business world. He is hardly a suitable companion, even in his best moods, for the little innocents of the nursery.

But in other ways, and even more injuriously, do the false economic conditions affect the life of the children. Childhood ought to be a never-to-be-forgotten fairyland; a thing to dream of with delight in all our after years. The walls of our home should be a fortress to secure from every invasion of fear or worry their little lives. For some years at least a child should be as free from every touch of care as are the flowers and butterflies in a summer field. It is only once we can be children. And no man can measure fully the priceless charm and value that a happy childhood can hold for him or how its secret influence sheds a blessing over future years.

The possibilities of making more of the childhood of men is to be considered not a whit less important than the possibilities of man's nature. It is so much to the child and as much in fact to have had the full enjoyment of child life, as in after years to

realize the fullness of adult life. Child life has inestimable value not as a preparation merely, but just for what it is.

A wise understanding of the duties of parentage will make men provide much more carefully against any shortening or weakening of their children's child time. What is more beautiful in nature or in art than a wholesome, a comfortable, untroubled childhood! The period of unrestrained wondering and laughter! Always the free play of the spontaneous impulses! Always the honesty of those who know not what it means to conceal or to distrust! Always the perfect confidence in those benignant divinities—father and mother! If human experience holds anywhere a holier, happier thing than the true home life might be, I cannot conceive what it is.

What accomplishment of our individual lives would not help us to become wiser and more faithful parents! And surely the children have a right to expect us to be in no way inferior to other men and women. The child instinctively trusts in the superiority of its parents; and it is no mean disappointment in after days to find that one's father or mother was not all one had pictured.

A child wants something more than soft cradle clothes, something more than food and drink, something more than tenderness. It wants an ideal. No precepts and oral instruction; but that unconscious impression that will pervade the home like an atmosphere. Little by little the growing child forms its conception of what is good in life. Its vision of womanhood wears mother's face, and its thoughts of a true man is what father is. To be the ideal of our children's thought ought to be of more consequence to us than to attain all other honors and dignities combined. Never to be in what we are a disappointment or a sham to them—what other external ethical obligation could have greater weight! How it should hold us to our best!

However important this subject may be from the standpoint of the parents it is a thousandfold more important from the standpoint of the child. The man and woman who venture to engage in parentage have thereby assumed a responsibility neither can ever escape. To have forced upon our children a life that they may some day curse us for—to have given them a nature corrupted by our vicious indulgences, to have transmitted to them the germs of physical or mental maladies, is a crime. No other act in life carries with it such momentous fatalities as parentage; and yet mankind is more ignorant with regard to this subject than with almost any other. A false shame, a pretended modesty holds them back from a careful study of its natural possibilities. Why our sex differences and relationships should be a forbidden subject, why children grow to be adults without having come naturally and openly to a knowledge of their sex; why marriage is a connection into which with fevered appetites the ignorant youth are allowed to enter—and once caught to be forever held there as in a trap—all this is a mystery only to be accounted for by the general stupidity of mankind.

Forced ignorance breeds an unhealthy curiosity. The subject that is not allowed an open matter-of-fact discussion takes on a morbid interest. The things we painfully conceal and will not have questioned is a provocation. The secret wondering of our children upon such subjects give rise to a multitude of evil suggestions that perfect openness could have prevented.

There is nothing in fact we need to hide concerning sex. Nothing that children should not learn as a matter of course from their free association with one another and with their parents. The human body with all its functions and processes is as much a subject for study and open admiration as anything in nature.

The human animal becomes worse than the brutes because in these matters it is not so natural, not so free and true to its spontaneous emotions. Mankind has placed artificial barriers in the way of free development of sex life. The forced restraints only aggravate the appetite. What was normally of minor interest becomes the object of secret and consequently more violent concern. We commit violence upon the tender sensibilities of our children by keeping them in ignorance of what should be

forced upon their attention nor in any way obscured. Natural appetites become easily perverted by such treatment.

A thousand shames upon the fig leaves of a false modesty. If your own mind is a dust-bin of evil thoughts, that they cannot talk understandingly and naturally of a subject so vitally related to common experiences, do not attribute an evil mind to a child that has as yet no dream of wrong.

This whole subject calls for a far deeper consideration than it has ever received. Until parents and teachers and the people generally outgrow their hesitancy and sex shame, the stream of erotic degeneracy will continue to undermine the physical and mental life of mankind.

From the standpoint of race development parentage assumes its greatest importance.

From this point of view the question of the relation of man to woman and woman to man is no longer merely a question of what is socially correct or permissible, but of what is physically and psychologically beneficial and desirable. Accident and personal caprice must not be allowed to determine results that reach out into the future endlessly. It cannot be denied that in the past, ignorance and blind passion have been constant barriers in the way of physical and mental up-building of the race. There has been no clear thinking and plain speaking upon the subject. Men and women have become parents thoughtlessly—without regard to their fitness for the task. Whereas a man and woman who enter into the home life for the purpose of establishing a family life, should do so deliberately and with the best preparation. As a rule they do so from the weakest and narrowest considerations and with little or no thought of the outcome.

The average modern home is usually a place for private enjoyment, instead of being consciously the center of race culture.

What man or woman has diligently prepared themselves for parentage? Such schooling, to be really effective, must begin early in life under wise supervision and must be pursued with at least the truthfulness and devotion which one who hopes to become a successful artist or musician gives to preparation for his work. Training for parentage is certainly more important than training for military and naval service. The ability to produce and to care for and to bring to maturity a family of healthy, well balanced children is an ability that does not come by chance. The best man for a father needs to know whom to select as the best woman for a mother, and vice versa. In a transaction so fraught with importance to all concerned, people ought to know what they are about. To think of establishing a new center of conscious human intelligence, of calling forth from the unborn into the whirlpool of being another life—why, before such a thought what man or woman in a sane moment should not tremble! It might truly be called the supreme act of life.

In no other one thing do people so materially impress their character upon the race either for good or ill. Nowhere do we exert powers or a function so vast in its influence, and that may be used with a greater wisdom for the good of all. Parentage is the first and most sacred of our moral partnerships. When once it is so regarded by people in general, I foresee a revolution, not merely in the framework of society but in the material out of which society is constituted, that will bring with it every possible benefit.

Given a world of truly well-born children—a world of strong beings with balanced faculties and harmonious tastes and appetites—and I see not how discord and injustice and fear can any longer exist.

Mankind must have the right stuff within itself, rightly organized into a sane mind and a sound body—before we can hope for a perfect social world. What we hope to create objectively must first exist in thought and idea; and must be carried into execution through the guidance of a balanced reason and by power of a righteous will. I look for not any kind of ideal Utopia until there are born men and women ideally constituted. So long as men are makeshifts themselves their inharmonious natures will be reflected in inharmonious surroundings.

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At New Orleans.

Leaving Hammond, La.—where I had been stopping for a month or more with Lucifer's good friends the Hewetts, at their very pleasant and beautiful home in the suburbs of that little city—on the morning of Jan. 28, Sunday, I came to New Orleans and found my way to the residence of Mrs. and Mr. M. A. Porter, at 634 South Street, which house seems to be the Southern Mecca for Spiritualists, Libertarians and Rationalists of all sorts. The weather was all that could be desired, and the Queen City of the South was at its winter best; at least so it seemed to me.

In the evening, at the Spiritualist Hall on Camp street, opposite the "Times-Democrat" office, I had the pleasure of addressing a good sized audience of very appreciative listeners, subject—"Why have the Reformers failed to Reform the World?"

In my treatment of this subject I used as texts a few paragraphs from R. G. Ingersoll's lecture before the Free Religious Association of Boston, the central thought of which is that Free Motherhood is the only scientific, the only rational and really hopeful solution of the problem, how to cure our social ills. Also a few paragraphs from Gerald Massey, commencing,

"We must begin in the Creatory if we would benefit the race, and woman must rescue herself and consciously assume all responsibilities of maternity on behalf of the children. No woman has the right to part with the absolute control of her own body; but she has the right to be protected from all forms of brute force."

I also quoted from Lucy N. Colman's "Reminiscences" in which she tells of a popular lecturer on "Woman's Rights" who had eulogized legal marriage—"the holy marriage tie," as "the institution that God gave to Adam and Eve to take with and comfort them, when he drove them out of Paradise."

Afterwards when Mrs. Colman visited this same lecturer she found her weeping and sobbing hysterically because she feared that another maternal affliction—another child—was coming to her arms in the near future. Mrs. Colman closes by saying:

"Is it not a pity that God in his wisdom, when he instituted legal marriage, did not make the wife the legal owner of herself, as well as the husband the legal owner of himself?"

To Lucifer's readers I do not need to outline the scope and trend of argument that was attempted in elaborating, or in commenting upon, these texts.

At the close of the opening address, questions and criticisms being in order, some four or five persons, whose names I do not now recall, made short speeches. The first agreed with most that had been said, but feared for the purity and permanence of the home—"the American home," as he expressed it, if woman were allowed to divorce herself at will, and choose a new partner whenever she tired of the old. He revered the memory of his mother but doubted if he could feel as he now feels towards her if she had separated from his father. While divorce might possibly be permitted in rare and aggravated cases he feared the effect of free divorce on the purity and permanence of the American home. "What is to become of the children if there be no permanence in our homes?" was asked.

The next speaker said he apprehended no such danger from free divorce, to the purity or even the permanence of the American home. That the home which is held together by marriage law only, and not by the law of love, would better be broken up, in the interest of purity, and for the good of the children as well as for the happiness of the parents. That because of both the prenatal and the post-natal effect upon the children of an inharmonious home, woman should be allowed to correct her mistakes of choice of partners as often as she desires, or "as often as her intellect and her love nature tell her she has made a mistake,"—or words to that effect.

In my reply to the first critic I said he had been already answered, but added that in my opinion the average woman prefers permanence to change in marital relations; so much so that the danger is, not that she will choose too often, if permitted, but that she will still submit to inharmonious conditions, to unwelcome conjugal ties, long after her own happiness and that of even her children,—actual and prospective children, demand a reconstruction of the home.

I also added that the chief reason why good husbands are so rare is that there was little or no love between their own parents. "How often have I heard men say that love is a delusion—a mere boyish and girlish folly. The average man looks upon marriage as primarily a business arrangement, wherein the less of 'sentiment' the better. And thus the evil of loveless and therefore inharmonious homes becomes self-perpetuating."

I now wish to supplement the foregoing by asking,

Do we need to inquire further for the causes of wars, of murders, assassinations, etc., when we remember that loveless homes are the rule, and that homes built upon mutual love and esteem are the rare exception? Woman is the home-maker, and the child-builder. What more reasonable, then, than that she should be free to choose, not once but at all times, her helpers in the work of home-making and of child-building?

I have since had a long talk with a very intelligent man who was present at the meeting Sunday night, but who took little part in the discussion. He said he had always hated his father for transmitting to him a diseased physical organism. He loves, reveres and pities his mother; regards her as the victim of conditions, of institutions, that practically deprived her of liberty of choice in the realm of reproduction.

This man is now past what most people call the prime of life; has never married; has never known what a true home life means. Is too conscientious to marry and become the father of children to perpetuate his own inherited inhumanities; so he says.

The last questioner at the meeting Sunday night was a lady who wanted to know how it is possible to reach the people that most need to be instructed in regard to the matters treated of in the lecture. She had herself been for many years aware of the evils of undesigned and unwelcome maternity, but so far had heard of no adequate remedy, because of the difficulties in the way of reaching those who most need the knowledge that would prevent the evils referred to.

Replying I said in substance, if not in exact words:

"You have touched the core of the trouble. Ignorance is the only darkness. Ignorance is the only devil." In no department of life are these sayings more true than in the realm of human reproduction. All our social and governmental institutions, customs and laws, conspire to hold the mothers of men to a condition of ignorance and obedience, in regard to the most important functions and duties of human life—the reproductive, the maternal.

Both law and gospel say to woman, "Obey your husband in all things." "Increase, multiply and replenish the earth," "Man is the head of the woman, as Christ is the head of the Church," etc.

Knowledge of how to limit the size of families, is forbidden knowledge. Church and state have joined in the work of keeping woman forever a slave to the gestation and lactation of new human beings. Quantity not quality, is what is desired of the masses by the governing classes, so that these classes may

have a perennial supply of working slaves, voting slaves and fighting slaves.

And yet there is hope, even for the enslaved and overworked mothers of the poor; the disinherited, the cruelly robbed masses, whose home, or rather whose breeding ground, is in the slums of the cities; in the coal mines, and in the huts and hovels on the farms of the rich land-owners in the agricultural districts.

Saving knowledge has come to a few, and is spreading, though slowly, spreading by force of example as well as by precept. Women doctors, trained nurses, etc., are telling their sister women how to escape the curse of unwelcome maternity.

Yes, in spite of United States laws that make the communication of such knowledge a penitentiary crime; in spite of state and municipal regulations that would keep for the aristocratic few the knowledge of how to control reproduction, this knowledge is spreading.

Woman is slowly waking to a knowledge of the fact that she is an individual, a person, in her own right, and not by the grace of God, or any gang or guild of men calling themselves a church or state.

But until the power of priest, of parson and of judge, is broken the emancipation of womanhood and motherhood must necessarily be very slow. Meantime woman must suffer and with her must suffer the entire race of humankind. The transition stage from slavery to freedom is and will be a period of suffering; more intense, perhaps, than was the period of abject and comparatively contented slavery.

But let us never forget that "the cure for the evils of liberty is more liberty." This is my answer to those who have suggested state regulation of reproduction by and through medical examination and by emasculation of the unfit. Paternal government looks well in theory but has never realized expectations when reduced to practice, and as I think, it never will. As Beecher puts it, paternal government is apt to be infernal government.

Give the mothers a chance. Let the mothers be self-owning, intelligent and responsible—responsible to themselves and to the race of which they are a part; then we can safely trust to Mother Nature—to the uplifting forces of natural evolution, for the best possible, or best imaginable results.

As said before, this is not a verbatim report of my closing remarks at the Spiritualist's hall on Sunday evening last, but with a few alterations and perhaps additions, the leading utterances are here reproduced.

The meeting closed at ten o'clock, with the announcement by the chairman that the same speaker would probably have something to say from the same platform on the next Sunday evening. The subject for the next lecture, since selected is, "Fakes and Fakirs," the intention at present writing being to show the worst fakirs are not the professional jugglers, slight-of-hand performers, etc.; but rather those who swindle and rob the masses of people by appealing to popular beliefs and prejudices, and catch words, such as "Patriotism," "The Constitution," "Divine Law," "Overruling Providence," "Purity of the Home," "Law-Abiding," "Anarchy," etc., etc.

On Monday evening of this week I attended a mass meeting called in the interest of the "anti-trust" movement. One of the largest halls in the city, Tulane Hall, was packed to the doors, including galleries, with enthusiastic partisans of the movement. The leading speakers were two "reverends"—Bishop Thompson of Mississippi and Rev. Dr. B. M. Palmer of New Orleans. The meeting was presided over by Judge Clegg, of this city.

Thus it is seen that the meeting was in the hands of two of the most gigantic trusts that ever deceived and robbed the simple minded masses. The clergy represent a combine that claims exclusive control of the knowledge of the way to life eternal. "He that believeth and is baptized shall be saved and he that believeth not shall be damned." "But how," says Paul, "can they believe without a preacher? And how can he preach until he is sent?"

Under this claim of exclusive right to dispense knowledge of the way to be saved from hell in the next world, the clergy take from the real producers of wealth a large part of their earnings, —a portion of which is, indeed, given back as charity, but all of which helps to keep the masses enslaved to the non-producing classes; and deprive them of the manly feeling of self-reliance, of self-help, of self-salvation.

Likewise the judge—two lawyers spoke, if I mistake not—representing a trust so enormous in its proportions that the injury done to the non-professional masses baffles all computation. Lawyers make and interpret the laws, and they take good care to make the laws so numerous and intricate that none but a lawyer can tell what they mean.

Lawyers made the "constitution" of the United States, by which the right of self-government and self-help was taken away from the masses, from the individual citizens. The constitution of 1789 nullified and abrogated, almost wholly, the work achieved by the signers and defenders of the Declaration of Independence, and was, as Patrick Henry very truthfully said, "a revolution backward," a revolution almost equal in its effect and significance to the revolution that separated the colonies from the mother country.

To have any influence in a legislative assembly you must be a lawyer. Hence even farmers and mechanics prefer to send a lawyer to the legislature or to congress rather than one of their own number, hoping that he will work for their interests and not for the interests of the privileged classes.

Vain hope! The lawyer and the politician—the two words mean much the same thing—know that their interests lie with the privileged classes, and not with the unprivileged masses, and hence the lawyers' trust, or the lawyer-politicians' trust is one of the greatest and worst of all the trusts that the meetings aforesaid was called to devise ways and means to circumvent and destroy.

The orators of the evening spent most of their time in denouncing the trusts because of their greed and lack of sympathy for and with the suffering masses of humanity that their selfish schemes would impoverish and destroy. These orators ventured almost nothing by way of remedy, except to recommend legislative action—prompt and decisive. They did not seem to know that the money trust, the bankers' monopoly of legal tender money, and the land system that enables the man of money to monopolize land, stand in collusion with the rail way trusts, the Standard oil trust, the sugar trust, flour trust etc.

But the meeting accomplished the purpose, probably, that it was mainly called to do, viz: to convince the voting masses that the classes are their friends in the fight against the Standard Oil Company and other national monopolies of the common necessities of life.

Much more I should like to say of my observations in this historic city, but the length of this article warns me to bring it to a close. On Monday next I expect to return to Hammond, La., at which place I hope to hear from many of our friends and patrons, during the month of February. M. HARMAN.

The New York "Times" is to be credited with this kee apothegm: "There is nothing (else) so insinuating and so penetrating as the consciousness of moral superiority in matters requiring no personal sacrifice."

Incompatibility.—There is Nothing Worse.

As it is now, anyone can marry anybody by paying a preacher seventy-five cents; but divorce can be had only at the expense of many dollars, and worse—of scandal and disgrace. This is just as it should not be. Marriage should be difficult and divorce easy. And divorce should be for just one reason.

No, Dearie, you guessed wrong, not unfaithfulness. There is something worse than that. It is incompatibility.

When a man and woman become absolutely irksome to each other—when their heads are in different stratas and they breathe different atmospheres, and have no common ends and ambitions;

when they cannot sit in silence with each other without positive discomfort; when they grope pathetically for a topic for conversation and never find it, when the deeds of the darkness are remembered with shame in the daylight—then it is time that the state should take its heavy hand off and give the man and woman liberty.

Unrelated people give no joy to each other. They never bring out the latent and unsuspected powers that each possess.
—*The Philistine*.

Some More Expressions About "Social Guesses."

I found your "Worship of Primitive Social Guesses" very interesting reading and I want more of the same sort.—M. A. Warren.

"Our Worship of Primitive Social Guesses" [is] by E. C. Walker, who is recognized by Social Radicals as one of the ablest exponents of sexual freedom. There is no better work extant than this pamphlet, and it should be in the hands of every reformer as a ready reference text-book to annihilate the sophistries of the devotees of Madam Grundy—Discontent.

"Our Worship of Primitive Social Guesses" by E. C. Walker is a well printed pamphlet of sixty-four pages consisting of varied papers on the vexed sex question. Mr. Walker takes a most advanced and radical position in these pages, attacking the primitive customs which still prevail among us, with science and eloquence. William Platt and Sophie Lepper are severely handled by the author, and among other things there is an interesting paper on divorce.—W. F. B., in "Truth Seeker," Bradford, England.

Walker believes that present conditions of legal marriage treat the individual. He therefore rejects them. He sees that marriage cannot be marriage with Freedom disappointed. He discusses the question without rage or rant. He says: "All the reciprocities mutually due among men and women have full force and beneficence regardless of all statutes." Then he threshes the problem out, neglecting none of its factors and demanding nothing for freedom which does not equally belong with responsibility. Whether agreed with or not respecting his theory that all laws on the subject of sex should be abolished, he asks a question which few students would retort upon with a strictly orthodox solution. It is due to contemporary thought generally to say that as directed towards marriage it realizes the impermanence of the existing status. But what will come next, or by what paths or bridges, or through what untrodden wilderness, the race will pass to freedom, is a consideration not disposed of by one theory or by groups of exhorters.—*The Conservator*.

My friend Traubel says that I see "that marriage cannot be marriage with freedom disappointed" in the esoteric sense of mutual love and harmony. But such use of the word is misleading, for the world in general does not understand it in that way; it thinks and speaks of marriage as the society-sanctioned, legal sexual-and-business partnership of one man and one woman, and as such I deal with its conditions and attributes. So considered, I see that marriage must be freedom disappointed.—E. C. W.

The Double Standard.

From "The Evolution of Marriage," by Letourneau.

We have seen savagery pass into barbarism, and barbarism into civilization. We have seen adultery punished at first as a robbery—but a most execrable robbery—and the chastisement falling chiefly on the woman as being a property in revolt. For her alone fidelity is obligatory. As to the adulterous husband, he is punished, if at all, on the ground of having abused the property of another, and not in the least because he has been unfaithful to his own wife. By slow degrees, however, equity asserts certain rights, and at the same time customs are humanised; marriage becomes less and less a "contract of

slavery" for the woman; and, in spite of the recoil caused by catholicism, progress resumes its course, and we begin to foresee the time, when marriage being instituted on rational and just foundations, adultery will disappear, or nearly so, from our customs and our laws.

But surely that time is far distant. Our conscience is still so impregnated with the morality of past ages that our public opinion and our juries willingly pardon a man who murders his adulterous wife, while they are full of mercy for the conjugal infidelities of this ferocious justiciary. The antique morals which hold woman as a servile property belonging to her husband still live in many minds. They will be extinguished by degrees. The matrimonial contract will end by being the same kind of contract as any other, freely accepted, freely maintained, freely dissolved; but where constraint has disappeared deception becomes an unworthy offence. Such will be the opinion of a future humanity, more elevating morally than ours.

Lucifer the Light Bearer is indeed a Light Bearer in the highest and best sense of the words. Did the light which its venerable editor, Moses Harman and his amiable and accomplished daughter are the mediums of, shine into every home in the land, what a change for the better would come over mankind! Write and ask for a sample copy. It is \$1 a year and is published by Moses Harman, 507 Carroll Avenue, Chicago, Ill.
—*Bayonne, N. J. Budget*.

VARIOUS VOICES.

Mrs. R., Big Rapids, Mich.:—If you have any more Lucifers of 785, will you please send me three copies. Also two copies of Jan. 20. It seems to me the article in Lucifer of No. 785 entitled, "Keep it from the Girls," is worth publishing again in Lucifer. Every girl to whom I have given one of the papers, to read, has realized that there were words in it for her good. I have had ten of the papers, but would like twenty more if I thought you had them.

E. W. Councilman, Newark Valley, N. Y.:—Enclosed find twenty-five cents. Send the "Light Bearer Library," for 1900 to enclosed address. Miss — belongs to our way of thinking. She is a noble woman, and is greatly interested in Lucifer's work; indeed in all liberal and reform work. She sends good cheer to Lillian Harman as a dear sister in reform work—especially in the enfranchisement and the elevation of woman. What a grand article in last number by an English writer on the contrast between free and bond love. What depth of thought and clearness of expression is contained therein!

Frank Popper, Buffalo, N. Y.:—Kindly put my name on the list of subscribers. At the time of my father's visit to a friend a copy was on the table. He noticed the familiar heading, Lucifer, and thinking it one of the old papers he read several years ago he was surprised to see it again, but was still more surprised that it is no more in German. As he cannot read English he brought it home for me to investigate. I enjoy reading the whole of it even the advertisements. Please send me "Our Worship of Primitive Social Guesses," "Diana," "Government Analyzed," (with Lucifer) "When Love is Liberty and Nature Law."

Amicus, Mass.:—Perhaps the following note will interest Mr. Carrons, in answer to his inquiry in No. 797.

George Lippard was born April 10, 1822, in Chester Co., Pa., and died Feb. 9, 1854, in Philadelphia. He was a vigorous writer and eloquent speaker, and founder of the Brotherhood of Union, a secret benevolent organization, one of the strongest in this country before the Rebellion. He edited for a time the "White Banner Quarterly." A short anonymous, but sympathetic notice of him may be found in "Potter's American Monthly" for May 1879 (vol. 12, p. 350-352), under the title

"Pen, Press, and Pencil." His life with selections from his Writings (Phil., 1855) and a notice of him by S. W. Cooper, in "The American" (Phil., 1889, vol. 18, p. 361). I have never seen. As far as I can complete a list of his writings (all being romances except No. 14), they are as follows:

1. The Ladye Annabel, (1842).
2. The Bell of Prairie Eden, (1844).
3. Blanche of Brandywine.
4. Legends of Mexico, (1847).
5. Legends of the Revolution, (1847).
6. Mysteries and Miseries of Philadelphia, in two parts. (Probably also under the title: The Quaker City).
7. New York—its upper Ten and Lower Million.
8. The Empire City—New York (possibly a reprint of No. 7).
9. Paul Andreheim, or the Monk of Wissabickon, in two parts.
10. Herbert Tracy.
11. The Nazarene.
12. Adonai.
13. Memoirs of a Preacher.
14. Washington and his Generals.
15. Midnight Queen.

It was of his account of Philadelphia, I believe, that the London "Athenaeum" (1845, p. 1014) cruelly remarked, "The scavenger's trade may be useful, but we don't like his company." Lippard's works were on T. B. Peterson & Co's., catalogue, about twenty years ago but as that firm ceased doing business about 1896. I do not know where the books can be obtained at present, unless of dealers in second hand publications.

E. S., Mass.—Much has been said in Lucifer about the brutality of men to women, which I admit is only too true; but there is another side to the question, as to all questions, namely woman's inhumanity to man. I have in my mind just now, the case of a man who was the husband of a woman several years older than himself. She bore several children by him, and he being a man of kindly impulses worked early and late to care for and educate his family, realizing year by year that he was not in the place he rightfully belonged and groaning under the burden he had to bear. The woman, a perfect virago, abused him constantly, piling up a mountain of debts, living extravagantly, making his home a hell of torment and as he said a place to eat and sleep in and to get out of as soon as possible. This life went on for years until the children were grown to adult age. He then felt he had a right to the few years of life left him on earth, and left her, going to board with a cultured widow, leaving the wife with a comfortable allowance. What happened next? The tongue of scandal began to wag and the lady with whom he boarded was the innocent victim. The man was not to blame, but the woman must be very "vile" to take another woman's husband, even as a boarder. Some said the woman had cast a spell over him. The wife said he was such a good man till the woman cast her evil eye upon him, but I want to assure my readers this was not true. The woman was good and pure minded and extremely sensitive. So when all this flood of obscene accusation came to her ears, it nearly prostrated her, but as time went on, friends rallied about her, and today she lives in the consciousness that she can bring sunshine and happiness into a hitherto desolate life, and be happy herself. There are monsters in the shape of women as well as men. Let us not contend any longer for women's rights but for equal rights for all, and justice tempered with mercy.

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The degradation and the shame
Of the peasant with the hoe.
But more appalling is the fate,
If I make no mistake,
Of that poor thing disconsolate—
The woman with a "rake."

Monogamy and Polygamy.

BY JONATHAN MAYO CRANE.

While a Congressional committee was investigating the case of Brigham H. Roberts, the Utah polygamist who was elected to a seat in Congress, I looked into Hubert H. Bancroft's History of Utah to see what it had to say about polygamy in Utah. Mr. Bancroft is a conservative historian with no leaning towards polygamy and he gives what many persons would call a very fair resume of the arguments both for and against plural marriage. As the arguments against polygamy are familiar to every reader of this paper, I will call attention only to what he says on the side of the believers in plural marriages. Beginning on page 378 he says:

"In imperial Rome, while the courtesan class never attained to such distinction as in Greece, divorce was so easy and frequent as to render the marriage ceremony almost a nullity. There were periods when the term 'adultery' had no significance as applied to men; only women were punished for this crime. Persons, five, ten, twenty times married and divorced were not uncommon. Though monogamy obtained, female life was lower there than in England under the restoration, or in France under the regency. Alexander Severus, the most persistent of all the Roman Emperors, in vainly legislating against vice, provided his provincial governors, if unmarried, with a concubine as well as with horses and servants.

The privilege of royalty in having many mistresses, tolerated until all the people arose and usurped royalty, was but a modified form of polygamy, and is still secretly practised by individuals.

Although many persons regard monogamy as a sign of high civilization, it is nevertheless the fact that some of the most degraded and least intelligent races of men are strict monogamists. Among these peoples are the Rock Veddahs of Ceylon, who are of such low order of intelligence that they do not even have names for numbers. And I call attention to a clause in the passage quoted above from Mr. Bancroft's conservative book which is not particularly commendatory of monogamy: "Though monogamy obtained, female life was lower there than in England under the restoration, or in France under the regency."

A book published by Charles Carrington, Paris, France, entitled "A Plea for Polygamy," gives startling information concerning the profligacy of the Romans under monogamy and

cites in contrast the superior treatment of women in many polygamous countries. This book asserts that prostitution is comparatively unknown in polygamous countries and that it is universal where monogamy prevails. Mr. Bancroft says.

"Civilization has little to boast of in the line of its moralities. It is true that its monogamy was early enforced in Greece; but outside of marriage limits, there was gross indulgence in every form, which was as freely permitted and practised as among the foremost nations of today. Plato even advocated plurality of wives, chiefly on patriotic grounds. In Rome, where the one-wife system was more firmly established, chastity was little regarded. Marcus Aurelius, indeed, was eulogized by his biographer for bringing into his house a concubine, upon the death of his wife, instead of inflicting upon his children a step-mother.

"If monogamy is the only natural form of sexual relationship, how happens it that, throughout the lifetime of the race, there have been and still are so many other forms of relationship? From time immemorial polygamy has existed, and has been sanctioned by all religions. Bramin, Parsee, Rajpoot all indulged in it. Though nothing is said of it in the new testament, we learn from the Talmud that it was lawful among the Jews about the time of Christ's coming. Among the early converts to Christianity in Syria and Egypt were many polygamists who remained uncensured. The rabbis of the west prohibited it eight or nine centuries ago, but those of the east, where it is practised by nearly all nations, permit it even now. It is common today throughout a large part of the world. Take all the peoples of the earth, of all times and cultures, and those among whom plural wives obtained are far in excess of the others.

"Pre-nuptial unchastity was scarcely censured either in Greece or Rome. 'If there be any one,' said Cicero, 'who thinks that young men should be altogether restrained from the love of courtesans, he is indeed very severe.' Even that most austere of Stoics, Epictetus, makes a wide distinction between what he regards as comparatively innocent pre-nuptial indulgences, and those which were regarded as adulterous and unlawful. While the utmost license was allowed the husband, the wife was held under close restrictions. Cortesans were the real companions of men, and the only free women in Athens. Apelles painted them; Pindar and Simonides sang their praises. Aspasia was worshipped before Pericles, and sage philosophers did not hesitate to pay homage at her shrine, and receive words of wisdom from her lips."

I am no defender of polygamy. I believe that the sexual slavery of women is appalling even under monogamy and perhaps it is worse under polygamy. I say "perhaps," for I am by no means certain that the lot of woman is worse in polygamy. Under any form of marriage the woman is enslaved if she is compelled to relinquish the right to control her own person. If her rights as a human being are respected, the form of her marriage is a secondary consideration.

But to return to Bancroft. He says concerning the alleged sensualism of the Mormons:

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"The question of sensualism has nothing to do with it. The polygamist, as a rule, is no more sensual than the monogamist. Your true sensualist does not marry at all. He holds himself free to taste pleasure as he can find it. The trammels of matrimony and the responsibilities of parentage he alike avoids. He is the most selfish of beings; for his own gratification he is willing to sacrifice society; debase manhood, and doom to perdition the highest inspirations and holiest affections of the race."

In attempting to be fair in this paragraph, I think Mr. Bancroft has been somewhat inaccurate. "Your true sensualist does not marry at all," he says. Surely a little observation would convince him that that statement is entirely too sweeping. Where can a greater sensualist be found in all history than King Solomon, and where another man who had so many wives? If his sensualism be denied, it is easy in any town to find married men who, in the language of their virtuous neighbors, are "disgracing their wives and innocent daughters by running around after other women." And the most remarkable thing about it is that the most sensual men, as a rule, are the very ones who would kill any other man who should attempt to lead their wives or daughters from the "path of virtue." In fact the more sensual a man is, as a rule, the more jealous he is of his wife, perhaps because he judges other men by himself.

Mr. Bancroft's comparison of men and beasts, I think, is about correct. He says:

"Beastliness is hardly a fit word to apply to the exercise of an animal impulse, the gratification of animal appetite. It too often maligns the brute creation. Eating and sleeping are in one sense beastly; while smoking and dram-drinking are worse than beastly. Beasts are natural in all things. In many respects they are less open to the charge of beastliness, as we commonly employ the term, than men; they indulge less in excess; they are sometimes gluttonous, but they do not intoxicate themselves; if they do not regulate intercourse by numbers, they do by seasons. Their passions are in subordination to the laws of nature. Man's passions are not. Taking this charge of beastliness as it is meant, the polygamist is less beastly than the monogamist who in the majority of cases is more beastly in his sexual intercourse than the beast, being less obedient to the laws of nature, less considerate for the health and strength of his one only wife."

In conclusion I submit Mr. Bancroft's scathing arraignment of the authorized marriage system of the United States and commend for especial attention his protest against women being compelled to bear unwelcome children. It is amazing to me, when the evils, the detestable horrors, of compulsory maternity are so glaringly apparent, that the American people do not flood congress with petitions to wipe from the Federal statutes the infamous and worse than murderous Comstock laws which make it a penitentiary offense to inform a woman how she can avoid becoming a mother before she really desires and believes she is able to care properly for a child.

The amount of suffering, insanity and breaking down of women's constitutions caused by these hideous and indefensible laws is beyond computation. They benefit no one but the abortionists, the physicians, the undertakers and Anthony Comstock. Every year they ruin the lives of countless thousands of women and cause the bringing into existence of thousands of puny children who are unfit for the struggle for existence. And yet they are tolerated by an outraged people who have been under the dominion of the pestiferous Comstock so long that they have seemingly come to regard him as part of the supposed divine curse inflicted upon women.

Great souled, earnest, humane, men will agitate for the single tax, for the initiative and the referendum, for free trade or for a protective tariff, for expansion or for anti-imperialism, for putting God in or for keeping him out of the constitution, for putting the Bible in or for keeping it out of the public schools, for the abolition of polygamy, for the abolition of trusts and for a hundred and one other ideas which they believe are necessary for the salvation of the republic, and yet—

Comstock reigns supreme, like a hideous ogre, fattening on

the life blood of the women and innocent children of America, sharing his spoils only with the abortionists, the physicians—especially the quacks—and the undertakers.

Every alienist knows that excessive child-bearing is one of the most prolific causes of insanity. Every physician knows that not more than two-thirds of the married women reared under the conditions which society imposes are fitted for motherhood. If maternity was optional with women the case would not be so bad, for after having one child she would avoid having another, if she knew it would imperil her health and probably give the child a frail constitution. But, alas, under our inherited marriage laws and customs a wife is the property of her husband and he alone has the right to say whether she shall give birth to children.

And even when the husband is considerate of his wife and is aware that she is physically unfit for maternity, he is often too ignorant to prevent it. If he should write to his dear old mother and tell her his trouble and ask her if there was no way in which his wife could be spared the horrors of childbirth for which she was physically unfitted, that mother can only advise the hard and unnatural rule of continence. Should she tell him any other way in which the danger might be averted and the letter should fall into the hands of any of Comstock's agents, the kind hearted old lady could be sent to the penitentiary. And yet—

Comstock reigns supreme, trampling out the lives of innocent women, and with power to send any benevolent woman to the penitentiary who shall write to her daughter or her daughter-in-law and give information how the young woman can escape death in childbirth.

Every reader of this paper knows I am not exaggerating the case. Here are the cold calm words of Herbert Bancroft, the conservative historian:

"Millions of gentle, uncomplaining women have been killed by beastly husbands putting upon them more children than they should bear; not to mention innumerable cruelties of other kinds. In so far as any system is not in accordance with the laws of nature, nature will in due time assert her rights and put it down. It is said that the Mormon women are martyrs; so, are other women; part of them because they are married, and part because they are not."

"That the race deteriorates under the polygamous system is not true, they say. The single wife is very often hurried to a premature grave by an inconsiderate or brutal husband, the offspring which she mean while bears being puny and ill-developed."

The capitalistic editor is a strange sort of creature. He can sympathize with the Boers and denounce the Filipinos all at the same time and never turn a hair.—*Haverhill Social Democrat.*

"Gracia, A Social Tragedy."

REVIEWED BY HENRY E. ALLEN.

A book with the above title and published by Chas. H. Kerr & Co., of Chicago, is meeting with a wide sale. The author, Everett Plummer, is a writer of rare gift, especially in poetic style. The book is superbly printed and embellished with half-tone engravings, for which a young lady of Des Moines, Iowa posed.

The work falls almost wholly within the line of Luicfer's teachings. So I conclude that a brief review would be of interest here. The thread of the story runs as follows:

A young lady resides with her parents in the west. The country is new and wild, and game plentiful. The son of an eastern capitalist while hunting meets with an accident and is taken to the young lady's home for treatment. The young lady cares for him and a mutual love springs up; an illegitimate child is the result. The young man is hastily called east and the "fallen girl" is deserted. Her mother grieves and dies. I quote the following lines:

"I think the saddest tears that ever fell
From human eyes upon this tear-stained earth
Are those by mothers shed for ruined girls."

Then the father curses his daughter and drives her from home. A poor, neighboring family cares for her. The child lives but a few days, is then buried by the mother alone in the cave where it was conceived. Despairing of receiving any word from the young man and treated as a harlot the "wronged and distracted" girl resolves on revenge. She goes east to the city where she believes her lover resides, and becomes the inmate of a disreputable house. One day she meets him—he is riding with his wife and child in a splendid turnout. She "buys a dagger of a hump-back Jew." That night while she is musing alone with her cruel thoughts of him he comes to her apartments. He pleads and tells how his father's partner had wrecked the firm, and that to save his aged sire he was importuned to marry the daughter of the dishonest partner. It was a loveless match. He dared not reply to the letters Gracia wrote. Then he proposed they flee together and be life-long lovers. Gracia considered this proposal dishonorable, but his tears softened her heart toward him so much that she had entirely relented of her purpose to take his life. As she was searching for the lock of hair from their child the young man discovered the stiletto lying on the floor. He seized it and plunged it into his heart. Gracia then became unconscious and was held for the murder, and condemned for life. The poem is written as a confession to a Catholic sister.

The lesson to be drawn from this "social tragedy" is certainly an awful condemnation of our existing social order; bow, ever, but few will regard it in this light. Although splendidly written I hold that the author has in some measure committed a crime against humanity for not being brave and intelligent enough to bring out this fact. It is rather a defense of the existing order.

The father who would drive his child from home because she yielded to the delirium of a pure and happy love is simply a human monster. The death of the mother; the misery, insanity and fall of the daughter; the loveless, commercial marriage of the lover and suicide; the unhappiness of all others involved in this "social tragedy"—all were caused by an ignorant, superstitious, false conception of our social and sex relations. Under a reasonable social state, all could have been avoided. Religion is largely responsible for this conception. Deny it as we will this conception—that is the prevailing conception of today—has actually brutalized and vitiated the race. It is barbarous and inhuman, and yet many of us suffer its tyranny without protest.

I quote the author's words on virtue:

"How great is loss of virtue, . . .
When once it fades, it never blooms again.
To what great depths of woe fall those
Who lose this rare and priceless bloom!
What peace of mind and joy go out
When its bright tint and fragrant perfume waste away."

From the standpoint of conventional morality this is true. But when we come to consider that such virtue is mainly repression of natural law and wholesome desire we begin to realize how infernally stupid Mother Grundy is. The brute creation is wiser than to make laws in direct conflict with natural laws. Virtue now in many cases is the persistent living in violation of natural law and wholesome desire—and we call this wisdom!

The author of "Gracia, A Social Tragedy," should write another book, or an addendum to this book, and bring out the fact that social tragedies are after all not so stupid as the causes which produce them, and common sense should eliminate both.

"Right Marital Living."

Jda C. Craddock has just issued a new edition of the above named pamphlet, "revised and expurgated." Of her indictment for sending the first edition of "Right Marital Living" through the mails, Mrs. Craddock says:

"In October, I was indicted for mailing 'an obscene, lewd, lascivious pamphlet,' and, later, the books were seized. The solitary complainant was an old gentleman of nearly eighty, a widower, who advocates virtual celibacy between husband and wife, and who considers sexual intercourse 'unnatural,' unless with a view to creating a child. On the strength of this old

gentleman's objections, the matter was brought before the Grand Jury which promptly indicted me.

"I would add that to be indicted by the Grand Jury carries no especial moral weight, as, too often, the jurymen are ignorant persons, who suppose that that's what they're there for—to indict whatever is brought up. . . .

"It is not generally recognized that we have today in the United States an institution resembling the Holy Inquisition of medieval times. In the days when that ecclesiastical power was at its height, 'the lion's mouth' gaped at the corners of the streets in Venice, to receive the names of those accused of heresy. Any irresponsible person who was a conscientious fanatic, or who had a grudge against another, might, if he wished, drop into the lion's mouth the name of that person, accusing him of heresy. The accuser did not need to appear against his victim; the Holy Fathers of the Inquisition would take up the matter, seize the accused, imprison him, and, in almost every case condemn him to death. It was rarely indeed that a person brought before the Holy Inquisition ever escaped.

"The American Inquisition of the Nineteenth Century has substituted for the medieval charge of 'heresy,' the modern charge of 'obscene literature.' . . .

"The animus of this American Inquisition appears to be several 'Societies for the Suppression of Vice,' the original one of which was founded by Anthony Comstock. They are four in number, the New York, the New England, the Western, and the California Societies, respectively; they are independent of one another, but they all work together, and maintain a 'lion's mouth' in the Post Office, into which 'confidential information' against a citizen may be thrown. I am informed by a clergyman who is active in a certain branch of law and order work, that, upon one occasion, in a prosecution in Milwaukee, Mr. Comstock was shown to have (and appears to have in other cities too, so this clergyman seemed to think) a secret agent who was ostensibly a man of business, but whose real occupation was to get acquainted with business men and young fellows about town, win their confidence and learn all he could of certain matters. If this system of espionage really does exist in our large cities, it is evident what unlimited opportunities it offers for compelling business men of supposed immaculate lives to support the Society for the Suppression of Vice, under threat of exposing some hidden phase of their career.

"The active agent for the Western Society for the Suppression of Vice is R. W. McAfee. Just who the officials of this society are, it has been difficult for me to learn. A friend of mine wrote to Mr. McAfee for circulars, but her letter remained unanswered. I myself, in the presence of two witnesses, was told by Mr. McAfee, in answer to my request for circulars, that he had none; and he gave us the impression that there were none to be had. He also declined to give me the names of the officials, saying that they did not wish to be known. I spent over a day in searching for the Chicago office of the Society, but finally found it in the Y. M. C. A. Building, and secured a circular, issued in May, 1899, giving the names of the officers. The fact that this office existed in the building was unknown to either the elevator starter, or to the clerks in the Y. M. C. A. office, to several of whom I applied for information, and who went to considerable pains to hunt it up for me. It was unknown to the Chief Post Office Inspector himself. I learned the name of the presiding officer at last from the Assistant U. S. District Attorney. Mr. McAfee himself was emphatic in stating to two persons of my acquaintance that he was not the prosecutor in my case; but they could not get out of him who were the prosecutors. The agents for these semi-secret Societies for the Suppression of Vice, Mr. McAfee and Mr. Comstock, obtained commissions from the Postmaster-General to operate as Post Office Inspectors; but they are not paid by the Government; they are paid by their own societies. Thus they attempt to serve two masters. . . .

"Were I to republish the book as it stood, it would probably be construed, technically, as an offense against the Court. I therefore publish herewith a second edition, revised and expurgated." . . .

LUCIFER, THE LIGHT-BEARER

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The editor promised to send a continuation of his paragraphs on "Koreshanity," but it has not arrived in time for this issue. It will doubtless appear next week.

"The Temperance Folly, or Who's the Worst?" is the title of Lois Waisbrooker's latest work. "To the wrecks, and the so-called sinners of a false civilization these pages are lovingly dedicated." Mrs. Waisbrooker gives a concise picture of conditions which would result, in her opinion, from the sudden forcible suppression of the liquor traffic. She also discusses the causes of the prevalent desire for intoxicants, 16 pages. Price 10 cents. For sale at this office.

James F. Morton's permanent address until he reaches San Francisco, will be 110 S. 16 St., St. Louis, Mo., care of Carl Nold. He wishes to hear at once from all Liberals west of Missouri who desire a personal visit, or who can arrange for lectures on social, industrial or sexual subjects, from a libertarian standpoint, or on freethought, ethical philosophy, or literature. Mr. Morton is a good speaker, is honest, earnest cultivated, and well qualified in every way for the work in which he is engaged. In next week's *Lucifer* will appear Mr. Morton's views on "Free Women and Marriage."

New Orleans Notes—"Koreshanity."

Our meeting at the Hall of the Spiritualist Association, located at 321 Camp street, on the evening of Sunday, Feb. 4, was fairly well attended—subject, as published in the daily papers, "Fakes and Fakirs, including the 'Trusts.'" The fact that two other Chicagoans—F. Cordon White, Spiritualist lecturer and medium, and Cyrus R. Teed, author of the "Cellular Cosmogony," so-called, were addressing meetings in other parts of the city at the same time, doubtless detracted, more or less, from the attendance at the hall on Camp street.

Notwithstanding these counter attractions, added to the other fact that all the various churches hold open "services" at the same hour, the number of auditors and participants in discussion at our meeting was about as large as the average attendance at radical lectures in Chicago, or in any other city of my acquaintance—such as the meetings of the "Society of Anthropology," "Lucifer Circle," the "Chicago Vegetarian Society," etc., etc.

The attention given to the opening address on "Fakes and Fakirs" was all that could be desired, and was followed by the usual free discussion, the customary comments and criticisms by the auditors. Among the criticisms was this:

"I came expecting to see or hear some 'tests.'"

To this I replied, briefly, that the phenomenal side of Spiritualism, though interesting as proof that we do not die when the breath leaves our bodies has long ceased to be a subject of prime attraction to me. I am much more interested in making a heaven on earth than in any possible heaven in the next world, admitting all that is claimed by believers in the doctrine of a future life for mortals.

"Believing heaven to be a mental condition far more than a locality or a physical environment, I am trying to do what I can to arouse my fellow human beings to see the truth that ignorance and mental stupidity lie at the bottom of all the evils that

afflict human life. Get the mind right; remove ignorance and slavish submission to authority, and the physical and moral ills will rapidly disappear. The institutions,—social and governmental—of any people are as good and as bad as the people who make them, or who submit to them. If this saying be true—and all experience proves its truth, then the best way to improve these institutions is to make better people.

Nature's way for making better people is by generation, or birthing, not by regeneration or rebirthing. Right generation right birthing, needs no regeneration, no second birth. Give us then, free and responsible womanhood, free and responsible motherhood, as the prime conditions or factors in making better people, and in making heaven in this world. Then if heaven in the next world be a mental condition rather than a physical environment, there need be no anxious thoughts about what the next world is to be.

"Heaven in the hereafter will be the natural sequence; the necessary, the logical, the inevitable result of heaven in the here and the now, and hell in the hereafter will be the natural sequence; the necessary, the logical, the inevitable result of hell in the here and the now."

Of course I do not mean to reproduce the exact language used, in the impromptu replies to criticism. But little exception was taken to the lecture, and the meeting closed at the usual hour, and with a cordial invitation by the secretary, Mr. William Brodic, who was also president pro tem., that I let him know when next I visit New Orleans or vicinity.

Altogether my week in the Queen City of the south was a very enjoyable one, and it is hoped not an unprofitable one, though a considerable portion of the time was taken up in rest, and in visiting old acquaintances and forming new friendships. My boarding place, 634 South street, on the south side of Lafayette Place—or Park—was all that could be desired for healthfulness and beauty of outlook, and for convenience of location for exercise in the open air and sunshine; also for convenience of access to business thoroughfares, and places of interest generally. The famous St. Charles Hotel is close by; also "Lee's Circle" containing the colossal bronze statue of Gen. Robt. E. Lee, placed upon a shaft of marble block, 106 feet high.

The only monuments in Lafayette Park are those of Benjamin Franklin and John McDonough. The people of New Orleans naturally feel a warm affection for the bachelor millionaire who left his accumulations as a gift for educational purposes to New Orleans and to Baltimore his native place. Every year, on the anniversary of the death of John McDonough, the school children of the city decorate with flowers the handsome monument erected by them to the memory of their benefactor.

For a very interesting account of the life and death of this remarkable man, including the romantic and pathetic episode that caused him to become a miserly philanthropist, the reader is referred to the "Tourist's Guide to New Orleans" for the year 1900, published by the "Picayune Co." of that city. This book of 200 pages, descriptive and historical of New Orleans and Louisiana, is gotten up in the best style of the printer's and engraver's art, and is well worth the money asked for it, twenty-five cents or thirty cents by mail.

New Orleans is well supplied with newspapers, at least so far as number and variety of political and religious complexion are concerned. Chief among these, perhaps, should be mentioned "The Picayune" and the "Times Democrat." The "Picayune" is the oldest of political papers in Louisiana, printed in the English language. It was founded in 1837. For a full history of this influential and venerable institution, see the "Tourist's Guide," just mentioned.

For an extended description of the "Times Democrat" the reader is referred to the "National Printer-Journalist," published by the J. W. Butler Paper Co. of Chicago, Jan. 1900. The "Times-Democrat" dates back to 1863, and now claims to have the "largest circulation south of the Ohio and Potomac Rivers."

To the editor in chief of the "Times Democrat," Mr. Page M. Baker, and also to Mr. Burbank, editor of the "Picayune" I am

indebted for courteous treatment at their editorial rooms, and for valuable information in regard to New Orleans and the State of Louisiana.

Wishing to hear all sides of all questions I spent two of the evenings of my week in New Orleans listening to the apostle of "Koreshanity," Cyrus R. Teed; sometimes called "Dr." Teed. Why called *doctor* I do not know, unless because every teacher is a doctor.

Whether the new gospel or new cosmogony—for it claims to both, is founded in the facts of nature or is wholly a delusion—simply an attempt to found a new hierarchy for the personal advantage or aggrandizement of its founders, is a question I am not prepared to answer.

If, as I claim, the most carefully conducted experiments by competent men and with the most skillfully constructed mechanical instruments, prove the earth to be a hollow sphere—prove that the surface of the earth is not convex but concave,—this discovery is certainly the most astounding and important in the domain of cosmic science since the first circumnavigator demonstrated the earth's rotundity.

The fact, however, that this alleged discovery is made the basis not only of a new cosmogony, or theory of the physical universe, but also of a new theogony—a new theological or theocratic propaganda, differing but little from that of the Hebrew Bible, is certainly not encouraging to the student of physical science pure and simple; to investigators who, like Darwin, Haeckel, Tyndall, Huxley and Laplace, can see no need of the theologic hypothesis as a basis for a system or theory of cosmic phenomena.

Believers in the doctrine of man's right to self government will not take kindly and readily to the dogmatic assertion of the Koresban fraternity that the cosmos is an "imperialism;" that it has no room and no use for such heresies as democracies or republics.

Notwithstanding the rapid strides made of late years in the United States, towards imperialism in civil government and social institutions the average American mind still cherishes the ideal promulgated by Thomas Jefferson, Thomas Paine, Benjamin Franklin, Roger Sherman and other apostles of human liberty, that man needs no rulers, no hierarchies, no monarchies, no aristocrats, but that each should be sovereign over his or her own person and acts, so long as he does not invade the equal rights of others.

M. HARMAN.

Susan B. Anthony and Woman's Progress.

The proposed retirement of the venerable president of the "National Woman's Suffrage Association," Susan B. Anthony, renders timely an article from her pen which a friend has sent us, clipped from the New York "Journal," of December 31, '99.

That Miss Anthony has done much to educate the public conscience in regard to the political and industrial rights and wrongs of woman, will be conceded by all. Whether she has done anything to emancipate her sex from slavery to the old-time code as to self-ownership—that is, in regard to woman's right to free motherhood and free sex-hood—there is room for honest difference of opinion.

And when she says that the "civil service rules have secured for women thousands of remunerative positions under Government," the question naturally arises,

Does Miss Anthony know at what cost many if not most of the successful lady applicants for government appointments obtain their coveted positions?

Does she know that, practically, no woman gets a government appointment on her own merits alone? That she must have the "influence" of some man or men, and that these men do not, often interest themselves in behalf of a woman—unless a wife, daughter or sister—without exacting a "consideration," of some sort, from the applicant?

Does Miss Anthony know anything of the inside working of the system under which women are admitted to participation in

remunerative employments, either as employees of government, as employees of individual wage-payers or of capitalistic corporations?

While admitting the fact that women are learning self-reliance, self-helpfulness, under the new system, it must be conceded that this new system has its dark side; in fact several dark sides. One of which is throwing out of employment, by cheaper labor, the husbands, sons and brothers of the women who take their places in the struggle for the means of subsistence.

Perhaps, on the other hand, this competition between women and men for the wage-earner's place, will help to educate public opinion and bring about sooner the adoption of equitable co-operation in place of the brutal and brutalizing systems under which we live, suffer and die today.

In thus saying I offer no opinion as to whether politics, or civil government, would be made better or worse by possession of the political franchise, by women. Personally I am disposed to be very skeptical as to any good coming from the enlargement of our falsely called representative system of government. The attitude of the women of the country in the case of Roberts of Utah, is a pointer showing what we may expect in the way of meddlesome interference with private and personal affairs of families and of individuals when the priest-controlled women get a voice in national legislation.

M. HARMAN.

WOMAN.

The woman of the nineteenth century is not natural. She is the result of the centuries which have developed and fostered man's ruling "bossy" traits and her own sycophantic, dependent qualities. The woman of today contrasted with the woman of a century ago is a lesson and a prophecy.

Only a little over a half century ago woman in the United States was without recognized individuality in any department of life. There was absolutely no provision for her education in anything beyond the rudimentary branches. She was kept closely at home, carding, spinning, weaving, making butter and cheese, knitting and sewing, working day and night, planning and economizing to educate the boys of the family. Such a thing as a career for a woman was undreamed of. In cases of extreme poverty the girls might go among the neighbors and earn a miserable pittance doing housework or sewing. The boy, at twenty-one, was free to carry his labor where it would bring him financial reward. The girls of the family at twenty-one continued to work without wages as before. When they married their services were transferred to their husband, and woman was considered well rewarded by food, shelter and what clothes her husband chose to grant her. Any wages the wife might earn outside her home belonged by law to the husband, no matter what the necessity of mother and children. Woman lost at marriage not only the right to her earnings and property, but also the right to the custody of her person and her children.

Fifty years ago no occupations were open to women except cooking, sewing, teaching and factory work. Few women were sufficiently educated to teach. Those who were received from \$4 to \$8 a month and "boarded round," while men for the same service were given \$30 a month and board. Every woman must marry, either with or without love, for the sake of support, or be doomed to a life of humiliating dependence, living after the death of parents, in the home of married brothers or sisters, the drudge and burden-bearer of the family. Women might work like slaves for their relatives, receiving only board and clothes, but the moment they stepped outside the home and became wage earners they lost caste. The woman who dared venture into the field of literature was equally under the ban. It was generally accepted that a woman who attempted any vocation outside of domestic service became at once and forever unfitted for the duties of wife and mother. And of all the old prejudices none holds faster than this. The idea that woman owes service to man instead of to herself, and that it is her highest duty to aid his development rather than her own will be the last to die.

In that day not even woman herself had so much as a dream

of entering the profession of law, medicine and theology. When the genius of Harriet Hoamer impelled her to take up sculpture she traveled from one end of the country to the other begging for an opportunity to make the necessary study of anatomy. When Elizabeth Blackwell determined to consecrate her life to medicine, not one of the standard medical colleges would admit her as a student, and society ostracized her.

The close of the nineteenth century finds every trade, vocation and profession open to women, and every opportunity at their command for preparing themselves to follow these occupations. The girls as well as the boys of the families now fit themselves for such careers as their tastes and abilities permit. A vast amount of the household drudgery, that once monopolized the whole time and strength of the mothers and daughters, has been turned over to machinery. A money value is placed upon the labor of women. The ban of social ostracism has been largely removed from the woman wage earner. Woman is no longer compelled to marry for support. Out of 450 of the land's higher institutions of learning, less than a quarter refuse entrance to women. In the world of literature and art women divide honors with men, and the civil service rules have secured for them thousands of remunerative positions under the Government.

What the woman of the twentieth century will be I cannot say. One hundred years, with the greater equality, the richer opportunities, certain to come, will make her a being as much nobler, higher and more gifted with every power for good as the woman of today is superior in these qualities to her sister of a century ago. The growth of woman means the growth of man; their perfect equality the highest development of the race.

SUSAN B. ANTHONY.

In What Sense is "Metaphysical" Here Used?

From "Forekarn," (a Swedish Freebought paper.)

"Our Worship of Primitive Social Guesses" is the title of a, in more than one respect, remarkable book which has come into our hands. The author directs an eloquent and scathing criticism against monogamy, which he considers the cause of all unhappy marriages [no, not all] as well as the frequently-occurring tragical love affairs. We agree with the author in his criticism of that social system and the institutions which have made woman the slave of man, and hope that the woman of the future will throw off her yoke and take up her rightful position as the equal of man in every field. It is an extremely sad circumstance that the fact which church and state have made it their special object to protect, so often is made into the reverse of that for which it was intended. We think the cause of this is found in the defective insight of the contracting parties into the nature of marriage, in that the one spouse thinks that he (or she), through the relation entered into, acquires the right to interdict the personal freedom of the other. And worse yet: The question is considered so delicate that they dare not discuss it openly, wherefore the larger portion of humanity is in perfect ignorance of a matter on which its weal or woe largely depends. Whether the remedy is to be found in the varietism advocated by the author may, however, admit of doubt. Love has a metaphysical aspect, which has in some measure been dealt with by Schopenhauer, Hartmann and de Prel; and it has to be taken into account when plans are being drawn up for the correcting of the present social perversions. No one, however, can read the book without receiving impulses for new thought.

It must oft fall out
That one whose labor perfects any work
Shall rise from it with eye so worn that he
Of all men least can measure the extent
Of what he has accomplished.

—Browning.

Cholly—I shall never marry a strong-minded woman, never.
Minerva—No, of course you won't. The woman you marry will be weak-minded, I am sure.

For the Release of Alexander Berkman.

In a recent convention of Jewish Anarchists in New York, a committee was chosen to find means and ways to have Alexander Berkman released from imprisonment, which threatens to destroy his eyesight and health.

The following resolutions were unanimously adopted by the Eleventh Annual Convention of the United Mine Workers of America.

Whereas, One Alexander Berkman was, in the year 1892, sentenced to a term of twenty-two years in the penitentiary of western Pennsylvania, and is now therein confined, for the alleged crime of assaulting one H. C. Frick, managing director of the steel works at Homestead, Pa., and

"Whereas, We believe the sentence of twenty-two years given to Alexander Berkman was excessive and out of proportion to the alleged crime said to have been committed by said Alexander Berkman; and

"Whereas, We believe that the punishment inflicted was largely due to the inflamed minds and passions of the community at the time of said trial, and also due in a large measure to vindictive prosecution; and

"Whereas, We believe that the ends of justice have been more than satisfied with the term of eight years' imprisonment already borne by Alexander Berkman; and

"Whereas, That, notwithstanding that the behavior of said Alexander Berkman has been exceptionally good during the years of his imprisonment; and

"Whereas, It has come to our knowledge from reliable sources that he is being confined most of the time in an almost dark cell, and if such be true the tendency of such punishment is calculated to lead to total blindness; therefore be it

"Resolved, That it is the sense of this convention that the incoming National officials and our National Executive Board members be hereby authorized by this convention to immediately petition his excellency, the governor of the state of Pennsylvania, and the State Board of Pardons for the immediate pardoning and release of said Alexander Berkman, be it further

"Resolved, That a copy of this resolution be published in the Journal of the United Mine Workers of America and also in the great press of our nation."

The Lesser Ministries.

A flower upon my threshold laid,
A little kindness wrought unseen;
I know not who love's tribute paid,
I only know that it has made
Life's pathway smooth: Life's borders green.

Oh, what little thing can turn
A heavy heart from sighs to song!
A smile can make the world less stern;
A word can cause the soul to burn
With glow of heaven all night long!

It needs not that love's gift be great—
Some splendid jewel of the soul
For which a king might supplicate,
Nay! true love's least, at love's true rate,
Is the most royal of the whole.

James Buchanan in "Woman's Journal."

VARIOUS VOICES.

Edgar D. Brinkerhoff, Box 177, Morrisville, Pa.:—On page 8 of Feb. 3 *Lucifer* has left out "want of" as my clause should read, "The regulated may be set aside for want of a competent regulator."

Robt. Hobbs, Osceola Mills, Pa.:—Enclosed find money order for which please send me *Lucifer* for a year as I see my subscription has expired. I don't want to miss a copy as I would be very lonesome without it.

H. W. Boozer:—Find enclosed twenty-five cents to help on your Light Bearer Library for 1900. How much we all owe *Lucifer* for giving us such articles as "A Plea for Sexual Reform," and many others.

B. F. Odell, Flagler, Colo.:—Enclosed I send 25 cents for Light Bearer Library. I especially want to see Brother Crane's address. I think he will handle the subject in a masterly manner. I never was so pleasantly situated as I am now, at home, but the churches fight me as they did Christ, I am too much the friend of publicans and sinners.

Amicus, Springfield, Mass.:—Enclosed find two dollars for which continue my just expired subscription to Lucifer, and put me down for three copies of the Light Bearer Library for a year. I hope some day to find spare time in which to do a little writing for Lucifer, on certain relationships between freedom in sexual affairs and special phases of evolution, relationships in which I am very much interested. It is a welcome outlook that scientific investigators are turning their thoughts more and more to the study of such matters, and they are a fearless set of men when they once begin that sort of study. Grant Allen was of the van only, but luckily with more literary ability than most strictly scientific writers obtain, and consequently made the subject more attractive to the general non-scientific reader.

Lottie E. Griffin, Hardtner, Kan.:—I have found something good, too good to lay aside and say nothing about. It is entitled "President John Smith, or A Story of a Peaceful Revolution," written by Frederick U. Adams. In the editorial in 798, "Fakes and Fakirs" he says, "Again I ask, What then? Is there no hope of financial salvation for the workers? Is our bondage to the gold lords to be perpetual? As I see it there is but one hope, that hope is in two words *self help*." Further on he says: "There is a way out of the Egypt of financial fakirism, if only we have sense enough to see it and to adopt it." When I read a "Cityless and Countryless World" I thought the conditions of society represented by Mr. Midith as existing on Mars was as grand as the imagination of man could conceive. Now "President John Smith" comes forward and tells the people how to go to work to form a government founded on justice to all its citizens, that if realized, would be a long step in the direction of attaining just such a state of society here on our earth. In the first part of the book Mr. Adams gives a rehearsal of the conditions, political and financial, that the people of the government have passed through within the last century. In the last part President John Smith organizes a new party, the national party, and has majority rule as the issue at the election. I wanted to quote a little from some of his speeches but when I looked it over to make up my mind what particular part to quote, I found if I began there would be no stopping place. It is splendid from beginning to end. I wish every voter in the United States could read the book before another election, and I hope all of Lucifer's readers who have not already read the book will send and get it, and then do all the good they can by spreading the glad tidings of joy that the salvation of our country can be gained if only the people will help themselves. Send ten cents to Lucifer for "President John Smith."

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WHOLE No. 802.

Childless.

Ah, barren! to go barren to the grave!
 Have I not in my thought trained little feet
 To venture, and taught little lips to move
 Until they shaped the wonder of a word?
 I am long practised. Oh, those children mine,
 Mine, doubly mine, and yet I cannot touch,
 Hear, see them! Does great God expect that I
 Shall clasp his air and kiss his wind forever?
 And the eternal budding cometh on,
 The burgeoning, the cruel flowering!
 At night the quickening splash of rain, at dawn
 The call of the young bird, finds out my heart,
 And aye babe tossed up before my eyes
 With ripples of wild laughter pierces me.
 Shall I, amid these sights and sounds, starve on,
 Barren! to go down barren to the grave!
 Omitted by the casual dew! Still I,
 I with so much to give, perish of thrift—
 Spectator of life's feast, a looker-on!
 They say, these other women, in my ear:
 "Much you are spared, for cruel are the young;
 The streaming face, the sob with pillow choked,
 The certain swiftmess of young strength to sin,
 The burning blushes, the unanswered prayers,
 To none is God so deaf as unto mothers."
 Spared! to be spared what I was born to have!
 I am a woman, and this very flesh
 Demands its natural pangs, its rightful throes,
 And I implore with vehemence these pains.
 I know child ren wound us and surprise
 Even to utter death; that they can wear
 The silent nerve beneath the sun away
 Until we walk the garden with white head,
 Turn from the human face to quiet flowers.
 Have I not heard and known? But this my heart
 Was ready for these woes, and had foreseen,
 Oh, but I grudge the mother her last look
 Upon the coffin'd dead,—that pang is rich,
 Envy that shivering cry where gravel falls,
 And now these maimed thoughts and foiled desire,
 Eternal yearning answered by the wind,
 Have dried in me belief and love and fear;
 My thwarted woman hopes have inward turned,
 And the vain milk like acid in me eats.
 I am become a danger and a menace,
 A wandering blight, a disappointed force,
 More cruel from a love that might have been,
 Oh, it is such souls as mine that go to swell
 The childless cavern-cry of the barren sea.
 Or make that human ending to night wind.
 Ah, barren! to go barren to the grave!

Stephen Phillips in "The Century."

Free Women and Marriage.

BY JAMES F. MORTON, JR.

The gulf between theory and practice is often a wide one. No cause, however, was ever greatly advanced, except by the determined and uncompromising loyalty of the general body of its adherents. He or she who boldly talks in one way, and timidly acts in another, is not of the stuff of which leaders are made.

The sex reform movement, in particular, numbers among its nominal supporters many of the half-hearted class. They are entirely sincere in their convictions, but fear to brave public

sentiment. An excess of caution paralyzes all their efforts. They dare not throw the influence of their personal examples on the side of the principle in which they firmly believe. Nobody has warmer words of praise than they for the brave men and women who dare to be true to themselves; but their tribute is only lip service. Their own lives are openly dedicated to the service of conventionality. They denounce marriage—and marry; deny the idea of ownership on which jealousy is founded—and weakly give way to jealous impulses, with hardly an effort to repress them; accept the general principle of social and sexual liberty—and dictate as to the private affairs and relations of their own partners; reject the claim of church and state to come with their mummeries between two who best know their own hearts, and need no interference—and call on these invasive institutions for permission to love or to cease love relations; assert the right of the individual to immunity from sexual invasion—and make or submit to demands for unloving intercourse and suppression of the true love instinct. The name of these semi-reformers is legion; and the harm to the cause, resulting from their subserviency to conventional tradition, is incalculable. It would seem that the need is most urgent of educating the great body of radicals in the real meaning and practical application of the very principles of which they talk so glibly. Everywhere I hear the same cry, alike from partly convinced, earnest investigators and from many of our best and truest workers, that the cause of sex liberty is receiving immeasurable injury from the inconsistencies and unwarrantable practices of many of its professed advocates. Is it not about time to examine ourselves, and see if we cannot make our lives square with our doctrine? If I deal here simply with the question of marriage, it is not because this is the only stumbling block. Far from it. I hope later to be able to deal with the two other principal grounds of widespread and rightful complaint—the manifestation of jealousy by those who pretend to believe in sexual freedom; and the assumption of certain male hangers-on to the movement that every radical woman is bound to welcome their advances, whether personally attractive or not, on pain of being considered not truly "free."

The marriage institution is doomed. Free lovers have no set creed; but we all agree on this point. We may differ widely as to the ideal form of sex association. Monogamists, varietists, new idealists, Tolstoians, Alphites, Dianists, favorers of male continence, advocates of one or other of the various new theories or modifications of the old ones, we all stand together under the banner of liberty. Each idea has a right to a hearing, and to as full a trial as its friends desire. If it survives, it must be by its own merit. Libertarians deny the right of any practice to be forcibly imposed on unwilling men and women. Hence even the most rigid monogamist, if he be at all a libertarian, must denounce church and state marriage as bitterly as does the most intense varietist. It is an accursed thing; and we want nothing to do with it. To yield once, is to recognize its claims.

Do not marry. These words are easily written, and easily

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taken. All radicals admit that the coming woman will not marry, and I venture to ask why the woman who has already come should do so. If we seek the utter destruction of a pernicious system our only true method of attaining our end is at least to hold ourselves absolutely clear of its contaminating influence. By yielding to the demands of Church and State, we encourage their further encroachments. We weaken our own influence, when our opponents point to the fact that we dare not live up to our principles, and triumphantly claim that our inconsistency is a proof that at heart we do not believe our loudly voiced professions. What answer can we make that will not condemn ourselves? The champions of marriage are undoubtedly guilty of many absurdities; but the plea of "you're another" is a singularly inconclusive defence.

Do not marry. To do so, implies an admission of the right of the twin barbarisms, Church and State, to meddle with the private affairs of individuals. It is a token of weakness, a confession of incompetence to conduct our own affairs. It is a submission to invasion, and gives the lie to our claim of individual rights. It encourages the arrogance of authority, and discourages others from resistance. It increases the isolation of those brave men and women who are not to be bribed or bullied into deserting their principles, and intensifies the malignancy of the persecution directed against them. It ranks you among the foes of freedom, as far as the world is concerned. It prevents you from being counted on the side of progress, and delays the downfall of the marriage system. It hinders the effective union of sex reformers, since friends cannot well be discerned from enemies, where no distinction in their outward lives is in anyway traceable. It causes the number of our sympathizers to appear far smaller than is actually the case, and makes us show ourselves to the world as a contemptibly insignificant little group, who may readily be ignored, and to whose ranks only those possessed of extraordinary hardihood would venture to attach themselves. If the names of all the secret believers in sexual liberty were suddenly made public, and if all had the moral courage to stick to their convictions, the rotten marriage institution could not live a day. It is cowardice and inconsistency that hold us back, although a fair percentage of the whole people, and a decided majority of the literary world, the artists, and the ablest thinkers, are at heart, either "almost persuaded" or fully convinced of our fundamental principles.

Do not marry. If you are a lover of honesty, your whole moral nature should revolt against taking a false vow, no matter how firmly backed by custom and respectability. You are a libertarian; how dare you take on your lips words which imply that the sanction of authority is necessary to give you the right to put your hand into the hand of him you love? How can you voluntarily place yourself under the barbarous statutes still regulating the status of married people? How dare you pronounce a vow which you know to be a lie, or at best an uncertainty? What right have you to promise that the experiences of a life time will never cause a change of feelings? Is it worthy of you to welcome publicly that most odious form of slavery, a mutual-ownership and mutual bondage? Can you admit that vicious contract to enter upon an entirely new and untried experience, with no possibility of withdrawal, except by permission of the same intrusive authority, and by the public disgrace of either yourself or your fellow victim? There are many other repulsive accessories to legal marriage, all of which you openly endorse by undergoing the ceremony which sanctifies the principle of legal prostitution. In vain to let a few trusted friends know that you did not mean a word of it—that you were only a perjurer, not a willing slave or prostitute. The world knows nothing of your secret mental reservations or your private agreements. It sees only the false witness you have borne, and smiles upon you as a champion of its decaying institutions, which would soon perish, if free people would only let them alone, instead of cringing to them. You have sacrificed your principle, and stabbed your cause to the heart. I, for one, do not envy you your privilege of living a lie, nor the brief wages of respectability, with which your apostasy is rewarded.

It is a poor exchange for the right to stand among the great spirits of your day, persecuted perhaps, but proud, surrounded by a little band of glorious comrades, the choice souls of their era, whose companionship is ten thousand times the value of the good opinion of a world of rulers and their dupes.

I hear the question sometimes, "What would you put in the place of marriage?" A free thinker of my acquaintance was asked: "If you do away with hell, what will you put in its place?" Swiftly came the answer: "If you kill a mad dog, what will you put in its place?" We need not cast about for a substitute for marriage. Sex association is a matter of spontaneity, not of system. Certain principles of love, of equity, and of equal freedom, will lie at the basis of all rational association. The private affairs of lovers are not subject to dictation from others. They may live together or not; practice monogamy or varietism; adopt preventive checks, Dianism, or male continence. All this is strictly their own affair. They are libertarians in any case, provided they do not seek to restrain one another's freedom, and share equally all responsibilities, whether of children or otherwise, that develop out of their mutual association. It is, however, decidedly questionable taste to adopt customs which, while ignoring Church and State, are yet a distinct aping of conventional marriage. Is there not a certain indecency in blazoning abroad the fact of sex association by means of public, or semi-public announcements or ceremonies? The sweet privacy of the love relation should not be degraded by an unworthy shame or needless publicity. The use of any ceremony is a concession of the fundamental point in marriage—the assumption that love and sex association requires a social sanction, instead of pertaining solely to the inner life of the individuals directly concerned. Let us stand by our whole principle, and avoid even the appearance of evil. If we establish "free unions," let us be sure that they are really and fully free in their nature, and that in abandoning the name of marriage, we do not retain its most essential and dangerous characteristics.

I think I hear objections to the claim that it is possible, even today, to be true to our profession. The cry of impracticability is certain to be raised against any demand for sincerity and consistency. There are always timorous souls whose intellect runs far ahead of their will power or moral courage. Being clear-sighted enough to see more deeply than most of their contemporaries, they take pride in the theoretic acceptance of progressive ideas, and in nominal connection with an unpopular cause, in which they can discern the germ of a mighty truth. Still, the desire to curry favor with the prevailing element in society is too strong for them. They lack the splendid courage to accept the disadvantages of a temporary unpopularity, and to appeal fearlessly to the verdict of posterity. Hence the slightest difficulty or inconvenience is enough to lead them to turn back. They ever see lions in the way, and magnify molehills to mountains. They applaud every sacrifice made by others, but never dream of making any themselves. They are the parasites of the radical movement.

Am I thought too harsh? I have heard supposedly radical women, in practice as well as in theory, say substantially this: "I have never said I would not marry sometime. I may feel like settling down after awhile, and resting from the struggle." That is to say that freedom is to be exchanged for prostitution and sex parasitism. I have no desire to be unjust. I know the terrific penalties which must sometimes be paid for nonconforming under the present bloodthirsty regime of economics. I would lay on no shoulders a yoke too heavy to be borne. And yet the utter paltriness of the excuses frequently offered for a voluntary submission to the system of hypocrisy and slavery show but a faint-hearted interest in the emancipation of woman which is the emancipation of humanity.

I expect to be told that it is none of my business if a woman chooses to marry. Agreed; and it is also none of my business if she chooses to join the church or Comstock's "Society for the Suppression of Vice." But I retain the right to point out the relation between her act and certain principles which she claims to hold. It is well that she should clearly understand the effect

of her action on the movement which she professes to have at heart. She is free to commit the act; but it is not unfair to gauge her love for the movement by the manner in which she is pleased to exercise her choice.

The economic argument is stronger than all the others combined, and indeed the only one worthy of any serious consideration. We are living under a robber system, and cannot live up to our highest ideals. This is pitifully true, and I feel only the deepest sympathy for those who are so caught between the upper and the nether millstone that no free movement seems possible. Yet I would ask even of these, if it is any improvement to add slavery to slavery. Will not a living protest against the present iniquitous system be quicker heeded than a slavish submission, followed by a whining complaint? It is not now a tithe as difficult as it once was, to live in peace outside the pale of Grundyism. A few more examples; and it will become positively easy. The "seduced" woman of today is easily crushed, because she lets herself be trampled on. She accepts the common verdict against her, and bows her head to the dust in shame for the "sin" of being loving and ignorant. Or if she challenges the pack of wolves that howl around her, it is rather with a bravado born of desperation than with the calm pride of a woman conscious of having been true to the deepest instinct of her nature. Respect yourself; and others will respect you. The free woman can make her way in the world by the aid of courage and self-respect, and need never bow the knee to Baal. Nor need she shut the joys of love out of her life, though she does not proclaim them from the housetops. In point of fact, there is a vast number of professedly free women to whom the economic argument in favor of submitting to legalized prostitution does not in the least apply, though she shelters herself behind it, making the economic necessities of her less fortunate sister an excuse for her own lack of moral courage.

With the claim that conformity to the invasive customs of Church and State is a matter of small consequence, purely indifferent in its results, I have already dealt. It is a shallow enough attempt at self justification by those who are secretly very much ashamed of themselves, and would like to convince themselves and others that though their recreancy to principle was inexcusable, it really did not do very much harm.

Do not say that such a serious step was taken "under protest." This is not an age in which a woman is dragged to the altar by force, and delivered into the hands of a legal ravisher. A free, self-respecting woman has the power to resist, and may not afterward cloak her weakness under the plea of duress.

Equally weak is the plea of social ostracism. No woman need be ostracized who does not first ostracize herself. Much of the happiness of life is brought to us by our friends; but among these are not to be numbered the shoal of shallow acquaintances whose favor is only shown to those who walk in the narrow paths marked out for them by priestcraft and conventionality. The free woman of today will not find herself deserted by any true friend. Let her only hold firmly and unwaveringly to her position; and she will be astonished at the amount of good will to be found even among conservatives; while the sense of comradeship among the radicals of the country is already so far developed that there is no practical limit to the circle of congenial friends she may acquire. The argument of social ostracism is wholly insincere, and will never be raised by a woman worth her salt. Those who seek to ostracize a free woman really ostracize themselves. It is they, not she, who bear the loss. She can do without them better than they without her.

Remains only a thought of the children. Their lot is not always easy, either in or out of marriage; but, other things being equal, the children of free parents will be found to possess certain marked advantages over the children of slave parents. They are better born, and with a richer prenatal inheritance. As a rule, they will be better developed in character and individuality. Being not surrounded with hypocrisy or poisoned by the continual signs of friction and discord visible in a forced union, they learn far truer and better lessons of life. The economic crisis cannot be called greater than in marriage, when it is remembered

that truly free people will have fewer and better children, than the products of hap-hazard and loveless conception. Their children will all be the product of desire and intelligent foresight and every natural impulse will strengthen the determination to provide fully and lovingly for the offspring of their mutual affection. After all, this irrational fear as to the children can rightly arise only in the mind of the timid conservative, to whom the whole subject is comparatively new. The radical woman has already learned better, and only affects what she does not really feel. She knows the far from enviable lot of the multitude of children born in lawful wedlock. The most unrestrained and reckless freedom could not so curse our land as the "sacred" institution has done.

A word or two to those already married: The past is done with. You acceded to the immoral demands of society, before you had learned the significant consequences of your act. If you have now learned the lesson of freedom, all you have to do is to apply them at once. Take off your wedding-ring, that badge of marital serfdom. Insist on being socially and sexually free yourself, and recognize the same right in your partner. If love binds you together, cling to each other firmly; but impose no merely legal duties and claim no merely legal rights. Above all, never prostitute yourself in unloving sex association. Though you took so wrong a step yourself before knowing better, let your friends know that you no longer respect the sanctity of the system. Make it easier by your words, influence and acts, for others to defy conventionality. Stand openly by all who have the courage to do so; and especially train your children of both sexes in the full principles and practice of freedom.

Never seek a divorce, nor defend yourself if one is sought against you. Outsiders have no more business with your separation than with your union. The fundamental arguments against marriage apply equally against divorce. It is a recognition of the insulting interference of the state in private affairs. It drags into an infamous publicity matters which pertain wholly to the individuals concerned. It is inconsistent and immoral on the part of any professed libertarian. In every way, let us show our colors, and demonstrate our utter fealty to the high principles we have espoused.

Signs of the Times.

From the "Philistine."

Some months ago I published in these pages extracts from a manuscript sent me by a Boston woman. The manuscript was in the nature of a personal confession, and was so sincere and earnest in its expression, and evidently so truthful, that I set it up in type with the intention of printing it entire for the benefit of Philistia. But afterward I concluded it was a little too advanced for my Baptist constituency, and so contented myself with a few quotations.

The extracts I gave, it will be remembered, explained that the writer was the wife of a prominent Boston lawyer—a man of marked personality, wide experience, many interests, and large income. His age was something over forty and his wife's age about the same. Their married life had been peaceful and the husband had always been gentle, generous and indulgent.

In the midst of this blissful Nirvana the wife and mother accidentally discovered that her husband was leading a double life—in fact, that in a cozy flat out on Beacon Street, in the Back Bay, he had another wife. Naturally, the discovery made a great agitation in the mind of the woman, and she ran over in her mind the entire gamut of possible procedure in the way of divorce, alimony, public scandal and vengeance.

After a week she decided on her course.

She broke the news to her husband very gently that she knew all, but she did not chide nor rebuke. She assured him that she recognized the fact that a man with as wide a mental scope as his needed the society of more than one woman, and that she was not the person to make trouble. She would be his friend and wife until death, and after, and if he chose to love one woman or two or three besides herself, she would not condemn him on that account.

(Continued on page 54.)

LUCIFER, THE LIGHT-BEARER

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Moses Harman NOT a Koreshan.

It is probable that some of Lucifer's readers were surprised at the apparently sudden conversion of the editor to Koreshan-ity, when they read in last Lucifer "If, as I claim . . . experiments . . . prove" etc. The sentence should read, "If as is claimed."

L. H.

The Contrast.

We announced, sometime ago, that the "Contrast Between Free Love and Bond Love" would appear in No. 1 of the Light Bearer Library. We decided, however, that it would be more useful as a separate leaflet, as it could then be ordered in large quantities for distribution and would be more effective than a published secondary to an essay. Each subscriber to the Library will, however, receive a copy free of extra cost. To others than subscribers to the Library the price will be one cent a copy; ten cents a dozen; fifty cents a hundred.

"Trusts," Big and Little.

"The larger fleas have little fleas
Upon their legs to bite 'em;
And little fleas have lesser fleas—
And so ad infinitum!"

It is a legitimate part of the business of the public journalist and also of the public lecturer, to expose fakes, frauds and humbugs—whether consciously or unconsciously such. The editor and lecturer should be watchful sentinels, ever on the alert to give warning when danger approaches, whether from an open enemy or a secret and crafty foe.

Some must watch while others work, and while still others take needful repose.

It is quite possible that in a normal and healthful condition of human society there would be little or no need of professional watchers, professional policemen, professional shepherds of sheep—quadruped or biped—for, if all had equal opportunity of access to nature's storehouses of materials, out of which to supply normal wants, and if all were born with approximately equal ability to take care of her or himself, the business of professional watchmen would be reduced to a very small minimum.

But this ideal state of human society has not yet been reached, and, reasoning from analogy, judging the future by the past, it will never be reached but by the exercise of the most vigilant watchfulness; by the exercise of intelligent self-interest, and by co-operative helpfulness among those who are too weak or too ignorant to defend themselves singly against enemies of all sorts.

"Eternal vigilance is the price of liberty."

"There never was a guild of craftsmen, that did not need sharp looking after."

"The iron jaws that close on the marrow-bone of privilege were never known to relax their hold till broken."

These axiomatic sayings are as true and as timely today as when first uttered; and in some form these sayings have been iterated and reiterated, doubtless, ever since human beings began to range themselves into classes, orders, parties, sects, clubs, guilds, brotherhoods, unions, etc., etc.

In recent issues of Lucifer I have endeavored to call attention

to some of the fakes and frauds that rob the producing masses of their earnings and deprive them of their equal right to the earth and its good things, including the right of self-government—the right to manage their personal affairs in their own way so long as they invade not the equal right of others.

Also in recent lectures in New Orleans and elsewhere I have tried to show that the men who are now forging to the front of the anti-trust agitation and claiming leadership of what promises to be a popular movement, are themselves members of trusts; members of the oldest, most powerful, and most baneful of all the trusts or guilds that were ever planned or organized to rob and oppress the weaker and more ignorant workers in the great human hive, or hives.

"What shall we do with the trusts?" is a question that is now agitating the public mind as never before, perhaps, since trusts were invented.

Can these modern economic combines, these *imperi in imperio*—these small governments within a general government—be eliminated from our social system?

Is it desirable that they be eliminated?

Are they not necessary parts and parcels of the Kosmos—of Nature in its largest and most inclusive sense?

Is not the Universe itself simply one enormous trust?

Or, more correctly, perhaps, is not nature itself a huge trust of trusts?—all the minor trusts included within and dependent upon the one parent trust and each more or less dependent upon one or more of the minor trusts, and all more or less antagonistic to each other?

The minor trusts grading up and grading down much after the fashion indicated in the queer but very suggestive lines at the head of this article?

As stated in a recent letter, I attended not long since a large and very enthusiastic public meeting called to devise ways and means to antagonize or control the "trusts"—that is to say, to antagonize or control the various combinations that now seek to limit and fix the output and the price of many articles of convenience or necessity in or to that complex thing called human life.

To the comparatively ignorant and unsophisticated comprehension of at least one of the spectators of that great public demonstration it was simply an indication, on a big scale, that the larger fleas were getting restive under the biting of the smaller fleas, and finding that individual leg scratching does little or no good these larger fleas are trying to organize a combined movement to catch and kill their tormentors by some new and more effective method than the old-fashioned unorganized scratchings.

Once more I want to say, just here, that I cherish no feeling of ill will against the two eminent clergymen who were the principal speakers, nor the eminent lawyer who presided over the meeting. These men are neither better nor worse, morally, than are the average of men and women who listened to them, and neither better nor worse than the managers of the economic trusts they then and there were seeking to curb or destroy.

These men, these very respectable and highly honored social leaders of New Orleans would probably resent, as slanderous, the soft impeachment that they are themselves members of trusts—of trusts more unjust, more invasive, more despotic, more grasping, more universal and all inclusive, than is the Standard oil trust, the sugar trust, the steel trust, the railway trust, the flour trust, the coal trust, or any other or all other combinations of law-protected classes against the comparatively unprotected masses.

At the risk of an occasional repetition I will here state a little more definitely what I mean.

(1) All lawyers necessarily belong to the "law trust," the lawyers' combination or guild. Lawyers make and administer the civil laws. The body of civil laws and their administration constitute "the state;" the civil government; the kind of government of which Edmund Burke was speaking when he said,

"Tell me not of the abuses of artificial government; the thing, the thing itself, is the abuse."

The lawyer trust including the legislative trust, is directly responsible for most if not all national wars, with their endless trains of unspeakable evils.

The lawyer trust is directly responsible for all the legalized murders; for all the legalized robberies, such as tariffs, imports, and direct taxes to support government of man by his fellow man, and to enrich favored classes.

The lawyer trust, the legislative trust is responsible for the "money trust," by which one or two commodities are given the right of way over all other commodities, and by which the rich are enabled to practicalize the old saying,

"To him that hath shall be given, and he shall have abundance, and from him that hath not shall be taken away even that which he seemeth to have."

The lawyer trust is directly responsible for the evils of the "land trust," the land monopoly, by which, in conjunction with the money trust, it is possible for a very few men to monopolize the earth and its opportunities, and make slaves of the rest of mankind who must use the land or perish.

The lawyer trust is directly responsible for all the class legislation, such as medical laws by which medical doctors of certain schools are given a monopoly of the business of curing or killing people when sick.

The lawyer trust is notorious for its large fees exacted for little labor. Hence it makes litigation in the courts so expensive that the wise and prudent would rather lose their suits than pay the fees demanded by "reputable" lawyers.

Much more might be truthfully said of the evils of the lawyer trust, but I must hasten else this article will grow to unreasonable dimensions.

(2).—The other great trust, the other parent trust, represented by the management of the great "Anti-trust" meeting at New Orleans was

THE RELIGIOUS TRUST.

The "Salvation trust," the "god-trust," the "gospel trust,"—in other words, the "priest-and-parson trust."

In many respects this trust is the prolific mother of all other human (but not humane!) trusts. It is the fertile mother of privilege for the few; by claiming, in the language of a celebrated clergyman, Rev. Dr. Weaver,—"It is God who ordains the law of precedence; implead him or be silent!" And in the language of Brother Cyrus Teed, founder of the new gospel called Koresbanity, "The universe is not built on the pattern of a democracy or of a republic; the cosmos is an imperialism, pure and simple!"

This doctrine, with slight verbal variations, is the teaching of all religions: "Thy kingdom come; Thy will be done!" implies, necessarily, a king or an emperor. A king or supreme ruler away off in the skies, necessarily implies and requires human representatives, human vice-gerents, who in the name and stead of the divine ruler must receive and enjoy privileges not enjoyed by the many.

Hence all human governments, not excluding that of the United States of America, claim to govern by the authority of, or at least by the permission of, a divine ruler; and the legislators, the governors, the kings, emperors, presidents, judges, etc., who rule and rob the people, do so, more or less avowedly, because the "powers that be are ordained of God," and because of, or under the threat, expressed or tacitly understood, that "he that resisteth the power [civil ruler] shall receive to himself damnation."

Hence, from my point of view, it will be seen that the religious trust is the foster parent if not the first and real origin of all the governments that grant privileges to persons and classes of persons not enjoyed by all, and also that under this general statement, and springing from this parent cause, will be found corralled, all the manifold despotisms, inequalities, privileged orders, guilds and trusts, that now afflict the people of this land and also of all other lands beneath the sun.

To particularize a little:

The religious trust, the priest-and-parson trust, is the legitimate parent of the "Church Exemption trust," by which all church buildings, parsonages, church schools, convents, and the houses and lands that produce revenue for these, are all exempt from taxation, thus receiving equal protection from government but contributing nothing to help pay the expenses thereof.

This class privilege granted to the religious trust means that other property not within this trust must pay many millions of dollars more in taxes than they would do if our government would honestly enforce "equal rights for all and special privileges for none."

In this way all outsiders are compelled to pay heavy tribute to one of the very largest of all the capitalistic trusts in this or any other country, whether we be Rationalists, Spiritualists, Agnostics or simply non-Theists.

That is, all who are outside the religious trust must be taxed to increase the enormous unearned revenues of the priesthood and parsonhood of this falsely called land of equal rights.

Are we not then justified in questioning the intellectual honesty or the manly fairness of priests and parsons who so loudly demand the suppression of trusts such as that of Havemeyer, of Carnegie, or of Rockefeller?

Should we not say to the members of the religious trust—"Physician, heal thyself?"

Abolish your own robber trust! Take your thievish hands out of the pockets of your non-church-going neighbors before demanding aid from the legislative arm to defend your own pockets against the thievish exactions of the economic trusts.

Then, as part and parcel of the religious trust we have the

SUNDAY TRUST.

Not content with enjoying their equal share of the six week days the members of the religious trust demand a practical monopoly of the first day of the week.

They demand that all other places of business—except hotels and perhaps a few other necessary occupations, shall be closed on Sunday.

Why?

Although many are the reasons assigned for this demand I maintain there can be but one really honest and candid answer given to this question, and that is

THE LOVE OF POWER, AND LOVE OF PLEASURE.

It is simply the desire of the managers of the religious trust to rule their fellowmen and get possession of their wealth, coupled with the fear that the gospel trust with all its attractions, cannot stand the test of fair competition with other occupations, other amusements and other places or forms of instruction. Hence the demand for special privileges.

The managers of the gospel trust, the salvation trust, know full well that if they can get the uneducated masses, the unsophisticated, unsuspecting masses well seated and quiet—no one allowed to speak a word in opposition to break the hypnotic spell, that then a well rested, finely clothed, well fed and well trained orator—hypnotist—can do pretty much as he pleases with his auditors, his victims,—mere putty and clay in the hands of the shrewd manipulator.

Hence it is that the oldest and most powerful of all the branches of the religious trust, in this country, the Roman church, is careful to select and careful to train the brainiest and most capable of the boys and girls of its flock, to be afterwards set apart as priests, monks and nuns, so that being relieved of all other cares and duties they may conserve their psychic and physical forces to be used in psychologizing the laity who are required, under threat of fines and other penances in this world, and under threat of hell in the next, to place themselves, passively, under the magnetic and hypnotic power of these "holy fathers," or "holy mothers," once a week or oftener unless excused by special permission or "indulgence."

And what is pre-eminently true of the mother religious trust, or hierarchy, in this country, is also eminently true of all the daughter religious trusts or hierarchies, the protestant sects

The difference between the Roman Catholic and the so-called evangelical hierarchies is a difference of degree rather than of kind.

Again: The religious trust,—the canon law trust, conjointly with the civil law trust, is responsible for the

MARRIAGE AND DIVORCE TRUST.

Many ages ago the managers of two parent trusts—priest and lawyer—discovered that the best and surest way to control the masses of people was by controlling reproduction—including, of course, control of sex, in its manifestations and functions. And, naturally enough, the chief part of this control, this supervision, relates to motherhood and wifehood; because, while it is comparatively easy to fix upon a woman the charge of illegal motherhood it is difficult to prove a man guilty of illegal or unauthorized fatherhood.

Hence early in the history of all races, tribes and nations of people, woman became the helpless victim of cruel discriminations, of despotic masculine invasions, in all matters pertaining to sex and the reproduction of the race; which discriminations and invasions were and are committed by authority of priest and lawyer.

The three leading objects or advantages to be obtained by the marriage and divorce trust seem to be these:

First—To secure a cheap and sure supply of womanhood for man's imperious and perpetual demand for sex gratification.

Second—To secure a supply of heirs warranted true to kind or stock, to inherit property, titles, rank, privileges, and to keep all these within certain restricted limits, from generation to generation.

Third,—And which is akin to the second—To better enable the self-elected social leaders (church and state) to establish and make perpetual the two leading classes or orders of human society,—the ruling class and the serving class, or classes.

One of the incidental advantages to the managers of the marriage and divorce trust is the fees, the emoluments, pertaining thereto. For issuing a marriage license the fee is usually two dollars, while the magistrate, clergyman or other officer of civil or canon law, get from three dollars and upward, for asking a few commonplace questions and then pronouncing the "benediction" (more often a *malediction*) that the parties are now "man and wife."

But while marriage may be had comparatively cheap, divorce usually comes much higher; and the cost in money, added to loss of time and in wear and tear of reputation, and of all the finer feelings of mind and soul—all these added together amount to little less than *prohibition* of divorce to thousands of people whose lives are blighted by an unloving, an uncongenial conjugal relationship—a law enforced prostitution.

And this view of the working of the marriage and divorce trust, brings us face to face with the most deplorable of the many and sad results that follow the inter-meddling, by church and state, with the most delicate and most important of all human relationships, the sexual—namely, its effect upon the unborn!

I had hoped in this letter to finish my talk about the religious trusts, but am admonished by its great length to bring this epistle to a close. In a future issue I shall probably have something more to say about these matters. Several other trusts need ventilation, as I think. Among these are the "Obscenity" trust, the "Temperance" trust, the "Koreshan" trust, the "Christian Science" trust, the "Spiritualist" trust, and perhaps a few others.

ERRATUM.

Before closing I wish to correct an important error in my letter printed in last week's issue. In speaking of the "new cosmogony" on page 45, I am made to say, "If, as I claim," where it should read, *If as is claimed*. I have never witnessed Mr. Teed's experiments and therefore can say nothing of their accuracy.

M. HARMAN.

Hammond, La.

Signs of the Times.

(Continued from page 51.)

The result of that interview was that the husband first turned pale with fright, and then as the wife went on he became speechless with amazement, and soon was on his knees crying it out with his head in her lap.

Time went on and the double arrangement continued. It still continues. The two wives exchange calls and rather like each other. Both are gentle women—educated and refined. Wife Number One explained to me in her manuscript that her husband now treats her with a deference and tenderness such as she had never before known.

Everything she might wish for is laid at her feet, and absolute liberty is hers. She is quite content, and fully resolved on defending her husband and ministering to his well-being in every possible way.

Her husband's business partners know of his double life, and newspaperdom knows of it; yet she realizes that no one would ever raise a word of public reproach against him unless she first gives the sign. And this she will never do. She loves the man and will ever be loyal to his interests. So that's the story.

I wrote to a trusted correspondent in Boston, and he investigated the facts and found them substantially as stated.

I printed the main features of the Boston woman's manuscript, and the result was quite a dust. In fact, sixty-nine different persons wrote me letters about it, and forty-three suggested that if the shoe had been on the other foot, that Boston lawyer would have considered himself outraged, wronged, undone, and would have raised the roof in wild clamors for revenge. Possibly he would—I really do not know.

But now comes a belated letter from a Cleveland physician on this same subject, wherein the Boston woman is highly commended for her course of action. This man declares that if the shoe were on the other foot, and the lawyer were as wise as his wife he would not interfere in the relation. This man declares that it is preposterous to suppose that a strong, earnest woman of mentality and spiritual resource is perfectly satisfied with the society of one man for a lifetime. And he adds:

"Any woman whose soul is centered in a single man for a score of years has lived a very narrow and restricted life, and her mentality has surely atrophied. And thus for obvious reasons the unmarried woman of forty far surpasses, in spiritual reach, her happily married sisters. We learn from the people with whom we associate. Men learn from women and women from men. Imagine the inspiration a woman gets, say, from one honest, busy grocer!"

This is very plain talk; but the writer does not stop there. He declares that every successful city doctor has from two to a dozen women on his visiting list whom he fondles and caresses, and who regard him in the light of a lover. He further adds that the clergyman who makes "pastoral calls" and has not several women on his route with whom he is on tender, affectionate terms, is the exception. And then he makes this astounding confession:

"One of my patients—a married woman—has for me a more than tender regard, which I fully reciprocate, and this with the full knowledge and consent of her husband."

This doctor visits his fair patient almost daily and has for three years, and between them are constantly passing personal letters and notes. This delicate, yet warm friendship, he regards as natural, right and holy, and the fact that the woman has a legal husband, really, he says, has no bearing on the case. He appeals to the Higher law. The woman loves both men, but of course in a different way and for different reasons.

Usually, when a woman begins to love one man she hates another, for the reason that she fears him and dreads he will do violence to herself or her newly acquired friend. And from fear to hate is a short, easy step. Under more enlightened conditions she would love both; nothing in her nature prevents this; the fact that she hates her husband when she gets acquainted with a better or different man is because the husband makes

himself unloveable. This shoe fits either foot. It is not a right or left.

In closing, my correspondent quotes Sir Richard Burton to the effect that in all his experience as a traveler and student, he had seen but one community that was free from sex jealousy, bickering and strife, and this was the city of El Medinah, Mecca, among whose inhabitants the right of polyandry was freely admitted.

His closing paragraph reads, "Monogamy has been a fetish; and all of its so called benefits can easily be attributed to a variety of causes. Because a thing goes with a thing is no reason that the thing is the cause of the thing. All ships have barnacles, but the claim that ships would sink without barnacles is held only by shallow people. And even though these people be in the majority, the fact remains the same."

"The insular and exclusive custom of condemning all close friendship between men and women that have not been sanctified by a Justice of the Peace, must pass away ere the race can advance. We grow in grace only when we love; all gentle, honorable friendships between good men and women should be allowed to run their natural course. You cannot thwart nature and go unpunished. Through the interchange of thought and feeling, and the healthful play of the emotions, we add cubits to our stature and give wings to our spiritual natures."

I am not at liberty to publish the name of my correspondent but should anyone wish to communicate with him personally, I am privileged to send his address. I am told that he ranks high in his profession, is a member of a prominent Book Club, and is an honorable and cultured gentleman. He certainly is frank.

Now, how common the condition just described really is, I cannot say. Living here in the woods, at a distance from the busy marts of trade and out of all personal touch with the social centers, my opportunities for observation are very slight. But in view of Mr. Howells' assertion that as a people we are imperfectly monogamous, and from what I gather from time to time from my correspondents and people who make little journeys hitherward, I am led to believe that a silent evolution in Esoterics is being worked out in America, and this with the tacit consent of the Unbonneted—not to mention the clergy, press, and medical and legal professions.

Custom makes laws; but it takes time for custom to ossify. Custom is now in the cartilage condition, so far as Platonism is concerned. But already, I see that the last edition of the Standard Dictionary has given a place to the term, Platonic Friendship, and defines it thus:

"An ardent affection existing between a man who is married and a woman who is not, or vice versa, as the case may be." Whereas, it was only a few years ago that the late Samuel J. Tilden referred to it as "a barren and jejune hypothesis."

And now I boldly hazard the prophecy that members of the American Academy of Immortals, who avail themselves of the ninety-nine year limit, will witness planks introduced into all party platforms endorsing Soul Gravitation and Psychic Communism. Not only this, but that church which has not in its creed a tenet advocating Cellular Correspondence will have nothing better to boast of than a beggarly array of empty pews. I have spoken.

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Her reign of glory holds a lasting life,
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Lulled to repose, for rest and sleep are sweet,
She dreams, while back, with stealthy footsteps fleet,
Oppression rushes with its murderous knife,
With Washington to guide, what need to guard?
Answer, thou civil war from slavery's womb!
With Lincoln in the firmament enstarred,
Has not the vanquished monster found its tomb?
Feigned its insensibility; unslain,
Behold it rising to its prey again!

By William Lloyd Garrison, in *Woman's Journal*.

Thermopylae and Tilad Pass.

Four times six hundred years have sped
Since Xerxes won Thermopylae,
But still above the Spartan dead
Burns bright the torch of liberty,
And yesterday another pass,
Defenders as heroic manned
As those who with Leonidas
Fell fighting for their fatherland.

The Greek King's band were heroes—men
Whose deathless fame o'en tyrants cheer?
What shall we say of Pilgr's then!
They, too, scorned odds and knew no fear.

These men were bandits! Save that name
For Great Columbia's recreant sons,
Who, false to her and dead to shame,
Gainst Freedom's banner train their guns.

To Luzon's patriots send all hail,
And raise for them the victor's strain,
Eternal right shall yet prevail—
They cannot fight and die in vain.

F. C. W. in *Justice*.

Free People and Jealousy.

BY JAMES F. MORTON, JR.

No cause can hope to be wholly free from half-hearted, insincere, or inconsistent advocates. Sex radicalism has, perhaps, not more than its share of barnacles; but as it is the main battleground for the contending forces of authoritarianism and liberty, Puritanic asceticism and rational living, it has an unusual number of timorous and unavowed sympathizers. These are to be merely pitied for their cowardly weakness, which cuts them off from the pleasure and enthusiasm of active comradeship. But there are others of greater disservice to the propaganda. It is those who make great pretence of being free, but show in their lives their inability to comprehend even the rudimentary principles of liberty. In nothing is this more clearly seen than in the tendency to pamper that monstrous vice known as jealousy. A jealous free lover is a most pitiable spectacle.

As this article is written for professed radicals, some elementary ideas may be taken for granted. With the abandonment of marriage, must go a renunciation of the ideas which accompany it—the sense of ownership, the duty of sexual subjection,

and the like. All intelligent libertarians condemn jealousy as a general principle. It is only where their own sexual partners are concerned, that they show the cloven hoof.

What is jealousy? It is the confession of inferiority, the unwillingness to stand the test of comparison. It is the sense of ownership and the desire of possession. It is the apotheosis of brute selfishness. It is the negation of all that constitutes true love. It is the utter disregard of the happiness of the supposed loved one. It is the climax of tyranny and injustice. None of these statements can be fairly controverted; but a number of feeble attempts at palliation are made, by those semi-radicals who know just enough of the theory of freedom to be uneasy and ashamed of their own failure to practice it. If the spirit of jealousy follows the rejector of marriage into his so-called "free union," let him understand that he does not yet know what it is to be a libertarian.

We often hear the parrot-like phrase that "jealousy is a proof of love." If it were not so widespread, so transparent and palpable a falsehood could be passed over with contempt. Perhaps no saying of equal currency was ever so self-evidently absurd. No reason was ever given for it, because none can be framed. It is supposed to compel belief by sheer force of repetition. A woman in St. Louis recently jumped from a high window, to escape the assaults of her husband. When questioned in the hospital, she said that she and her husband fought almost daily, and that she believed those who did not fight could not love each other; since fighting springs from jealousy, and jealousy is a sign of love, I recommend this logical corollary of their pet axiom to all who trace a natural companionship between two antagonistic principles—light and darkness, love and jealousy. When somebody brings even the shadow of an argument in favor of this shallow saying, it will be time to honor it with a more serious refutation.

I know how to make allowances for temperament. No one has more sympathy than I with the victim of an overmastering vice—the drunkard, kleptomaniac, masturbator, or opium-eater. Such mental invalids deserve our pity. They are in the grasp of a fatal disease. But we cannot set them on high as examples of well balanced will. If you are really of so feeble will that you cannot resist the impulse of jealousy, then you belong to the same category, and deserve intense pity, no less than does the unfortunate lover whom you subject to your insane whims. But of course you must not claim to be a true example of ideas. Leave that honorable position to men and women of stronger character, who do not find it constitutionally impossible to practice what they preach. Do not try to squirm out of your situation. We will make every allowance for you, and encourage you in every effort to overcome your deplorable weakness; but you can of course not expect to share in the work of men and women who have the courage of their convictions, and whose lives form the grandest commentary on the principles of human liberty which their lips profess.

It is enough, however, that we pity the weaklings—those

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who find that the exemplification of true manhood and womanhood is for them an utter impossibility. We remember our own failings, and forbear to comment too harshly on their humiliating confession. They may be of some subsidiary service to the movement. A half-liberal is often better than no liberal at all. But our indulgence cannot be extended to the pretended radical who seeks to forge excuses for giving the lie to his professions. Here are some of them, just as they have often been expressed. I will write of men; but every syllable applies with equal accuracy to the jealous woman. Says the defender of jealousy:

"It is natural. All men are jealous. I must suffer when I see another man winning the woman I love away from me. She is ceasing to love me; or she would not want anybody else. I am afraid of being obliged to support children that are not my own. I am true to her; and she ought to be so to me. Our relationship gives me the right to her exclusive companionship, sexually at least, and socially in so far as I desire it. If she loves me, she ought to find all her happiness with me. It tortures me to see her enjoying herself with another man. She belongs to me, and shows indecency if she manifests the slightest interest in another man. If she is not satisfied, she is free to leave at any time. She has made a bargain with me, and should stand by it. The theory of freedom is all right; but its practice is impossible under the present economic system."

This curious assortment includes, I think, every substantial ground for defense put forward in behalf of sexual tyranny. If any have been omitted, they are mainly even more brutal statements of a narrow selfishness. Not all these arguments are adopted by the same person, since many of them are self-confuting. Coming from conservatives, they would not be surprising. We expect ignorance and lack of logic from those who know nothing of sex freedom; but we have a right to expect better things from those who call themselves our friends. Every one of these arguments implies a fundamental distrust of liberty. If they are sound, then they are something more than a serviceable pretext for jealousy. They are a justification of the entire principle of sex-ownership, and the death-blow to all that our propaganda seeks to accomplish. Their logical outcome is a return to the so-called safeguards of Church and State marriage. It is time to speak out. Be either one thing or the other. Admit the full freedom of all men and women, your own lover included; or cease to pretend that you are a genuine libertarian. Don't profess to be a lover, and yet whimper that you would control your morbid expressions of selfishness and wounded vanity, if you only could. Be a man, not a whining baby. If you have convictions, make them a part of your life. Do not persist in a course which only marks your own pettiness, and can bring only unhappiness to you and to all concerned.

I do not underrate the power of hereditary tendencies. Having myself by inheritance a peculiarly jealous as well as sensitive disposition, I am especially fitted to sympathize with all who are so afflicted. But there is no excuse for codding a hereditary taint of either body or mind. It may be difficult to expel the unworthy intruder; but it can be done. Let reason rule. Summon to your aid every sentiment of justice. Resist, always resist a feeling which you know to be unworthy of you. Never humor yourself, or desire others to humor you, in a sentiment which can lead only to invasive conduct. Think of the happiness of the loved one; and know that you weld her love to yours most securely in showing your full approbation of her need for liberty and for full self-expression. The cure may be difficult; but it will be sure. Jealousy once fully subdued, you will be a better propagandist, and a happier man. Speed the day when this malignant influence shall no longer poison the character, hamper the efficiency, destroy the influence, or darken the life of any professed libertarian.

The Tenth Annual Ball given by the International Group, I. W. A., will be held at Lessing's Club House, 447 W. Taylor St., Saturday evening March 3. It is to be for the benefit of the "Freie Arb. Stimme" and "Free Society." Tickets, 25 cents a person.

Woman, and the Ills of Mankind.

Rev. Anna F. F. Eastman.

In the sacred book of the Hindus we have a counterpart of Eve in the nymph Menaka, of whom the man complains, in the spirit of Adam: "Alas, what has become of my wisdom, my prudence, my firm resolution? Behold, all destroyed at once by a woman."

In the sacred oracles of the Chinese we find these words: "All was subject to man in the beginning. The wise husband raised up a bulwark of walls, but the woman, by an ambitious desire of knowledge, demolished them. Our misery did not come from heaven, she lost the human race." In the religious annals of the Greeks, also we have Pandora, the author of all human ills.

Every organized religion, every religion which has become a human institution teaches the headship of man and that involves, in some measure and degree, the subjection of woman and her consequent inferiority.

The Vedas declare that a husband, however criminal or defective, is in the place of the supreme to his wife. Plato presents a state of society wholly disorganized when slaves are disobedient to their masters and wives on an equality with their husbands. Aristotle characterized women as being of an inferior order, and Socrates asks the pathetic question: "Is there a human being with whom you talk less than with your wife?" Poor Socrates judged the sex, we may imagine, as the modern sage is apt to do—by that specimen with which he was most familiar. Tertullian, one of the most spiritual of the Christian fathers, said: "Submit your head to your husband and you will be sufficiently adorned."

Luther, dear Father Luther, who builded better than he knew, said: "No gown worse becomes a woman than that she should be wise." A learned bishop of today said: "Man is the head of a family; the family is an organic unity, and cannot exist without subordination. Man is the head of the family because he is physically stronger, and because the family grows out of a warlike state, and to man was intrusted the duties of defense."

These are the sentiments of leaders of the great systems of religious doctrine and they reflect the spirit of organized religion from the beginning until now.

A foremost scientist says: "The superiority of male mammals is a remarkable fact. It is due to causes little creditable to the male character in general. Not one particle of it is attributable to their noble efforts in protection and supporting the females and their own offspring. It is the result of a sexual selection growing out of the struggle between the males for the possession of the females." This simple scientific fact might well be recommended to the theologian who argues the natural subjection of woman through what he is pleased to call the purposes of nature as seen in the lower order of life.

You are familiar with the argument that the male bird sings louder and sweeter than the female, therefore a woman can not be a poet. In most mammals the male is larger, more beautiful, more sagacious than the female, and is exempt from most of the unpleasant labors connected with the rearing and defense of the young; therefore a woman cannot understand politics. You can easily find instances, if you like, in natural history of what we might call nature's favoritism of the female. Why do you not speak of the ostrich, the male of which sits on its eggs, hatches out the young and takes principal care of them? Why not instance that fine, beautiful variety of spider of which the female invariably devours her consort when he is of no further use to her? What if that custom should prevail among women?

The first is that these things prove nothing. If we have made any progress it is away from nature. We are not spiders, nor lions, nor birds. We are man, male and female, and we want to be angels, or we used to when we went to Sunday school. It is unworthy of us to go back to the conduct of life among the lower animals to bolster up any of the remaining abuses of human society. The point is just here. We cannot

trace the degraded and subject position of woman in ancient times to the religious ideals of her nature and place in the creation, but the reverse is true in a large measure. We can trace her religious position to her actual position in primitive society and this in its turn back to those beginnings of the human animal which science is just beginning to discover and which will probably always be matter of speculation.

We always find the position of woman improving as warlike activities are replaced by industrial activities. When war and the chase were the sole questions of humankind the qualities required in these formed their chief measure of excellence. The position of woman in ancient Egypt, in her most brilliant period, was higher than in many a modern state. Egypt was an industrial state when we knew it first. Herbert Spencer says: "There are no people, however refined, among whom the relative position of the man and woman is more favorable than with the Lapps. It is because the men are not warriors. They have no soldiers; they fight no battles, either with outside foreigners or between the various tribes and families. In spite of their wretched huts, dirty faces, primitive clothing, their ignorance of literature, art, and science, they rank above us in the highest element of true civilization—the moral element—and all the military nations of the world may stand uncovered before them."

The same writer points out the fact that woman's position is more tolerable when circumstances lead to likeness of occupation between the sexes. Among the Cherokees, who live upon fish and roots, which the women get as readily as the men, the women have a rank and influence very rare among Indians. Modern history also teaches us that when women become valuable in a commercial sense they are treated with a deference and respect which is as different from the sentimental adoration of the poet as from the haughty contempt of the philosopher.

A Shining Example.

BY HENRY E. ALLEN.

The death of Ruskin, the most famous art critic the world has yet produced, and the great poet-philosopher and socialist, gives new interest to the story of his "lost wife." If all men and women could be as truly unselfish the sex problem would be far toward a solution.

He was wise enough not to insist on a continuation of the marriage relation after he had discovered that his wife's love had ceased. This is my ideal of what free love should be, and it should apply with equal force to both sexes.

When we consider that love is not a matter of will power—that we cannot will to love or not to love—Ruskin's course is the only reasonable course. I consider that he was a royal free lover. Here is the story of his "lost wife."

"When Ruskin was young and already famous he met one evening at a dance in London a beautiful girl. Pointing her out to him, the hostess told him he ought to marry her. Loving the beautiful in art, as he did, Ruskin was greatly attracted by the young woman, and the attraction proved mutual.

"Ruskin married the young woman he had met at the ball and gave her a magnificent home. So charmed was he with his wife's beauty that after a time he brought Millais, the painter, to his home and asked him to paint Mrs. Ruskin's portrait.

"Millais was then a man of superb physique, broad-shouldered, deep-chested and of great strength. Ruskin had no thought that his wife might be irresistibly attracted to this fine specimen of manhood, who was handsome and famous as well, or that the wife's beauty might win the love of Millais.

"But the unexpected happened, and the painting of the portrait was fatal. At least the two fell in love with each other and Ruskin saw the unfolding of the romance which might easily have grown into a tragedy.

"Knowing that his wife loved him no longer Ruskin bowed to his fate without a word of accusation or blame, and quietly obtained a divorce.

"Then, when his wife was free, he walked into church with her one fine morning and stood by while they were married.

"Millais later became the leading artist in England and the beauty of his wife one of the charms of London society. Never did Ruskin complain of the happiness that was blotted from his life when his wife was lost to him.

The Wail of Ignorance.

BY LOIS WAINBROOKER.

"LOIS WAINBROOKER, Madam or Miss:—The character of your paper leaves me in doubt how to address you. No true wife could publish such a sheet, and no pure Miss could read such stuff without being so impure in mind as to be unworthy of the title. I have suffered the dreadful thing to be sent to me because I was ashamed to send it back to the postmaster with the request not to put it into my husband's hands. I have thrown it into the fire again and again, and now have a great favor to ask of you. Please never send me another.

"Whenever I read a paragraph in it, I feel polluted, old woman as I am, over fifty, and my face tinged with blushes when I look at the vile thing. Thank God, if we have any vile demons in the form of woman in the south, such as those who write for that vile sheet, they hide themselves in brothels, or are ashamed to pollute the ears of the world with doctrines destined to fill lunatic asylums on earth, and the lower regions in eternity. Take care; as ye sow ye shall reap. In the name of all that is sacred in life, what do you mean people to think will be the destiny of the children of such parents as Lake, Higby and others.

"Oh, sister woman! in the name of mercy, stop and think what you are doing. Can you take upon yourself the responsibility of corrupting and ruining the youth of this fair country? I could pray that before you are permitted to wither and destroy the purity of one young girl, the false, wicked hand which pens these vile doctrines might be withered and rendered useless by disease. Send me no more papers, I entreat you."

Monroe, La., May 26 '85.

In reply to my correspondent I said that I had no fears of any one being ruined by anything I had written; that it was ignorance, not knowledge that wrought ruin. As for fearing to take responsibility, I dare not keep silent while people are perishing from the lack of knowledge. In reply to her quotation "As ye sow, so shall ye also reap," I asked her what society had been sowing that it should reap brothels, insane asylums, etc. Fifteen years have passed since I thus replied to that wail of ignorance. Fifteen years and during all that time "the false and wicked hand" has continued to pen the words that make for truth and purity in the light of knowledge, knowing that ignorance is very likely to conceal vice. Innocent ignorance is always in danger. During these fifteen years I have had good opportunity to observe the course of young girls and young men who have been educated in what this woman calls vile doctrines, and I have found them far above the average in intelligence and virtue. I have found that they could be trusted to do right, that they have a sense of justice such as does not prevail among those who have had to pick up their knowledge from depraved companions because not properly instructed at home, and this is as true of girls as boys.

A youth of seventeen, the son of one of our most radical advocates of freedom, was not long since shown a house of prostitution. He was asked if he would not like to go in and be refused. He told his father about it. "Did you not feel as if you would like to go in?" asked his father. "I felt as if I could cry," was the reply. This young man, boy rather, had been so educated that he had no curiosity to satisfy and he realized the dreadful condition of those women so fully that his heart ached with pity. When the subject of sex is as openly discussed as is any other subject of interest to the race the morbid passion that now prevails will disappear. Oh, that people understood what true purity is!

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Robber Nations in a Trust—The British-Boer War.

Within a comparatively small and comparatively sterile and worthless area of land in South Africa there is at the present moment being enacted a drama such as has seldom if ever been witnessed by human beings—certainly not often within the period covered by what is known as authentic history.

A comparatively insignificant band of Dutch peasants called Boers—untrained, undisciplined farmers, cattlemen and miners, have for months successfully defied the power of the British empire; an empire whose military prestige has for many ages been second to none other on our planet, and whose supremacy on the seas has long been undisputed.

Not only have the Boers successfully withstood the shock of the trained and fully equipped armies of this first class military power but they have so thoroughly frightened, so completely demoralized, the purse-proud, war-proud and blood-proud aristocrats of England that they have now sent a much larger force to subdue this handful of poorly equipped, undisciplined, comparatively unknown and almost friendless farmers, than they have ever sent to fight the trained armies of the first class military powers of the earth with which Great Britain (note the high sounding title!) has been wont to go to war.

Morally speaking, as I now see it, the proud and haughty Briton is already beaten by the unknown and insignificant Boer—beaten and disgraced as he has never been before, since taking his place in the front rank of nations. No matter what may be the final outcome of the present war, no matter if every Boer is killed or captured, the bare fact that it required the whole power of the British empire to do it—the only empire on earth upon whose flag the sun never sets—is quite sufficient to cover the very name of Briton with everlasting disgrace, and to justify the pointing of the finger of scorn by all who consider fighting prowess and prestige as of first importance in all that gives excellence, honor and glory to manhood or to nations.

In this saying I am not considering the moral aspects of this record breaking conflict. The old saying, "There are faults on both sides," probably applies here; but as a general statement the greater blame undoubtedly rests with the British. As I understand the case the Boers went into an inhospitable wilderness, subdued the wild beasts and wild men and asked only to be let alone to manage their own affairs in their own way. That they mistreated and enslaved the natives is doubtless true, and that they were not always strictly honest and fair with the subjects of Great Britain is probably true also. But the fact that Kruger was willing to submit all matters in dispute to peaceful arbitration (if true) covers a multitude of sins on his part.

On the other hand the British seem in this war to be simply carrying out their age-old policy of conquest and exploitation of the weaker by force and fraud—their ancient policy of national expansion and aggrandizement with little or no regard for any kind of right except the right of the stronger to rule and rob the weaker.

That the greed of gold—that is, the interests of England's

money kings whose headquarters are located in Lombard Street—have had much to do with the origin and continuance of this South-African war seems to need but little additional proof.

Such being the facts in the case of the latest war of this century of wars between nations and peoples calling themselves civilized—saying nothing of their claim to be followers of him who is called the "Prince of Peace," it is pertinent to ask, what is there to prevent intervention by other nations to prevent the further flow of blood and the further waste of valuable treasure—treasure that is so much needed to alleviate the miseries of the poor and helpless of all countries and races of people? When two men fall out and begin to fight with fists or clubs—and especially if one should be enormously larger and stronger than the other—the bystanders usually interfere and put a stop to the brutal proceeding, and try to induce the belligerents to settle their differences by peaceful methods.

Is there any good reason why nations should not be as humane and peace-loving as individuals?

There seems to be but one answer to this question. That answer is that all first class nations belong to a

ROBBER TRUST!

By treaties, or agreements among themselves, they all are pledged to sustain each other in a plan to rob the smaller and weaker tribes and communities, under pretence that they are incapable of self-government—and to divide up the earth among themselves.

This dividing up process was begun many years ago, a conspicuous instance thereof is the "Partition of Poland" by Russia, Prussia and Austria. Neither England, France, Spain nor Italy entered one word of protest against the worse than highway robbery by these mailed and armed brigands, so far as I have heard.

Why did not England, the boasted champion of fairplay, the asylum and refuge for the political exile of all lands—why did not the mistress of the seas use her tremendous influence to prevent a crime that wiped an old and honored sister nation from the map of Europe?

Was it not the prowess of John Sobieski, a Poleander, that prevented Austria—and perhaps the whole of Europe—from being conquered and assimilated by the Mohammedans? And did not Christian Europe owe a debt of gratitude to Poland for this great service? But if no such motive had been present to prevent the partition and assimilation of Poland by its robber neighbors, should not intelligent self-interest have been a sufficient reason to induce all the other European powers to join hands to prevent the high-handed outrage?

Likewise in the present case. Is not intelligent self-interest reason enough to justify intervention by the continental powers of Europe and by the United States of America, to prevent the wiping out of the Boer Republic by those Anglo-Saxon brigands and pirates, Cecil Rhodes, Joseph Chamberlain and the money kings of Lombard Street?

It is quite safe to say that no such intervention is to be expected. With what face could our Uncle Samuel say to England:

"Look here, Daddy Bull, isn't it about time to let up with your pounding the Boers? You admire courage, do you not? Has not the Boer demonstrated his courage? also his right to live as an independent nation? Don't you remember the lesson that his ancestor, the old Netherlander, gave to all-powerful Philip the Second, Emperor of Spain and Germany, and how this haughty monarch was at last compelled, by a handful of Dutchmen, to acknowledge that it is useless to try to conquer a people determined to be free?"

To such questions John Bull would have the ready answer: "Take a swallow or two of your own medicine, my dear boy! Remove your bloody fingers from the throat of Aguinaldo and his Filipinos. What right have you to those islands except the robber title you purchased from Spain—that prince of sixteenth century brigands and freebooters? 'Thou hypocrite

Cast first the beam out of thine own eye before giving advice in regard to the mote in other people's eyes."

And so likewise, England could retort should Russia offer advice in favor of the right of the Boers to independence. For many years the policy of the Russian Bear has been of "expansion"—imperialistic expansion. All he asks is to be let alone in his little game of "benevolent assimilation" and absorption of Asiatic countries, and hence it would be absurd and impertinent in him to interfere with the British lion while putting into practice the same policy in South Africa.

If no help can be expected from intervention, what then?

Is there no hope for the Boer except that which lies in the strength of his own right arm and in his very limited supply of the munitions and weapons of war?

I answer, Yes!

To my thinking there is good sense and humanity as well in the suggestion that Kruger should

WOMAN THE TRENCHES!

Leaving the men free to take the enemy by surprise in the rear or on the flank!

Then when a few hundreds or a few thousands of the Boer mothers are slain while bravely working the guns that defend their firesides and little ones against their Christian invaders, a shout of indignant protest would go up from all lands claiming to be civilized—a storm of indignant protest so loud, so deep that Queen Victoria would be compelled to call off her "dogs of war."

And why not?

Why should not women load and point guns in the trenches, as well as do almost every other part of the work necessary to the defense of their homes—as they are now doing?

As to the hardships and sufferings incident to war—the woman who stays at home, doing both man's and woman's work by day, and who lies awake at night dreading to hear yet anxious to hear how her loved ones at the front are faring, has a much heavier burden to bear than has the husband, son or brother who goes to meet the enemy in battle.

There is still another phase to this "woman to the front" question, that it is well to consider. It is this:

When hemmed in on all sides by a cordon of fire from guns the most murderous ever invented by men or demons, and when denied the privilege of a short armistice to bury his dead, General Cronje sent back word to his inhuman besiegers,

"THEN WE WILL FIGHT ON!"

As much as to say, "When you take these trenches you will find only dead men."

If this answer voices the spirit of the Transvaal armies, and if to take their places there are no reserves of men or even of boys, as reports tell us, then where are the Boer women to get husbands to father a new generation when this war is ended and the Boer republic wiped from the map of the world?

An ancient prophet foretold the day when seven women would take hold of one man, saying, "We will eat our own meat and wear our own raiment, but let us only be called by thy name to take away our reproach"—the reproach of childlessness!

Is this to be the fate of the women of the Transvaal Republic, when Kitchener, Buller and Roberts have completed their work of slaughter and of devastation?

The English aristocracy and plutocracy, with their command of the world's finances can well afford to fill up with mercenaries the depleted ranks of their armies of invasion, but the farmers of the Transvaal can do nothing of this kind. Their armies are themselves, and when they are slain, where is the hope of a new army through natural generation?

And therefore, in the interest of peace, in the interest of justice and of humanity I heartily second the motion to woman the

trenches in the Transvaal. Conventional morality, sentimental but unreasoning morality, needs to be shocked.

National and international "laws of war" need revision and nothing perhaps will bring about such revision (and in time their abolition through the unpopularity of war itself) than will the employment of women as common soldiers.

St. Louis, Mo.

M. HARMAN.

A correspondent (see Various Voices) says he is unable to pay for Lucifer. If any one who enjoys reading Lucifer is too poor to spare two cents a week to pay for it, we will on being informed of that fact send it free of charge. We occasionally receive letters from people who say they spare the money for Lucifer only by denying themselves actual necessities of existence. Our reply has invariably been that we do not wish to profit by such sacrifices; that we prefer to send them the paper free. A short time ago, a woman of over seventy wrote that she earned the money she sent by scrubbing. Another nearly as old, supports herself, and paid for considerable literature, by needlework. Lucifer needs money; but it does not want such hard-earned money as that.

L. H.

It is a mistake to assume that Lucifer "advocates the intentional prevention of conception." Lucifer advocates the right of women to intentionally prevent conception if they choose to do so. Lucifer protests against the invasive action of the government in withholding from women scientific information regarding conception, thus leaving ignorant or desperate women the easy prey of the purveyor of various "pills," and the professional abortionist. Is it the right of women to use or refrain from using any contraceptive they choose, and it is not the business of "W. R.," or myself, or any one else, to say that they shall not or shall use them.

L. H.

What Does it Mean?

BY JAMIEA.

"The right of every individual to manage his, or her, own affairs, and act as he, or she, pleases, so long as they do not invade the equal rights of others."

The above quotation is so regularly served up by free-thought, anarchist, liberal, and reform writers in general, that one looks for it in the columns of his "radical" paper with the same assurance of finding it, as the chronic "kicking" boarder feels, who looks for the proverbial hash, at regular intervals, on the dining table: Who, or WHAT, will decide where two or more persons, directly interested, differ on the question of invasion?

Oppression Knows no Sex.

[The following comments and newspaper clipping are taken from a private letter.]

Why, in the name of blazing truth, is Lucifer scintillating its mentality in the form of denunciation against man's tyranny over prostrate woman? When this is read, then let me know, I know now, because I am of the right kind to know, that any fellow who bosses a woman rudely is not a man as a man should be—sort of thoughtless brutality with too much muscular vitality unruled; but there are others not alike; and I am here reminded of what a dear girl I once knew used to say—"there's not as much difference between men and women as most people think." Talk about male tyrants, after this; don't do it; decry tyrants if you deem tyranny *per se* wrong; but a woman who spans her spouse in the knowledge that a gallant judge will treat her mildly, is an amazon Nero. Abandonment of woman by man sounds very ill of the man, and probably helped her in the adjustment before his honor.

TIERED OF WIFE'S SPANKINGS.

"Why did you leave your happy little home?" asked Magistrate Lemon of Henry Seindecker in the Ewen Street Police Court, Brooklyn, yesterday.

"I got tired of being spanked by her," returned Seindecker, with an injured air.

The "her" referred to was Mrs. Seindecker, who was standing near by with a grim look on her face. Mrs. Seindecker weighs over 200 pounds, while her husband is much smaller. They live on Bushwick Avenue.

Seindecker was arraigned on a charge of abandonment. He left home on New Year's Day, it is alleged, because his wife spanked him. He said he was willing to provide for his children, but had had enough of his wife's peculiar method of chastising him. The case was adjourned.

"Well, you know, my dear," said the Brute to his wife, on being reminded that during their courtship he gladly took her to the opera, "a man doesn't run after a car when he has caught it."

"But, if he doesn't pay his fare, he is apt to be put off, isn't he?"—*Chicago Journal*.

VARIOUS VOICES.

Sara Campbell, Roodhouse, Ill.:—The "Ethics of Parentage" in 800 is super-extra. Lucifer improves constantly. I am truly glad your father's health is good. When the book is printed if it comes up to my expectations I will sell all I can, for I must help Lucifer all I reasonably can.

E. S., Mass.:—It is said somewhere that man's inhumanity to man, makes countless thousands mourn. I think it might justly be said that man's inhumanity to woman, makes many millions groan.

Several years ago while living in an adjoining city, a case of legalized murder came under my observation. A little, sensitive, woman, then the mother of two little ones, was pregnant the third time and trying bravely to help her husband in every way possible by keeping some boarders, besides doing the work of her own family. The husband, a big burly fellow, was on the road for a firm, and away from home much of the time enjoying life as traveling men are (sometimes) apt to do; but when at home was cross and tyrannical to the woman he had sworn to love, honor and protect. On one occasion he invited some of his relatives to dinner and because the poor wife who was thoroughly worn out and wearied with hard labor ventured to remonstrate and say she could not wait upon the table that day, deliberately took her into a bedroom and laid her across his knee, and whipped her most terribly, leaving the marks upon her person, also pounded her in the face leaving the marks of his fingers so they were visible for days afterward.

A lady told me the woman sent for her to come and see her after the brute had gone away and told her of other inhuman acts of violence he had done at various times. Said the lady,

"Why do you not leave him?"

She replied, "I am too proud to let my relatives know; besides he is my husband and the father of my children."

After the birth of the third child the poor creature escaped from bondage by slipping off her mortal garments and entering the next world where the wicked cease from troubling and the weary are at rest, we trust.

Truly, truth is stranger than any fiction, and often much more cruel. And the wonder is that while so many people are ready to denounce such violence inflicted upon even animals they will tolerate, and strive to palliate it when committed in the name of holy matrimony. May God hasten the day when there shall not be found a white slave in our world and when marriage will mean more than legal wedlock and children be born of love, and when enforced maternity will no longer be known.

E. J. H., Scotia, Neb.:—Enclosed you will find \$1 for the renewal of our subscription to the Light Bearer. Will you please inform me what has become of that gifted woman, Voltairine de Cleyre? I have always admired her writings and would be glad to have Lucifer publish the poem called, "The Burial of my Past

Self," which I read some years ago, but cannot remember in what paper it appeared. Is she dead or married? We liked V. Southworth's article in Lucifer on parentage very much, indeed. It seems so strange to me that when a man and woman wish to separate from each other, that the woman generally considers it her special duty to take all of the children with her, whether she can support them or not and let the man walk off free from all responsibility in them. It seems to me that since he is equally responsible for their existence, he should shoulder half the burden in maintaining them; but woman is so foolish and silly that she generally prefers to be a slave to some man all her life, both sexually and otherwise, for the sake of a child, and take the risk of bringing other badly born children into the world to suffer in misery also.

[Miss de Cleyre is neither dead nor married, so far as we know. I believe the poem referred to was published in Lucifer some years ago; but cannot remember when. Miss de Cleyre's address is 620 N. 8 St., Philadelphia, Pa. L. H.]

W. R., St. Paul, Minn.:—Although too poor to be a subscriber for your paper, yet, through the kindness of an acquaintance, I am a reader of most of your recent current issues.

As to much of the contents of the paper I approve; as to some features, however, I quite disapprove. It may be neither wise nor worth while; but I will nevertheless contrast a few of Mr. Southworth's suggestions in his article on "Parentage," with one feature of your address at New Orleans, both in Lucifer of Feb. 10.

"The first and most important of man's social relationship is parentage," says Mr. Southworth.

Instead of parentage, is it not rather naturalness that is the first and most important of man's social, as well as of his every other relationship? That is to say; if human beings could always be simply natural in their every function of life, would not that fact and circumstance, of necessity, yield not only all the good results that the highest enlightenment could lead them to desire, but also the best and highest that it is possible for human beings to attain, whether in the separate and individual capacity, or in the aggregate relationship? I am unable to see how any possible state of the minds of the procreating parties either before or after conception, could have any influence upon the issue that the simple and entire naturalness of the parties would not have.

"Parentage is in the line of our best personal development. Far from interfering with the fulfillment of our life, in most cases under ordinary circumstances, it is the most powerful agency for advancing us toward a full and forcible expression of our being."

"A child of one's own! What does it not make possible? What desires and ambitions, what resolution to be in all things its worthy father or its faithful mother!"

In these sentiments I fully acquiesce. But the next, I think require modification. "An intelligent man and woman will be content to hold no second place in the affections of their children—at least in the years of childhood. A man who is a father wants to be to his child the first of men; a woman would be the best and truest of women in the eyes of her children."

I think that every man and woman, whether "intelligent" or otherwise, should ever have the desire and effort to be the best and truest, so far as possible, not only in respect to their own children, but also in respect to everybody. But I do not believe that parents should strive to cultivate that invidious idea that they are superior to everybody else. On the contrary, I think every one should ever be modest and unassuming of self; and that this spirit should ever be inculcated in children, and particularly so in reference to themselves and their parents; and especially that there should never be any such thing as inculcating in the minds of children, during any stage of their lives, that their parents are better than anybody else in the world. This much at least for sake of saving the innocent creatures from the probably inevitable shock of a very humiliating undeciding at some time or other, if nothing else.

Now as to the other matter, evidences of which I find in your paper, as well as elsewhere. And that is the advocacy of intentional prevention of conception. Such a thing as this, as it seems to me, must, of necessity, be naturally, inherently, and unavoidably, not only objectionable, but actually repulsive and loathsome to any normal human being. But there can be no doubt that the practice is not only common, but increasing, with corresponding waning of compunction of conscience against it. These facts must prove that there is some powerful incentive, and that there is back of the incentive some cause which the average mind judges to be full warrant for both incentive and deed. But it appears to me that the source of true wisdom upon the part of human beings would be rather to search out and remove the cause of the thing, instead of pursuing studied recourse to the thing itself as a protection against the cause.

Mabel Gifford, Needham, Mass.:—In *Lucifer*, H. E. Allen gives a description of a "sexual starveling," and illustrates it by a case that came under his notice. This is a subject that needs our most earnest attention today. The world is full of sexual starvelings. We find them in the homes of the rich and the poor, among the married and single, and of both sexes, and all ages. No reform or religion or law under heaven will purify society so long as we breed and cultivate this species of human being. The unprincipled and lawless satisfy their hunger indiscriminately, and degenerate mentally and physically, and make up the outcast and criminal classes. The conscientious, timid and proud, hide their disease as best they may, and live lives of longing or torture; the proud often becoming hypocrites, living double lives. The cause of this disease is false education. Life is harmony and health. There is a harmonious expression for every natural impulse of life. Life is creative. To be filled with life is to be filled with creative desire. Every thought and feeling is vitalized with this creative life. Life has endless variety, it creates in myriad ways. This variety is in man, because life is in him. The world is filled with his creations, and still his creations are multiplying. Every human being feels an impulse to create in a way peculiar to himself, and ever longs until his desire is fulfilled.

Now, when a human being develops from childhood into youth, and feels the influx of a larger life, in heart and mind and body, is he—or she—told, this is life impelling you to use it in creating beautiful and useful works for the help and happiness of your brothers and sisters. Life is love, and love desires to give itself and to create love freely; work freely?

No, he is told, this new sensation is the animal passion which develops in all animals. It is the desire of the animal for sexual union with its own species. And its use is the perpetuation of the species. You will never find satisfaction and relief except in the fulfillment of this desire. Then begins the concentration of thought upon the sensation of life, and the locating it in one part of the body. From henceforth every new influx of life is determined here, instead of being distributed through the whole body as it would naturally do if the thought was not trained to prevent it. This causes congestion, in place of free circulation, and inflammation in place of delightful sensation, more or less uncontrollable desire for expression in one direction, instead of grand desires in many directions. While passion is being cultivated, the youth is also taught that this desire of the physical cannot be gratified except he secures a permit that is made legal; this permit requiring that he choose one of the opposite sex and live with her the rest of his life. This is the only way out that law and society sanctions.

So instead of being made noble and free, the youth is degraded from the estate of true manhood and womanhood, and made first a slave to the body and then a slave to society.

He is also taught that there is no love between men and women without inflaming this desire, and that no love must be allowed except with a view to marriage, and be must observe certain limits society has set, and not come too near the opposite sex or he will not be able to control his actions, and will do what is illegal.

It is this false education that represses the lives of men and women, instead of leaving them free and joyous; this edict of society that compels them to be unnatural, and starve the feelings proper to them. A man craves the society of men, and also of women, and a woman craves the society of women and also of men. They desire to be as free, the men with women and women with men, as they are with their own kind. When they are restored to their natural condition, and life is diffused throughout their whole being instead of being congested, they can be free physically as well as mentally, and life will go to the up-building of bodies and minds, instead of to the weakening and degenerating of them. Then men and women will control their own bodies, and determine life at will in whatever ways they choose. If the tremendous waste of vital energy now going on was utilized, we should see a very different class of young men and women; no starved bodies, no starved minds, no repressed feelings, no sexual slaves.

Procreation is a necessity in the species, but not in the individual. It is only one expression of life, among myriads of expressions we have to choose from. The quality of the magnetic currents are determined by the thoughts. Hence the importance of a true education.

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in order to live the purest life, must be free; must enjoy the full privilege of soliciting the love of any man, or of none, if she so desires. She must be free and independent, socially, industrially, etc.—Page 285. This is only one specimen of the many radical and vitally important truths contained in "A CITYLESS AND COUNTRYLESS WORLD," by Henry Oerlich. Bound in red silk, with gold lettering on side and back; nearly 400 pages. Read it and you will see the defects of paternalism as set forth by Bellamy and others. Price \$1. For sale at this office.

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To herald to the world your glittering pride
In foreign conquest. Lightly fling aside
That irksome creed of liberty outgrown.
Let your new toys, your ships and guns, atone
For broken faith and precedent defied,
Proclaim your marble goddess far and wide—
Freedom no more, but Might and Might alone.

Nay 't is a whitened sepulcher you raise,
Whereon shall this stern epitaph be read:
"Here at the silent parting of the ways
Fell Liberty, betrayed, beguiled, misled.
Pray for her, stranger, that in happier days
She may be resurrected from the dead."

—Ernest Crosby.

What Shall I Do?

What shall I do to be just?
What shall I do for the gain
Of the world—for the sadness?
Teach me, O seers that I trust!
Chide me the difficult main
Leading me out of my sorrow and madness;
Preach me the purging of pain.

Shall I wrench from my finger the ring
To cast to the tramp at my door?
Shall I tear off each luminous thing
To drop in the hand of the poor?
What shall I do to be just?
Teach me, O ye in the light,
Whom the poor and the rich alike trust:
My heart is aflame to be right.

—Garland.

Why Novels Stop at the Marriage.

A short time ago Prof. William G. Sumner, the head of the department of political economy at Yale, delivered an address on marriage which has proved to be quite startling to the conservative world. Here are some specimen paragraphs from his address:

"The religious marriage is altogether an after-thought. The Christian Church never made any laws in regard to the marriage ceremony until the Sixteenth Century, at the Council of Trent.

"The essential element of modern marriage is the promise to each other, and the promise is one of exclusiveness. All the way up, marriage has been the subject of idealization. It has been the great field of poetry and romance. A novel, to be popular, must in these days be optimistic. Therefore, most novels stop with the marriage ceremony; beyond that it would be difficult to maintain the optimism.

"In the strictest sense, marriage is an ideal thing that has never been realized. Vicissitudes act on the couple and change them, and not more than ten per cent. realize their ideal. That is to say, not more than ten per cent. of married persons at the end of their lives, looking back, can honestly say that they have realized all of the happiness, all of the ideals that they started out in married life with.

"Most young men marry because they think it is right and that it is time for them to do so. They fail to find their ideal many times, and most of the time fail to realize their ideal in the married life.

"Marriage is, above all, a matter of custom—is now, and always has been. The marriage relation has been subjected to idealization. It was at first gross, but has become idealized and has entered the great field of poetry and romance.

"The relation between man and woman has no consequence for the man. For the woman the consequence is maternity—a heavy burden. Hence the basis of the marriage relation is a gross inequality, the woman having the struggle for existence to contend with, and also maternity."

The New York "World" requested a number of notable women and men to give their opinions of the statements made by Prof. Sumner. We can give only brief extracts from them.

ELIZABETH CADY STANTON:

"Olive Schreiner has properly described the fashionable women of the present day. She calls them 'parasites,' which is a very fitting word to apply to them. My opinion is that it is as proper for a woman to earn her own living as it is for a man to do so.

"Women ought to have an equal place in the world of industry and ought to receive equal pay with men for their labor. Then marriage would be a pleasant partnership, with a fairer sharing of burdens and responsibilities. Few greater blessings could be bestowed upon men than the economic independence of women. It would emancipate thousands of husbands who are now struggling to maintain an expensive wife and family.

"The decrease in the number of marriages is not unaccountable. A large number of women have entered the medical profession, and these women physicians are telling their women patients about the dangers of marrying men of bad habits. Thus women are finding out the pitfalls of marriage about which they were formerly kept in total ignorance.

"It is a social crime to rear children in a home out of which love has departed, and where everlasting friction and bickering exist.

"The underlying truth at the bottom of the marriage problem and sex problem is that the masculine and feminine elements in society are precisely what the centripetal and centrifugal, or positive and negative, are in the material world. If one of these two forces were to be hampered or checked there would be immediate chaos. The harmony of the universe requires the free operation of both forces.

"In its last analysis every great question depends upon the elevation of woman. It is undeniable that the woman is the greatest factor in race building, and a great nation can never arise without great mothers."

MRS. RUSSELL SAGE:

"In a measure I agree with the Professor, I do not think women realize in marriage all they had led themselves to expect.

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"I think the cause of much unhappiness in married life is the money question."

"I was once visiting at a house and the following incident made a deep impression upon me: We were seated at the breakfast table. The family consisted of nine children. The father rose from the table to start on a long journey which would keep him from home at least two months. The mother said as he bade her good-by: 'Are you not going to give me some money?' Putting his hand in his pocket, he took out fifty cents and laid it beside her plate, saying: 'I will pay all the bills when I return.'"

"There were just as many unhappy marriages in the past as there are today. But women were silent and bore more than they do now. Then, again, there is a wider field for women today and they have control of their own money and are not so dependent on their husbands. I think the money question causes more unhappy marriages than any other."

REV. W. S. RAINSFORD.

"Here in New York City it is patent to any one who takes the trouble to look the matter up that fewer marriages occur each year."

"Women are harder to suit and wait longer before deciding upon a husband, are not so fearful of being called 'old maids,' reach their thirtieth year and give themselves no concern if they have not by that time married. Now, this is all wrong, for really in their heart of hearts all women hope to marry. But so many of the women of today are self-supporting that they hesitate a long time before giving up their little weekly stipend, which is all their very own, for the small amount which they will be able to squeeze out of the 'house money' doled out to them by their better half each week."

"Women were made to be wives and mothers, however, and eventually they will all get back to that way of looking at things. It cannot be done immediately. None of these great and interesting problems of life can be settled in a hurry; only time can work the change. But as sure as the sun shines above us just so sure will women one day see their folly, and in many cases their extravagance, and again be willing to begin life without many of the luxuries and pleasures which they today consider their due from the man they marry."

"We are living too fast, dressing too well, luxuriating, and woman has in many instances apparently forgotten that her highest vocation in life is to be the beloved wife of a man and the honored mother of her children. What nobler mission is there in life than that?"

"Do not discourage matrimony by your seeming independence; rather encourage it and bring into the world a race of sons and daughters that may live to call you blessed! The childless people are the really poverty-stricken people. I am sorry for the woman who grows old without having a child."

ST. CLAIR McKELWAY:

"It is time to stop talking about 'happiness' and 'ideals' awhile and to think of duties and obligations."

"The founder of Christianity said, in blunt substance, 'Do what I command and you will find that what I say is true.'"

"A forgotten part of marriage and divorce is the participation of the public in both. To every marriage and divorce there are three parties—the man, the woman and the State. None can be married or divorced save under law. Law delegates its power in the premises to ministers and to magistrates."

"If the stamp of vulgarity could be put on easy and secret divorce and on the superseding of the consideration of the solemn duties of marriage by glib talk about 'happiness' and 'ideals,' much good might be done to the race and to the age."

Last year Mr. McKinley said, "Forcible annexation is criminal aggression." Mr. Lincoln once said, "No man is good enough to rule another man without his permission." And still the "Christian war" in the Philippines goes on.—*Social Forum*

Two Pictures.

The Grille.

Two men with heavy burdens were toiling wearily along a dusty road. In front was a steep hill, over which they must climb. Arriving at the foot of the hill they sat down to rest. Naturally, the climbing of the hill was the theme of conversation.

One suggested that in order to add zest to the journey, that the man who first reached the top of the hill should become the possessor of both packs. To which, after some parleying, the other agreed. It was further decided that the man losing should carry both burdens from thence to the end of the journey.

The men started up the incline, both confident of reaching the top first—where he would be relieved of his burden, yet his worldly possessions would be doubled. They toiled under the hot sun, great drops of perspiration stood out upon their brows.

Gradually the stronger of the two forged slowly ahead. With a sudden spurt of energy he reached the crest of the hill. His companion, discouraged, sank beneath his load, while the mocking laugh of his successful companion rang in his ears. The man at the top threw his burden to the ground and congratulated himself on his luck—no more burdens for him.

The beaten man made one more effort and reached the top. His rival buckled both burdens to his back and the journey was resumed.

From the top of the hill a beautiful view presented itself to the eye. Broad prairies whereon grew all manner of grain and fruit. The man with the burden could not raise his head, and hence could not see the beauties of the landscape. For the same reason he could pluck none of the tempting and delicious fruit which grew on the trees. His companion, however, enjoyed the pretty scenery, and at will plucked of the fruit. He soon tired, and much eating and feasting made him weary, and he began to devise ways and means by which he could be relieved of the necessity of walking.

On the roadside was a cart. "The thing," cried the successful man. "How can I induce him to haul me? Ah! I have it. He needs a new pair of shoes and some clothes. In the bundles on his back I have these articles. I'll make a proposition."

He touched his struggling companion on the arm. "You need a new pair of shoes and some better clothes. Now I have some in that sack which I will give you if you will haul that cart for me. Besides, the stuff I take out of the packs will lighten your load."

The burden bearer looked at his worn shoes and tattered garments, and said, "I'll do it."

The change was made. The successful one mounted the seat of the cart, while his companion took the shafts, and the procession started.

"This is fine," said the successful one to himself, as he plucked a ripe red apple from an overhanging bough. "Life is pleasant, and times are prosperous. Competition is a good thing, without it I would be trudging as this poor fellow." And he chuckled to himself as his mind wandered back to the time when they made the wager at the foot of the hill. "He doesn't know that just before we started I threw away a portion of my burden. I lost that, but I gained his possessions and this easy seat." He was counted a shrewd financier.

The scene changes. Again we find two weary travelers at the foot of a steep hill. Both have heavy burdens. They sit down to rest, and the theme of conversation is the climb up the hill.

"I have a plan," remarked one. "Suppose I leave my bundle here and assist you to the top of yonder hill. Then we will return and take mine, thus relieving us both."

"Agreed," replied the other, and soon the burdens were deposited on the crest of the hill. Before them spread out the beautiful landscape—broad prairies and in the distance the forest.

"'Tis pretty and refreshes one to gaze upon it," remarked one.

"Yes," replied the other.

After resting the journey was continued. One of the travelers was a mechanic, and in his pack he carried a kit of tools.

"Let us make a cart," he said to his companion. "Nature will furnish the material and we the labor. We can load our burdens upon it and our task will be lightened."

The other acquiesced and the cart was made. The mechanic, however, was not satisfied, and finally he devised a motor which would propel the cart. It was attached to the vehicle. Mounting the seat, the two continued their journey, with their burdens stowed snugly away. The road was pleasant, and of the bounties of nature they partook freely.

Now, reader, you have a true, though imperfect, picture of competition and co-operation. Which do you prefer?

The Home and Marriage in India.

In a very entertaining style, J. D. Rees gives the story of his visit to a "Hindu Home," in the "Nineteenth Century" for December. The home is that of a Raja and his mother. I wish we could give space to the entire story; but as we cannot, we make the following extracts:

Now, India is a large country, and it has been my good fortune to know it in many of its multifarious aspects. Yet I believe many who think they know their India pretty well will learn with surprise that at the palace, when we get there, the Rani is, from a domestic point of view, monarch of all she surveys, and her Brahmin husband no more the head of affairs, whatever influence he may exercise, than was the Prince Consort the head of affairs in England during his brief and beneficent life. In fact, the Rani has the privilege of choosing and changing her husband. . . .

The palace is a large irregular structure, and the courtyard a square, of which two or three sides are occupied by buildings; but what visitor to strange and unfamiliar scenes ever thinks the house of equal interest with its occupants? First, then, the Rani. She is short—no Indian women are tall, though their perfect symmetry and dignified demeanor may deceive you into that belief. She wears a robe of red silk with gold embroidery. Upon her ankles, which rarely show through ample drapery, are silver anklets, heavy, hollow, and resonant. Her ears are pierced, not as those of English women, for the lobe is all but severed from the ear, by so large a rent that in it is placed a golden wheel studded with rubies, not less than an inch in circumference, and at least as big as the ear. It is odd, but it is the fashion, and positively it is not the least unpleasant. Yet her daughter wears small gold earrings in her pretty little ears, and in them is just room for five rubies closely set in a small wheel which merely rests upon the lobe of the ear. Aged fourteen, this girl is of course married? Well, she is; but here, in this land where the new woman, in all the essentials of her position, is not new but old, not forward but modest, not advertising but retiring, not dissatisfied but content, her marriage, and it is the marriage of her people, was a mere empty ceremony, which left her as soon as she became a woman, a married woman, but bound to life with her husband? Oh no! but free to choose the actual partner of her life. Of course, in great families like these a marriage is an alliance, and the girl probably consults the feelings and adopts the wishes of her relations, but none the less the spirit which animates our English marriages is not wanting. Here, at any rate, women are a most important, if not the most important, factor in the social economy. Inheritance runs in the female line. A man's heirs are not his, but his sister's children. It is not surprising that where conjugal unions are unfettered, women are exceedingly good-looking. The daughter of the Rani might hold her own in any company. Full grown at fourteen, as at that age are the daughters of the East, she possesses the, in India, not uncommon charm of a perfect figure, lithe, slight, and supple, yet not wanting in development, and her costume is perfect, inasmuch as it modestly veils

while it heightens, the charms of the wearer, whose dark brown eyes, light brown skin, pearly teeth, clear-cut features, vivacious and playful expression, present a personality which Alma Tadema would have loved to portray, lightly moving in flowing drapery over the tessellated pavement of the pillared hall. And the pavement is tessellated, and the hall is pillared, and the pillars are golden fluted, and the roof is red, fretted with gold, and beyond it the rain-water falls into a marble reservoir in which the ladies bathe, and farther on, in the gloom of a long corridor, a pale light flickers before an idol, and there is the temple and the household divinity.

The Rani is the mother of the Raja, and his position he derives from her, not from his father. She chose his father, after whose death she filled the vacant place with the father of the charming girl, and of four younger children. She invites me to breakfast to-morrow, for though her guest I occupy a separate garden bungalow, consisting of a verandah below and a bedroom above, access to which is gained by a perpendicular ladder. She says, 'If you do not like our food, of course you will not eat it, but it would be such a pleasure if you would really, so far as may be, actually take your meals within our house.' Of course the thing cannot be done in our fashion, least of all in the house of a Raja, who is also in some sense a sacrosanct character, and is born, like every head of his distinguished family, with Sanskrit texts written in invisible letters upon the soles of his feet. The family may give you a meal at a table, but they may not eat with you, and when you explain that it is most unfortunate that you have been brought up in the bad habit of eating mutton, the Rani says, with charming *savoir faire*, 'Yes, I know it, but you will be able to eat your mutton in your little bungalow, and we can serve you our vegetarian dishes in the palace, and afterwards you can ride my son's bicycle in the courtyard, and my little boy, aged five, will ride his tricycle, and when I get a bicycle for my big daughter the party will be complete.' This sounds quite up-to-date. It is in fact a remote rural district, but the language of courtesy and kindly welcome is superior to geographical limitations. . . .

Everybody present agreed in condemning the recent act whereby registration of marriages is permitted amongst those who follow the system of inheritance through the female line. The British courts held that the marriages of these people are not marriages in the sense in which we generally use the word, which, perhaps, is natural enough, seeing that the lady in this case can at will divorce her husband, whose children are accounted hers, not his. But a system of marriage which has lasted for thousands of years, has satisfied millions, and has produced the handsomest and not the least prosperous people in India, may well afford to ignore criticism, and the few couples on the country side who had registered their marriages came in for not a little ridicule. . . .

Polygamy.

Mark Twain; letter written to Kate Field, March 8 1886.

Your notions and mine about polygamy are without doubt about the same; but you probably think we have some cause of quarrel with those people for putting it into their religion, whereas I think the opposite. Considering our complacent cant about this country of ours being the home of liberty of conscience, it seems to me that the attitude of our Congress and people toward the Mormon Church is matter for limitless laughter and derision. The Mormon religion is a religion; the negative vote of all of the rest of the globe could not break down that fact; and so I shall always go on thinking that the attitude of Congress and nation toward it is merely good trivial stuff to make fun of.

Am I a friend to the Mormon religion? No. I would like to see it extirpated, but always by fair means, not these Congressional rascalities. If you can destroy it with a book—by arguments and facts, not brute force—you will do a good and wholesome work.

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Imperialism's Logic.

In last *Lucifer* an attempt was made to show that England, the United States, Russia, and a few more of the leading European powers, are now joined in a trust or combine to divide up the earth between themselves.

The usual plea for such procedure is that the weaker and less civilized nations, races or tribes of people are incapable of self-government, and that it is the duty of the more powerful races and more enlightened nations to take parental charge of those communities that have not yet developed up to the plane of "autonomy"—the right and the power to be a law unto one's self.

Nations like Russia, whose government is an avowed autocracy or absolute monarchy, do not need to defend their acts by argument or explanation, but limited monarchies such as England and limited democracies or republics such as the United States, are in the habit of defending their public measures by an attempt to show the reasonableness of such measures or policies—their equity, their humanity, their rightness or righteousness.

Since the McKinley administration began its career of imperialistic invasion, expansion and assimilation many ingenious arguments, many very plausible explanations have been put forth by himself and his adherents to justify his departure from the principles upon which our form of government is supposed to be founded—the principle that all men are endowed by their creator (or by nature) with certain inalienable rights, among which are the right to life, the right to liberty and the right to the pursuit of happiness.

A fair sample of the arguments used by the defenders of McKinley's policy in the Philippines and elsewhere is the following taken from the columns of the "Outlook," New York:

"The Declaration of Independence contains a statement of two political principles which are sometimes in practice irreconcilable. The first is that just government exists for the benefit of the governed; the second is that it rests upon the consent of the governed.

"Government which rests upon the consent of the governed—that is, which is the result of the freely expressed will of the governed—is not always government for the benefit of the governed. Which of these two principles ought to control when they come in conflict?

"The 'Outlook' has no doubt that of these two principles—government for the benefit of the governed and government resting upon the consent of the governed—the first is the fundamental one and must, wherever the two collide, take the precedence. We are responsible for the government of Porto Rico and the Philippines. In the exercise of these responsibilities, the first and fundamental principle which ought to govern us is that governments exist for the benefit of the governed. For this is an absolute, eternal, universal principle. The other is not."

It would seem that the writer of these paragraphs could scarcely have been awake or alive to the logic of his own premises. No doubt many of his readers have wondered by what intellectual legerdemain this writer would justify the rebellion of our fore-fathers against the British government.

Who is to decide whether any particular government is for

the benefit of the governed or not, if not the people themselves, who are to be governed?

"We are responsible for the government of Porto Rico and the Philippines," says the "Outlook."

Why so?

Admitting that our proximity to Cuba justified our forcible interference to put a stop to Spanish outrages upon the people of that island, whose only crime was their desire to be self-governing, does it follow logically that we are justified in conquering and governing a Spanish dependency on the other side of the globe?

Admitting that it was right and proper that Dewey should be sent to destroy the Spanish fleet in the harbor of Manila, lest that fleet should bombard San Francisco while the ships of Sampson were bombarding Havana, what logical connection does this fact have with the subjugation and "benevolent assimilation" of the Philippines by our government?

To further show the absurdity of such logic, suppose our interference in behalf of the oppressed Cubans had taken place at the beginning instead of the close of the present century, at a time when Spain was in possession of Mexico, Central America and most of South America, and suppose that in order to compel Spain to take her bloody hands from the throats of the Cubans we were compelled to destroy her ships of war in every Mexican and South American port, would that fact have made us responsible for the governments of Mexico, of Central and South America?

And all this without regard to the wishes of the inhabitants themselves of those countries?

But admitting for the argument that we would have been responsible for the governments of Mexico, of Central and of South America, because of their belonging to the American continent, it certainly does not follow from this that we would be responsible also for the governments of all the islands in the Pacific Ocean then owned by Spain.

That the logic of the English imperialists is on a par with that of the defenders of McKinleyism in the United States is shown by the following press dispatch and others like it:

"WILL ANNEX THE BOERS."

"London, March 3.—The London 'Times' says:

"A memorial to the Government is now being extensively signed by members of the House of Commons, insisting that there be no mistake about absolute supremacy in the future British government over the Boer States that forfeited their right to autonomy by its abuse."

If the imperialistic Briton regards himself responsible for the government of every nation or tribe of people who have abused their autonomy then certainly he will have his hands full.

But again I ask, who is to be the judge?

Who is to decide whether the Boers have forfeited their right to self-government?

The fact that the Boer States possess rich gold mines, and the fact that England is the creditor nation of the world and the principal champion of a gold basis for the money of the world—these facts, it would seem, make it very improbable that the governing classes of the British empire could be impartial judges as to whether the Boers have or have not forfeited their right to autonomy.

M. HARMAN.

St. Louis, Mo., March 4.

At St. Louis.

Once more I find myself sojourning in what once was known as the "Mound City"—so-called because of the large pre-historic mound that stood near the center of what is now a city of more than six hundred thousand people. A city whose history like that of New Orleans extends back into the days of French and Spanish colonial rule in North America. A city located near the center of the great Mississippi Valley, the largest river system in the world with one exception, that of the Amazon; a system that stands first in importance from a commercial point of view

draining as it does the fertile agricultural lands of a river basin reaching from the frozen north to near the line of the Tropic of Cancer, where reigns eternal summer.

I left Louisiana somewhat sooner than at first I intended to do, partly because of the slowness and irregularity of the mails, causing vexatious delays in getting copy and proof sheets to and from the Chicago office. Also because I wanted to spend a few weeks at the "Missouri Institute of Osteopathy" located at 413 to 415 Odd Fellows' Building St. Louis, at which place I can be addressed until March 15.

On Sunday March 4 I had the pleasure of attending a meeting of the Emerson club at the rooms just named. Prof. James Caldwell read part of Emerson's Essay on "Self Reliance," and by unanimous consent I was invited to occupy as much of the time as I wished in making comments upon the text read, or upon any theme I might prefer.

In response to this invitation I tried to show the substantial accord that exists between the central thought of the "Sage of Concord" in this Essay and the ideals sought to be practicalized by Lucifer and its workers. Among the speakers who followed were Drs. Ella Slater and J. O. Hatton, Carl Nold and Prof. Caldwell. The club will meet regularly hereafter every Sunday at 10:30 A. M., at the rooms of Drs. Hatton and Slater, Odd Fellows Building. I was cordially invited to make the opening address for next Sunday, but not being quite sure that I would be in the city Mr. Carl Nold was chosen to read a paper—subject "Anarchy."

M. HARMAN.

414 Odd Fellows Bldg., St. Louis, Mo.

"The Board of Directors of the St. Louis Public (free) Library acknowledges the receipt of 'Light Bearer Library V. 1, No. 1,' for which please accept its sincere thanks. Please continue as a donation, and oblige."

Similar cards of acknowledgement have been received from other public libraries, including the Astor Library, of New York. If patrons of public libraries will make a point of calling for our publications and ascertaining if Lucifer and the Library would be placed on file if sent by us, they will thereby aid materially in extending the work of Lucifer.

From My Point of View.

BY LILLIAN HARMAN.

Are women becoming the radicals and men the conservatives? In the symposium on marriage, in the New York "World," from which we quote this week, the men are the most reactionary—they are the ones who appeal to the old; who uphold the "duty" of marriage and parentage, and condemn the ideals of independence and happiness. A short time ago, when the "World" sent a jury to see "Sapho," all but one of the men condemned it, and said they would not take their wives and daughters to see it. Only one woman condemned it, and nearly all the women said they would be willing to have their daughters see it.

"With her five year old child dead in her arms, another sick in a rude crib, a third lying weak from sickness on a table, and four more all under twelve years of age around her, Mrs. Mary Der watched through Thursday night and when morning came yesterday she was hardly able to walk to a neighbor's house and ask that the coroner be summoned," said the "Inter-Ocean" of last Saturday morning.

"The seven children and their mother have been destitute two months when the father of the family deserted them. Since that time the mother has done all she could for her children, but she had no money to buy medicine or more than the coarsest of food, and she was not surprised when her five year old child died yesterday. She says she wonders why others have not died before this."

"No physician has been in the little house at No. 660 West Fifteenth street since the child has been sick and when the mother

and her mother, who is seventy years old, went to the county morgue yesterday afternoon to attend the inquest. Deputy Coroner Weckler and employees of the morgue were so struck by the poverty of the members of the family that they collected some money to aid them temporarily. Coroner's Physician Noel called the attention of the county agent to the case. The father of the children is a laborer and deserted his family two months ago. The verdict of the coroner's jury was that the child died from pneumonia."

Seven children born in twelve years; the father earning at best only a laborer's wage, and even that small support cut off by his desertion. Will some one please rise and explain in what way "marriage protects the wife and children," in this case?

Lillie D. White expresses the opinion that the sudden abolition of marriage would not result in the increase of happiness. Who says it would? I doubt if the sudden abolition of anything,—whisky, morphine, blizzards, rattlesnakes, Comstock, water beetles, or grade crossings—would result in unmixed good for every one. I will not take up space and time in proving in what way the sudden removal of these evils would cause hardships to a greater or less number of individuals, but I believe you will agree with me, just the same.

Just imagine all the men, women and children in the world suddenly converted to the theory that only fruit and nuts are fit to eat, and determined on the sudden abolition of every other kind of food! It will not require a very vivid imagination to picture the misery that would be caused by such a revolution in diet as that would be. But I do not believe the advocates of that diet need be deterred from their agitation by the fear of the results of such a revolution. They can go their way, confine themselves to their chosen diet if they wish to do so, and try to show the superiority of that diet. The supply of such food will probably keep pace with the demand.

Just so with marriage. As long as the masses of the people think they need the present system they will have it, and a sudden abolition is impossible even though it were desirable. As I understood his words, Mr. Morton had no reference to the desirability of the renunciation of marriage by those who feel the need of it. He expressed the opinion that it is unnecessary and inadvisable for those who do not believe in it to go through the form. I do not think he was laying down lines which others must observe, any more than he would have been, had he said that in his opinion it is advisable for those who advocate an exclusively fruit and nut diet to refrain from eating other kinds of food.

"Why Senator North is Stopped." Under this caption the "Inter-Ocean" abjectly apologizes to its readers for having given to them a few installments of a serial, "Senator North," by Gertrude Atherton. "The woman did it," and "We didn't know it was loaded," would summarize, in brief, its apology and explanation.

The story is a picture of political and society life in Washington, and is charmingly told. "Probably the 'Inter-Ocean' should have been warned by the character of this writer's former productions against accepting anything from her pen," it says. It has made the astonishing discovery that Mrs. Atherton condemns the war with Spain, characterizing it as "a hysterical row between a bull pup and a senile terrier." And, crowning horror, "It is ornamented, moreover, with the amours of a heroine who has the externals of a gentlewoman and the mind of a courtesan, with Senator North, a human monstrosity old enough to be the heroine's grandfather."

The stories usually published by the "Inter-Ocean" are of the blood and thunder type—wherein incredibly atrocious crimes are perpetrated—stories which apparently attempt to out-Sherlock Holmes Sherlock Holmes himself. I was astonished to see a story which really promised to be an interesting and human production pass the reader of the "Inter-Ocean." To

any one who has even glanced at the chapter titles of the "Inter-Oceanic" serials, its parting shot. "The whole work is so senseless and false to life that it would appear to have been written by a Bengali babu from information obtained in the cafes of Paris and Madrid," must appear almost unequalled in its absurdity and mendacity.

There are great possibilities in "Senator North," for a publisher with money and will to take up the case.

The Old and the New.

BY LILLIE D. WHITE.

In *Lucifer* of Feb. 24, Comrade Morton gives us some first rate plumbline doctrine and shows us how to be consistent radicals. For my part I protest against any fixed line of conduct, whether invented by myself or others. I rebel against the do and do nots, regardless of whether they bear the radical or conventional stamp. I refuse even to be consistent when consistency stands in the way of my happiness. And I will stand by the man or woman who refuses to allow a marriage ceremony one way or the other to interfere with his or her love or its expression.

We have discarded obedience, submission, chastity and many other erstwhile virtues from our list of admirable human qualities—there may be more to follow. It is not always wise or best to be consistent; even truth and honesty will not invariably be followed by some very wise and good people.

I am not very enthusiastic over doing or not doing things with a view to uplifting humanity or bettering the race. It is so uncertain as to just what will uplift humanity and it objects so strenuously to some of the things directed to that end, it is not always wise to insist on the uplifting process. It seems to me a safer guide is to act in reference to one's own happiness and if the race is benefitted incidentally thereby it is welcome to it. Self abnegation, the desire to benefit others has led to all sorts of mischief and invasion; the missionary spirit, for instance, or the soldierly devotion to country or king.

I am not sure that the destruction of the marriage institution if it could be accomplished at one stroke would help the race into happiness or wisdom or freedom. It is well for each individual who has outgrown the superstition and the need of marriage to refrain from legal bonds for his own sake if he is happy without, but it is a mistake to place too much importance upon the effect it may have on the world. The marriage institution is dying as fast as it can in the natural progress of events, and some of the most deadly blows come from within its own camp. The growing spirit of independence, self reliance and individuality of women, the industrial situation, easy divorce, rebellion against obedience and submission and many other things bearing no relation to the "radicalism" of today are all weakening the sanctity and permanency of marriage.

It is not so much that conditions enable people to enjoy life and love and happiness as it is their own individual character. The anarchist wants freedom, the socialist wants governmental regulation, the communist wants free co-operation, the free lover wants the abolition of marriage—but to place the adherents of these theories into the actual conditions desired would not result in harmony or happiness until individual character is developed into a wise comprehension of human relations.

Men and women may form free unions yet be more strictly married, so far as ownership and invasion of each other's rights are concerned, than others who are legally bound. Many have broken out of the conventional world who are as intolerant of others, as bigoted and dogmatic as many who remain in. It is almost as difficult to draw the line of real liberalism between radicals and conservatives as it is for the Christians to line up the good and the bad people, the saints and the sinners.

It is equally difficult to prove in which is more happiness, free love or marriage. It is the question which are happier, slaves or rebels. I see women who are complete slaves so far as the exercise of their own will or individuality is concerned

who are quite happy. The wife who always defers to her husband in all things is likely to get more happiness out of life and make fewer mistakes than the awakened rebel, the woman who asserts herself, who takes the bits in her teeth, kicks out of the traces, so to speak. I would refrain from convincing the contented wife that she is a slave as carefully as I would refrain from awaking a sleeping child, or reviving a would be suicide.

The world of social freedom is full of wrecked lives, broken hearts, disappointments, and sorrow, just as the world of authority and conventionality is full of cruelty and injustice and bondage.

We are not radicals because we choose to be or want to be but because we have to be. After leaving the valley of superstition there is no return, but let each one travel as far or as short a road as suits him, express as much or as little to the world as seems to him best, and let us not establish a class, an aristocracy of radicals.

Crudities Criticised—No. 8.

BY FRANCIS HARRY.

It is a pleasure to me to say that, aside from certain use of terms I am in the habit of criticising, nothing better was ever written or spoken than James F. Morton's article entitled "Free Women and Marriage," in *Lucifer* of Feb. 24.

Forty-seven years ago I read Edgeworth Lazarus' "Love vs. Marriage." Years previous to that reading I was in the habit of denouncing "legal marriage." Since then I have read in a single instance, made any distinction, but have denounced marriage—monogamic and polygamic, legal and illegal.

If it is "legal" marriage that is bad then some other kind or form of marriage is, presumably, to be accepted. But the wrong, the cussedness, the infernalism of marriage does not consist in its legality. All admissible relationships should be legal. Free love should be legal. Marriage is prostitution, rape, baby-stealing and murder. Each of these is bad, whether legal or illegal.

Semi-reformers, some of them, talk about "true marriage," and if "legal" marriage is the bad kind, I suppose "true marriage" is the good kind. But there is not a hypocritical priest in the land but believes in "true" marriage, and not one of them but will claim to have the "true kind."

There is no absurdity so glaring as the practice, so common, of using the same term to describe the worst things (as marriage) and the best things (as, for instance, a love relationship.)

No clear minded person sees any difference between monogamy and polygamy. A manly man will have a lover, or lovers and the man with a wife, or wives, is at the antipodes. But one of these vile terms (monogamist) is applied to these free lovers, (as good and true as any) who have only one lover, and do not want any more, or think it pays to have any more. If a man should call me a polygamist, because I had two lovers, I would call him a blackguard. But I would as soon be called a polygamist as a monogamist.

From my boyhood I have been a "varietist." That is, I have believed in freedom, knowing that in freedom one would have one lover, and another two or more. But I am thankful that I have never advocated non-exclusiveness, or exclusiveness. A man who has faith in freedom and in woman will content himself with working for freedom and woman's emancipation.

A great deal of wind and ink has been worse than wasted in talking and writing of "equal freedom." If this badly worn phrase means anything it means that we all ought to have an equal length of rope! No man who believes in freedom, who believes that freedom is safe, and that it is the right of every human being, and every animal, will ever talk of "equal freedom." The ignorant rabble do not know the difference between freedom and invasion. But the teachers ought to know better.

"Did he marry her for pure love?"

"No it was adulterated with money."—Pack.

The Charities of Civilization.

Chicago Journal.

It is a curious thing that only those nations that are either young and weak, or decrepit and helpless through extreme old age, seem in need of the civilizing processes that the powers find it their duty to pass around with such a lavish hand. None of our great nations whose heaven-born mission it is to "flash intelligence on the ignorant with the sword" or to extend to the heathen the blessings of Christianity through the curse of war, ever stops to inquire whether a nation that is able to defend itself is either Christian or civilized. Nor are they very particular, either, about the moral and social state of a people whose country is very poor.

Japan is an un-Christian land. It presents a discouraging aspect to the missionary. Christianity makes small headway against the refined idolatry and rooted paganism of the people, and against what is more refractory still, a cold, shrewd intellectuality that seems devoid of emotionalism and impossible to stir by the impulses of religion. When urged to adopt Christianity they ask: "Which kind?" The president's Methodist friends do not find that quick responsiveness in the hearts of the Japanese that they look for among the Tagals of the Philippines.

And yet we hear little from European chancelleries or American pulpits about the necessity of redeeming Japan from paganism by force of arms, while we hear a great deal about Christianizing and civilizing poor old China by the "breaking up" process. Queer, isn't it?

Russia is in rather a benighted condition. It is governed by a corrupt and irresponsible cabal, an autocracy worse than the tyranny of any czar. Its peasants are the unwashed of Europe, hopelessly poor, densely ignorant, often, through the faults of the Russian system, depraved and degraded as well. If there is a nation in the world today that needs the civilizing ministrations of the modern conquerors, it is Russia. Yet no nation tries. Since Napoleon's glorious legions ingloriously starved and froze to death on the way home from Moscow, no nation has thought of trying it. Russia can be just as unwashed and uncivilized as it wants to. It is big enough.

Thibet is probably the most revoltingly savage country in the world. Our "great forces of civilization under God" don't go near it, though, perhaps, the Thibetans' need is greatest of all. The country is too poor.

So it happens that only the weak and wealthy are in a way to have Christianity handed them on the point of a bayonet and civilization shot into them with a gun. The world is strangely indifferent to the condition of the others. What a pity that the consuming zeal of our world-civilizers doesn't include those who need the process, but who are too poor or too strong to make the enterprise pay.

Financial Independence and Social Freedom.

From "The Evolution of the Family."

Call money a curse, if you will, yet the fact is indisputable that it often is the only defensive weapon for women against the severity of laws and customs. Woman can never attain to her full dignity so long as she is dependent on man. Freedom is necessary for normal growth and woman must be economically free in order to attain her fullest intellectual, physical and social development.

Have no fear for the fate of the family under social freedom. Mother love cannot be so easily extinguished. Under freedom with proper education a woman will have no undesired children. She will not have a child until she is reasonably sure that she can rear it.

In freedom woman could not be robbed of her child as she can be now under the laws that make her and her children the property of her husband. Maternity might be injudicious, as in a case of a woman having a child when she was physically unfit to endow it with health or when she was unable to give it proper care after its birth, but under freedom maternity never could be looked upon as vile. Illegitimacy, that dreadful curse of mother

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CHICAGO, ILLINOIS, MAR. 17. E. M. 300. [C. E. 1900.]

WHOLE No. 805

The Lie.

Go, soul, the body's guest,
Upon a thankless errand;
Fear not to touch the best,
The truth shall be thy warrant;
Go, since I needs must die,
And give the world the lie.

Go, tell the court it glows,
And shines like rotten wood;
Go, tell the church it shows
What's good, and doth no good;
If church and court reply,
Then give them both the lie!

Tell zeal it lacks devotion,
Tell love it is but lust,
Tell time it is but motion,
Tell flesh it is but dust:
And wish them not reply,
For thou must give the lie.

Tell age it daily wasteth,
Tell honor how it alters,
Tell beauty how she blasteth,
Tell favor how it falters,
And as they shall reply,
Give every one the lie.

Tell physic of her coldness,
Tell skill it is pretention,
Tell charity of coldness,
Tell law it is contention.
And as they do reply,
So give them still the lie.

Tell fortune of her blindness,
Tell nature of decay,
Tell friendship of unkindness,
Tell justice of delay,
And if they will reply,
Then give them all the lie.

Tell faith it fled the city,
Tell how the country erreth,
Tell, manhood shakes of pity,
Tell, virtue least prefereth.
And if they dare reply,
Spare not to give the lie.

So when thou hast, as I
Commanded thee, done blabbing;
Although to give the lie,
Deserves no less than stabbing:
Yet stab at thee who will,
No stab the soul can kill.

—Sir Walter Raleigh. (Beheaded in England in 1618.)

Anthropology and Monogamy.*

BY ORFORD NORTHCOTE.

Of the numerous objections which apologists for monogamy persistently urge against freedom in sexual relations, that which is based on anthropology and social evolution is advanced with most pomp and assurance. It is no matter for surprise, that the average orthodox person should voice these pleas, and the advocate of freedom need not pay serious attention to such obviously prejudiced arguments. But when men of advanced views hold a brief for monogamy, their theories demand careful scrutiny. . . .

*Condensation from "University Magazine."

In spite, however, of the illustriousness of the names which have lent support to this theory, [of evolution from promiscuity to monogamy] numbering among them Lubbock, McLennan, Morgan, Bastian, Giraud-Teulon, Lippert, Wilkes, Kohler and Poste, there can be little doubt that primitive man was a monogamist and not a varietist. By this, I do not mean that all sexual unions were life long, but that the unions existed for a sufficient time to allow of the joint rearing of offspring; the parties of these unions living meanwhile in sexual, if not social, seclusion from other men and women.

A state of general promiscuity necessitates one or other of the following conditions, due to the needs of offspring. In the absence of paternal care the mother must either be capable of providing for and protecting their children unaided; or all the men of a tribe must support all the women and children of that tribe. Whoever, therefore, would attempt to substantiate the theory that primitive man lived in a state of promiscuous sexual intercourse, must show either that the primitive human mother was equal to the task of rearing her offspring unaided; or that communism was the condition of primitive man. Failing this it must at least be shown that primitive man was a gregarious and not a segregarious animal; for where men live in isolation there can be no communism.

In the first case assumed, the woman would not need any assistance in rearing her children, and so marriage would not be vitally necessary; and in the second case the community would undertake the duties performed by the father in monogamic marriage. If on the other hand it can be shown that the mother must have required assistance in providing for and safeguarding her young, and that man lived, not in communities at all, but in isolation, it must of necessity follow that monogamy was the sexual condition of primitive man; and the following argument is directed to showing that both these conditions, rendering promiscuity impossible, held good.

First having recourse to analogies from zoology it is to be noted that throughout the animal world, the duration of sexual pairing relates exactly to the necessities of the offspring. If offspring, as with the invertebrata and many of the lowest classes of the vertebrata, need no parental care at birth, there is no necessity for long association in marriage, and in point of fact there is no marriage. The sexes come together at the pairing time, cohabit and separate. Among the lower vertebrata again, the mother usually rears her offspring unaided. With them, it may be regarded as an almost universal rule that the relations of the sexes are utterly fickle. The pairing time comes round, the sexes meet, satisfy their sexual desires, and have nothing more to do with each other. Marriage not being essential to the survival of offspring there is no marriage. Among some of the higher vertebrata, as with the walrus, the elephant, the bat, and the *bos Americanus*, the female cannot rear her offspring without assistance. But here again there is no marriage, no living together of male and female, for the females are gregarious and mutually assist each other in support.

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ing the offspring. The males live solitary, and have no relation to their offspring beyond physical paternity. The gregarious habits of the females obviate the necessity of marriage, and there is no marriage.

Among birds, however, joint paternal care is absolutely necessary. Equal and continuous warmth being essential for hatching the eggs and rearing the fledglings, the female bird requires the assistance of the male in carrying out her maternal duties. Bird life being constituted on these lines, offspring could not be reared in the absence of such joint care. Thus any tendency to fickleness on the part of the male bird would be checked, as far as the species is concerned, by that male bird leaving no descendants to perpetuate his variation from those monogamic habits which had ensured his own existence. Among birds therefore, a very definite natural marriage exists; lasting often, not only during the breeding season, but after it, inducing Dr. Brehm to enthusiastically declare that "real genuine marriage can only be found among birds."

Advancing to the primates we find again that when the necessities of the offspring demand it, marriage exists. With the young of both the gorilla and chimpanzee for example, the lengthy period of infancy demands joint parental care, and we consequently find that they receive that care; the holy bonds of matrimony being thus dignified by the practice of those first cousins to our ape-like ancestors. A very remarkable absence of anything like marriage among one of the chiefs of the primates again illustrates the thesis of the connection between the necessities of the offspring and the duration of the union of the parents. Notwithstanding that some travellers have observed the male and female orang-outang leading what appears to have been a family life, the bulk of the available evidence shows that as a rule there is an absence of marriage. Now the orang-outang is not fully grown till the age of fifteen years, and thus would appear to call for the care of both parents, which it is observed not to receive. But when it is remembered that in its native forests there is no other beast of equal size and strength, it will be readily seen that the mother is quite capable of defending her offspring unaided by the male. Here again the facts lend support to the theory of the intimate dependence of marriage upon the necessities of the offspring. No need for joint parental care being present, marriage is absent.

Natural selection is thus seen to account for the existence or absence of marriage in the typical cases we have observed. Where joint care is not needed, the fickleness of either parent is of no disadvantage to the offspring, and so offers no bar to that trait of sexual character being handed down. Where, on the other hand, joint parental care is absolutely necessary, any sexual fickleness of the parents implying destruction of the offspring, such fickleness cannot be handed down. We now begin to see that unless the conditions of primitive man's life differed radically from those of his ape-like ancestors, he must have inherited from them the sexual and parental instincts which the necessities of offspring demanded; marriage thus being a legacy from the brute creation and in no wise a product of civilization.

It remains for us now to examine the arguments which are adduced in support of the theory of primitive promiscuity. A point made by Darwin must first be noticed. Observing the social habits of the majority of the Quadrumana, he contends that it is probable that the early ape-like ancestors of man were likewise social. Westermarck's criticism of this argument finally disposes of it. He points out that the analogy is not a true one, as none of the monkeys most nearly allied to man can be regarded as social.

The data which have been most relied upon, however, are certain customs of savage tribes garnered from the works of ancient historians and modern travellers, which customs are said to constitute evidence of promiscuity. But it is to be remarked that many of the customs cited are quite other than evidences of promiscuous intercourse. Lubbock, for example, cites the custom of the men and women of the Andaman Islands who remain together until their child is weaned, and then sep-

arate, each seeking a new partner. But this custom suggests temporary monogamy, and not promiscuity. With the aborigines of the California peninsula, the absence of the verb "to marry" has been taken to imply an absence of marriage, which by no means follows. The extensive debauchery practiced among the Areois of Tahiti has also been adduced as evidence of promiscuity, but this may be disputed on the authority of Mr. Ellis, who says: "Although addicted to every kind of licentiousness themselves, each Areoi had his own wife, and so jealous were they in this respect, that improper conduct towards the wife of one of their own number was sometimes punished with death." (Ellis, "Polynesian Researches," Vol. i., p. 239.)

As showing what straws of argument have been clutched at by the supporters of the theory we are examining, may be noticed the assertion, made by several writers on the authority of Mr. Fison, that among Australian savages, groups of males are actually found united to groups of females. But Mr. Fison's main line of evidence for this extraordinary statement consists of the terms of relationship used by the men to the women of the group. Because all the members of a group call all the women by a term indicating to a stranger wifehood, it by no means follows that each man has connubial relations with all the women, any more than it follows that the term sister and brother used indiscriminately by the Plymouth Brethren to each other, indicates that they are all blood relations. With nearly all endogamous peoples, although marriage is only allowed within the tribe, there are certain degrees of relationship within which marriage is prohibited. And the term "wife" in such a tribe may merely indicate that the woman to whom it is used is a potential wife; that is to say, marriage, between her and the person who is so addressing her, is not prohibited, as it is with other women, who stand within prohibited degrees of kinship.

Again, many of the instances cited of savages actually living in promiscuity are unreliable. For example, Sir Edward Belcher's statement about the licentiousness of the Andamanese has been disputed by Mr. Man; Sir John Lubbock is at variance with such authorities as Burchell and Barrow in asserting that the Bushmen are entirely without marriage; Mr. Bridges, who lived among the Fuegians for thirty years, refutes Admiral Fitzroy's imputation of promiscuity; the accuracy of the statements instancing promiscuity among the Malay race made by Professor Wilken is questioned by Professor Ratzel; and the statement made in Dapper's old book on Africa concerning the communism in wives of certain negro tribes has not received confirmation by subsequent writers; both Dr. Post and Mr. Ingram disputing it. In the same way, nearly every case cited of savages living promiscuously is capable of refutation. Travellers, ignorant of the language, and suspected by the peoples amongst whom they have moved, have often mistaken both polygamy and polyandry for promiscuity, and in other cases, departure from monogamy has been caused by contact with civilized men.

It is again a fact to be prominently noticed that, where sexual relations have most nearly approached promiscuity, the civilization of the people practising it has by no means been of the lowest order. Mr. Rowney, for instance, states that with Butias, the marriage tie is so loose, that the husbands are indifferent to the fidelity of their wives, the intercourse of the sexes being, in fact, promiscuous. But the Butias are followers of Buddha, which in itself indicates a certain civilization, and in point of fact they are very far removed from the social condition of the Vedda, Fuegians, and Australians, who, ranking among the lowest races on earth, are distinctly monogamic.

Dr. Post has adduced the widespread custom amongst savages of ante-nuptial cohabitation, as evidence of original promiscuity; but while this may be explained by the fact that the birth of a child in many such cases is the prelude to marriage on the part of the persons concerned, such ante-nuptial sexual freedom is far from being characteristic of savage races in general; and even where this unmarried freedom exists, it is found in the majority of cases to be confined to one lover. . . .

The strongest argument, however, against the theory, is th

celing of jealousy. Darwin remarks "that from what we know of the jealousy of all male quadrupeds, armed, as many of them are, with special weapons for battling with their rivals, promiscuous intercourse is utterly unlikely to prevail in a state of nature. Therefore, looking far enough back in the stream of time and judging from the social habits of man as he now exists, the most probable view is that he aboriginally lived in small communities, each with a single wife, or if powerful, with several, whom he jealously guarded against all other men." In spite of holding this opinion, Darwin also considers that almost promiscuous intercourse at a later time was extremely common throughout the world. But if jealousy can be proved to be universally prevalent in the human race at the present day, it is extremely improbable that there was an intermediate period when jealousy ceased to operate; and, indeed, from what we know of savage tribes, jealousy among them is frequently carried to terrible extremes. That intense jealousy and general promiscuity could not have co-existed, needs no demonstration. If at no other point, here at least, the theory that man originally lived in promiscuity lamentably and irretrievably breaks down.

Some Taboos of Civilization.

The following is a portion of a conversation between Freda Monteith, wife of a middle-class Englishman, and Bertram Ingledew, a man from a more enlightened century who is engaged in the comparative study of taboos of savage and so-called civilized countries. It is taken from "The British Barbarians," a novel by Grant Allen:

Freda was the first to break it with words. "Why do you always call them taboos, Bertram?" she asked at last, sighing.

"Why, Freda, don't you see?" he said walking on through the deep grass. "Because they are taboos; that's the only reason. Why not give them their true name? We call them nothing else among my own people. All taboos are the same in origin and spirit, whether savage or civilized, eastern or western. You must see that now; for I know you are emancipated. They begin with belief in some fetish or bogey or other non-existent supernatural being; and they mostly go on to regard certain absolutely harmless, nay, sometimes even praiseworthy or morally obligatory acts, as proscribed by him and sure to be visited with his condign displeasure. So South-Sea Islanders think, if they eat some particularly luscious fruit tabooed for the chiefs, they'll be instantly struck dead by the mere power of the taboo in it; and English people think that if they go out in the country for a picnic on a tabooed day, or use certain harmless tabooed names and words, or enquire into the historical validity of certain incredible ancient documents, accounted sacred, or even dare to think certain things that no reasonable man can prevent himself from thinking, they'll be burned forever in eternal fire for it. The common element is the dread of an unreal sanction. So in Japan and West Africa, the people believe the whole existence of the world and the universe is bound up with the health of their own particular king, or the safety of their own particular royal family; and therefore they won't allow their Kikado or their Chief to go outside his palace, lest he should knock his royal foot against a stone, and so prevent the sun from shining and the rain from falling. In other places, it's a tree or a shrub with which the stability and persistence of the world are bound up; whenever that tree or shrub begins to droop or wither, the whole population rushes out in bodily fear and awe, bearing water to pour upon it, and crying aloud with wild cries as if their lives were in danger. If any man were to injure the tree, which, of course, is no more valuable than any bush of its sort, they'd tear him to pieces on the spot, and kill or torture every member of his family. And so, too, in England. Most people believe, without a shadow of reason, that if men and women were allowed to manage their own personal relations, free from tribal interference, all life and order would go to rack and ruin; the world would become one vast and horrible orgy; and society would dissolve in some in-

credible fashion. To prevent this imaginary and impossible result, they insist upon regulating one another's lives from outside with the strictest taboos, like those which hem round the West African kings, and punish with cruel and relentless heartlessness every man, and still more every woman, who dares to transgress them."

"I think I see what you mean," Freda answered, blushing.

"And I mean it in the very simplest and most literal sense," Bertram went on, most seriously. "I'd been among you some time before it began to dawn on me that you English didn't regard your own taboos as essentially identical with other people's. To me, from the very first, they seemed absolutely the same as the similar taboos of Central Africans and South Sea Islanders. All of them spring alike from a common origin, the queer savage belief that various harmless or actually beneficial things may become at times in some mysterious way harmful and dangerous. The essence of them all lies in the erroneous idea that if certain contingencies occur, such as breaking an image or deserting a faith, some terrible evil will follow one man or to the world, which evil, as a matter of fact, there's no reason at all to dread in any way. Sometimes, as in ancient Rome, Egypt, Central Africa, and England, the whole of life gets enveloped at last in a perfect mist and labyrinth of taboos, a cobweb of conventions. The Flamen Dialis at Rome, you know, mightn't ride or even touch a horse; he mightn't see an army under arms, nor wear a ring that wasn't broken; nor have a knot in any part of his clothing. He mightn't eat wheaten flour or leavened bread; he mightn't look at or even mention by name such unlucky things as a goat, a dog, raw meat, haricot beans, or common ivy. He mightn't walk under a vine; the feet of his bed had to be daubed with mud; his hair could only be cut by a free man, and with a bronze knife; he was encased and surrounded, as it were, by endless petty restrictions and regulations and taboos—just like those that now surround so many men, and especially so many young women, here in England."

"And you think they arise from the same causes?" Freda said, half hesitating; for she hardly knew whether it wasn't wicked to say so.

"Why, of course they do," Bertram answered confidently. "That's not matter of opinion now; it's matter of demonstration. The worst of them all in their present complicated state are the ones that concern marriage, and the other hideous sex-taboos. They seem to have been among the earliest human abuses; for marriage arises from the stone-age practice of selling a woman of another tribe with a blow of one's club, and dragging her off by the hair of her head to one's own cave as a slave and drudge; and they are still the most persistent and cruel of any, so much so that your own people, as you know, taboo even the fair and free discussion of this the most important and serious question of life and morals. They make it, as we would say at home, a refuge for enforced ignorance. For it's well known that early tribes hold the most superstitious ideas about the relation of men to women, and dread the most ridiculous and impossible evils resulting from it; and these absurd terrors of theirs seem to have been handed on intact to civilized races, so that for fear of I know not what ridiculous bogey of their own imaginations, or dread of some unnatural restraining deity, men won't even discuss a matter of so much importance to them all, but rather than let the taboo of silence be broken, will allow such horrible things to take place in their midst as I have seen with my eyes for these last six or seven weeks in your cities. Oh, Freda, you can't imagine what things—for I know they hide them from you—cruelties of lust and neglect and shame such as you couldn't even dream of; women dying of foul disease in want and dirt deliberately forced upon them by the will of your society; destined beforehand for death, a hateful lingering death, a death more disgusting than ought you can conceive—in order that the rest of you may be safely tabooed, each maid intact for the man who weds her. It's the hatefullest taboo of all the hateful taboos I've ever seen on my wanderings, the unworthiest of a pure or moral community."

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

We expected to receive some editorial matter for this issue; but up to the time of making up the forms, none has been received. Probably we will be more fortunate next week. The editor reports his health continually improving.

"What would Jesus do" with the \$70,000 which it is estimated will be cleared by the Topeka "Capital," this week, as a result of its experiment in giving control to Rev. Sheldon, to guide it daily "in his steps"?

Evidently, Mr. Sheldon thinks Jesus has changed his mind since he admonished every one who desired to be his disciple to "enter into thy closet and when thou hast shut the door, pray to thy father in secret." On the contrary Jesus would according to Mr. Sheldon, publish a daily paper, in which, in the most conspicuous place,—"to be seen of men"—would appear a daily prayer.

"What would Jesus do" in a country where freedom of thought, of speech, and of press is denied? Here is his advice in the Sermon on the Mount (Matt. v. 28.) "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

When C. C. Moore was arrested for advertising and selling "The Law of Population" and was told by the judge that the book was unobtainable, he "agreed with the adversary quickly" and promised to be a good boy and do so no more. Upon this, the judge let him go during good behavior. But though Moore "conscientiously" kept his promise, and did not even mention the name of the pamphlet in his paper, he has recently been re-arrested and the attempt made to have him sentenced, because he has published an article about the Virgin Mary. Perhaps Jesus did not foresee that such complications might arise even though the adversary were agreed with.

L. H.

"The Degenerates" and Mrs. Langtry.

Condensed for Lucifer from an address by Mary Elwell before the Ladies Liberal League of Philadelphia.

There are indications that the warfare that was once waged on the theological field is being transferred to the field of morals.

How do we know that the issue is changed—that a new fight is on—or a fight in a new place? From the newspapers partly—which, with all their faults, rather accurately indicate which way the wind blows—and partly from other sources.

The old Evangelical Christian of the John Bunyan type, did not take much stock in the moralist. He was worse than the sinner. He could not be brought to see that he had anything to repent of except general cussedness. But the religionist and the moralist are making common cause nowadays. They are both being crowded to the wall. The widespread attack

against authoritarian teaching—the questioning of bases—threatens them both. They rise in arms together; as an example of this, we see McEwen of the North American and the Rev. Dr. Seasholes writing in twin columns against an immoral play and an immoral actress—"The Degenerates" and Mrs. Langtry.

Those who went to see the "Degenerates" expecting to see something bad must have been bitterly disappointed. I have never seen a bad play yet, and have gone to see every one that had that reputation—i.e., not in the sense that the newspapers mean. Of course I have seen plays where the villain was so villainous that the gallery hissed him—and the hero so charming that the ladies threw bouquets at him. They were bad plays, bad art, untrue to life.

But that is not what the censors of Mrs. Langtry and Olg Nethersole mean. Their art seems to require that all the villain shall come to grief. They want to see it, just as low people used to want to see men hanged and quartered. The passion for one is identical with the passion for the other.

"The Second Mrs. Tanqueray," though a highly flavored play is accepted without demur, because she commits suicide in the end. That's right. Bad woman—bad end. Nothing perplexing about that.

"The Degenerates" is nauseous in the eyes of certain critics because the shady heroine marries and is happy ever after. Yes, that is bad; such a commonplace climax! That is what offends the critics. They don't want her to be happy. They wish there was a law to prevent anybody from marrying her.

In the last act of "The Degenerates" Mrs. Trevelyan receives the man who on the previous evening, had accidentally surprised her in an embarrassing situation.

"Well! what do you think of me now, Bob?" she asks. She doesn't cry and throw herself at his feet, and attempt to exculpate herself.

"Just the same as I always thought," he answers.

And it is all right. There isn't a particle of love making. All natural, simple, straight.

If Bob had rushed from the room, slammed the door and the lady taken laudanum, the critics would have been placated.

A young woman who was jealous of Mrs. Trevelyan thought her husband had made an appointment with her. To get even with him she rushed off incontinently to the rooms of a young roue who had tried to make love to her. He soon makes her understand that though he means love—his kind of love—he does not mean marriage. Then she wishes she had the wings of a dove that she could fly away, but the door is locked. The bell rings. The woman hides in the bath-room. Who comes in but Mrs. Trevelyan bent on releasing the young woman whom she suspects to be there.

Mr. Beverly remarks, that to please the moralist—the stalwart, brave, honest British workman ought to have burst in and carried the captive away in safety. But instead of that a bad woman does a good thing. How exasperating! and how it mixes you up!

How is it that the people who cut up about the modern play are silent about the modern novel? Both are advancing on the same lines—both becoming truer to life—both quiet—subtle—not much movement—making little distinction between hero and villain. You know that some of the characters you like, some you distrust, to some you are indifferent. That is all. Just as we feel about our contemporaries.

The motive of the newest literary productions is—the rehabilitation of the lost woman—that is, the not very much lost woman, the woman who has lost caste, is a little off color. I refer you not especially to "Camille" and to "Flames" but to "Lord Ormont and his Aminta"—and "Dodo."

There was one thing struck me in the play that nobody mentioned. That was the behavior of the conventional woman in an embarrassing situation as compared with that of the woman whose pace had been rapid. The former was distracted shivering, fearful; she lost her head. The latter was collected incapable of being intimidated in trying to deal with her. The man of the world was nonplussed, she was not afraid of him;—

he was in her power. He begs her to go, unlocks the street door for her.

How foolish of that young woman to think that one misstep should consign her to life long ruin. Her husband and her friends would think the same. Popular novelists of twenty-five years ago were of that opinion too. It seemed all right. For example—Lady Isabel in "East Lynne." But what can you expect of people who think that for thirty, fifty, seventy years of sin an eternity of punishment is not a too excessive penalty? As we have grown out of the one notion so we will grow out of the other. The damnation is not in the one misdemeanor. It is in the persisting in that which you recognize is bad for you, or for somebody else concerned.

Nigh on 2000 years have passed since a certain notable adultery case was tried and dismissed in a remote corner of Asia Minor, because those who had been executed sentence were found to be disqualified. Yet after the centuries of Christian teachings a clergyman could be suborned to side up with the moralist and throw brick-bats at a woman whom society brands with the scarlet letter. Did the moralist of the Galilean Lake mean for certain that only the prosperous sinner must be stoned?

The priest and the moralist appear to have no recourse but to heap obloquy on the Mrs. Langtrys. Divine justice seems to excuse every crime, save unthrift. If somebody doesn't go for them the good sister whose ambitions and appetites are scarce restrained by threats or promises may become demoralized. There is danger, ever increasing danger of this.

We have been told from time immemorial that though hand join in hand the wicked shall not go unpunished, and yet they do. Can it be possible that the tabulation of sins is incorrect? Some of them we know are still at large, with not so much as a warrant out after them. A list that is incomplete may also be faulty in other respects. A suspicion grows on our minds that some of the sins nailed on the list, may be sins only in the priestly and legal mind.

It is the lack of the poetic sense that makes the moralist the grossest and the most materialistic of men. He cannot spiritualize anything that he sees. He is conscious only of its lowest significance.

Mrs. Langtry, if popular report be credited, belongs to an ancient order. She is the legitimate successor of the Jane Shores and Nell Gwynns, of fair Rosamond and many an exquisitely duchess. Scant courtesy in these days falls to the lot of a prince. Once titles and wealth were heaped on King's favorites. Half a dozen of the greatest families in England are sprung from the illegitimate children of Charles II. and his mistress, Lady Castlemaine. The Duchess of Portsmouth, Louise de Quervaille, were beautiful, but not highborn, women of the people on whom titles were conferred. To see Mrs. Langtry in this procession of beauties that has reigned over throned men—this long procession that stretches back until it includes Poppea, Agrippina, Theodora—were better than to see her in "The Degenerates," or the "Lady of Lyons."

The vision of the artist and the poet is necessary to correct, and supplement that of the moralist. There were things to be said for Marie Stuart that John Knox would never have dreamed of, and time discredits the opinions of men of the Knox type—departs from them and confirms the men of breadth and tolerance—the Shakespeares, Da Vincis, de Montagues. Shakespeare never isolated the harlot and then stoned her. He saw her where nature and circumstance placed her. His great art and his good heart too would not let him see her otherwise.

It were well that we should so look on this Englishwoman. See this tall swaying lily, not as she stands in the garish footlights of a local theater—for Philadelphia is parochial—but as one in a "Dream of fair women" whose prestige of beauty antedates, and will outlast, not only royal and priestly lives, but every scheme of religion or of morals that the mind of man

has framed—will last so long as there is a woman left to envy them their supreme charms, or a man to say he'd

Give all this world's bliss,
To waste his whole life in one kiss
Upon her perfect lips.

A New Biography of Paine.

REVIEWED BY JAMES B. ELLIOT.

Another biography of Thomas Paine has been added to the list of twelve that has preceded the "Beacon Biography." The aim of the editor is to furnish a series of brief, readable and authoritative accounts of the lives of those Americans who have impressed their personality most deeply on the history of their country or the character of their countrymen.

Thomas Paine, that great Englishman, American and Frenchman who has been abhorred as a revolutionist, execrated as a heretic, honored as a patriot, ignored by most of the early historians, his name omitted from the text books of public schools, is at last being given the attention his work in the American Revolution, and his talents deserve. When his portrait was presented to the city of Philadelphia—to be placed in Independence Hall—there was much opposition by the pious fanatics who claimed that the hall would be desecrated—Washington insulted—if the infidel Tom Paine was permitted to hang upon its walls, where it was appropriately hung by Charles S. Keyser with John Dickerson and the orator Patrick Henry who with Jefferson and Washington made the Declaration of Independence possible.

Great men are many-sided. "Thomas Paine lived during the mightiest events of modern history, at a time when no public man was safe from the bitterest assaults of rancor and of malice." His earlier biographers, Chalmers, Cheetham and Cobbett paused at no lies to injure their victim's reputation. The friendly ones were Sherwin, Rickman, R. Carlisle, Linton Blanchard, Vail Remsburg. Some have passed through several editions. The best, which must always be consulted by scholars for authentic data and details, is by that eminent scholar Moncure D. Conway; (two vols. 1892.)

The last is by Ellery Sedgwick and contains 150 pages of the most accurate and best condensed history of Paine's life and work I have ever read especially in the deaf controversy. To the busy man who wants the main facts of Paine's life I can safely recommend it for its accuracy and literary style. What Cruden's Concordance is to the Bible, this biography is to Conway's life of Paine. It is illustrated with a fine portrait taken from the one now hanging in Independence Hall.

"Plenty of Money."

This is a new pamphlet of sixteen pages by Alfred B. Westrup. It is a synopsis of his "New Philosophy of Money," an exhaustive and philosophical treatise on the money question. Prof. Westrup, although little known to the public at large is the most persistent and painstaking money reformer in this country, perhaps in the world. His work is revolutionary in the extreme, and this accounts for his failure to get before the public. While the notices from some of the daily papers are very flattering to the author, none of them has the courage to discuss the merits of the system of money he proposes. The New York "World," for instance says:

"It is the most original contribution to the literature on the money question that has appeared in years, perhaps since Adam Smith, and the author, Alfred B. Westrup, must be given credit, however strongly one may disagree with his premises or conclusions, as the strongest writer and clearest thinker on this subject who has ever discussed its foundation principles."

*Thomas Paine—Patriot and Worker for Humanity. Published by Small, Maynard & Co., Boston. Bound in Cloth. Price 75 cents. For sale at this office.

*For sale at this office. Price, 10 cents.

The Minneapolis "Times" says: "The book is well written and shows the author's extensive knowledge of and familiarity with the subject."

From the Chicago "Inter-Ocean": "Into this little book of 192 pages, the author has condensed most of the arguments of the old school of monometallists, and of the newer schools of the 'flat money,' 'free silver' and conservative bimetalism, and has carefully reviewed them all, and has come to a conclusion different from all of them. His theory of the nature and functions is original to himself, and is ably maintained."

From the Minneapolis "Tribune": "In the treatment of these subjects our author shows vigorous thought, earnest conviction, and a wide acquaintance with the literature of finance and political economy."

But more than all these is the praise bestowed upon this book in a twenty page review in the *Annal de l'Institut des Sciences Sociales* of Brussels, Belgium.

G. L.

Sappho and the Censor.

From the Conservator.

If Sappho was half as indecent as the terms of much of the protest against it, Sappho would deserve to be pyred.

Is art to turn to the policeman as confessor and the magistrate's court as a confessional?

What are you to virtue, or what is virtue to you, that it dare to out-Sappho Sappho in the brutality of its excommunication?

Why should I not go to Sappho and see the gods there face to face? Least of all, why should I assume a moral protectorate over the women of my community?

Of all protectors he is least protector whose assumption insults the autonomy of another.

Are pure girls mauled into the play, compelled to see what is to them abhorrent, and sent home spoiled by the art of an actress?

I may lie in print, or lie to the police, or lie to the priest, but I cannot lie to myself.

I know that the virtue that Sappho would spoil could not be saved if Sappho never was acted. And I know that the virtue that Sappho will confirm is the key to a moral situation.

Was there ever any play against which the ministry could not be quoted?

Fathers, mothers, priests, educators, cannot so easily get rid of the consequences of their own ignorance as by accusing the playhouse of derelictions of whose origin they are guilty.

Freedom with its perils is safer than tyranny with its assurances.

Society may take back the gifts it sends by its policemen. No man fit to be a censor ever would accept the office.

One moralist, writing of Langtry, ventured to say that "if" she had genius perhaps the rest would be excused. I do not see why. But nothing, not genius itself, could excuse the impudence of the critic.

The censor thinks I am virtuous after he has forced me to lie. He thinks that art has been purified after he has veiled it. But censors are always deceived. The things they set out to prevent always prosper under prevention.

The new series of the Light Bearer Library speaks emphatically for itself through the pages of its first number. It is in excellent form for carrying in the pocket for reference or to hand to deniers or inquirers. The low price at which it is furnished in quantities makes it possible for almost every Social Radical to buy ten, fifty, or a hundred copies for distribution. If the publishers are always able to put into it the best obtainable matter, it will become a powerful engine of emancipation.—E. C. Walker.

How much trouble he avoids who does not look to see what his neighbor says, or does, or thinks, but only to what he does himself, that it may be just and pure!—*Marcus Aurelius*.

One thing is sure. The lean years will follow the fat ones. Amid all the flaunting banners of modern civilization, it knows that the red flag lurks just around the corner. Crop failures or industrial disturbances may at any moment launch upon us an army of the unemployed and unfed. And be sure that they will practice in these pinching times the gospel our lives have been preaching to them in these prosperous times. Can we then turn about and bid them be patient and moderate, when we have been setting them the example of headlong and unwinking greed? Can we ask them to consider the public good, when we have been neglecting it for the sake of private gain? Can we appeal against their passions to courts and legislatures and army, all which we have utilized or allowed to be debased to gratify our own passions? These are questions which, to the attentive ear, make the prosperous earth sound hollow under our tread. Of the complete absorption of our best men in money-getting, with their impatient dismissal of all questions of public purity, justice and honor, we can only say, as Wordsworth said of the similar insensate and swinish rush of Englishmen to get rich early in this century. "This is idolatry." England had a fearful bill to pay for her idolatrous worship of war-bought prosperity, and so shall we have a sorrowful reckoning unless we smash our idols betimes.—*N. Y. Eve. Post, Dec. 9, 1899.*

The New York "World," having caused the arrest of Olga Nethersole and her manager for producing the play "Sappho" on the stage, devoted the space of half a page to producing the worst parts of the play on paper. The New York "Journal," which is the "World's" rival "yellow," writes editorial homilies on morals and good order, and on its sporting page announces in letters of the blackest kind that two pugilists have "met in the Journal office" and signed articles for a fight. The newspaper reports of the trial of the "Sappho" case are more "suggestive" than the play as staged or the novel as written by Daudet. The observable effect of such moralistic splurges is to make the public mind nastier and more praiseworthy.—*Truth Seeker.*

"If you had been at the Brown's golden wedding celebration last night," said the Sweet Young Thing, "you would have altered your views on matrimony."

"I wouldn't, either," said the Savage Bachelor. "If matrimony were not a fake, there would not be such a pow-wow raised over a couple that have managed to endure each other or a few years and don't you forget it!"—*Indianapolis Press.*

The "Evolution of the Family" by Jonathan Mayo Crane. Chicago: M. Harman, publisher, 507 Carroll Ave. The general object of the booklet is to show the futility of attempting to regulate morality by either ecclesiastical or governmental authority. The subject is well handled, and a perusal of its pages will have a tendency for good.—*Religio-Philosophical Journal.*

I have read "Our Worship of Primitive Social Guesses," and it interested me very much. A new world seems to be opened to me. It is something I have been longing for. I want to get more literature on this subject, to read, and to give away when the opportunity offers.—*Frank Dreschel, New York.*

VARIOUS VOICES.

E. C. W., N. Y.:—Light Bearer Library (sixty-four copies) at hand. It is very neat and "taking." It ought to sell on the news stands.

Henry C. Roberts, Bennington, Kas.:—I want to say for your encouragement in your arduous labor of love, that 802 of *Lucifer* is one of the best numbers of this new year. "Trusts, Big and Little," is the most profound arraignment, of the state superstition, and of the religious superstitions that I have ever read. And "Free Women and Marriage" is timely, sincere, earnest and convincing. *Lucifer*, by its pioneer work, is arousing, yea, compelling thought and action among Christian organizations such as the W. C. T. U.

Frank Weller, Mitchell, S. D.:—Send Lucifer, No. 802, and mark the article by J. P. Morton Jr., to the following parties. By the way, Lucifer is giving some rich articles lately. That man Morton, is especially good. We have received no copy of Light Bearer Library yet, but are anxiously awaiting its arrival.

S. Grant, New Orleans:—I received the papers all right, and will say that the address of Victor E. Southworth, on the "Ethics of Parentage" is the finest I have ever read or heard and ought to be read by every man and woman in the world. If I had the means I would have it published in every daily newspaper in the land.

Frank D. Blue, Terre Haute, Ind.:—I have your circular regarding "The Life of Moses Harman," and I am under the impression that some time ago, I wrote you stating that I would take one copy. If I have not done so, kindly add my name to the list, and I will secure a copy of the book when issued. At the present time it is keeping me busy in the Vaccination fight, and I have little leisure for anything else. Lucifer is read carefully each issue, and it is one of the few papers that I always take time to go through. One of our local physicians here, in a tirade against me a short while since said I was "An anarchist, an atheist, a vegetarian and spiritualist." If that isn't a combination to draw to, where will you find one? I hope the book will be successful, and that your father returns from the South much benefitted in health.

James B. Elliott, Phila.:—I desire to express my thanks to your subscriber "Amicus" and if I had his name would send him a copy of Lippard's Address on Thomas Paine. The "American" contains in addition to a short sketch of his life the account of the mob trying to burn the theatre where his novel, Quaker City, which had been dramatized was being played. He withdrew the play at the request of the Mayor. I have a few copies left of his principal works which I can furnish to Lucifer's subscribers at publishers prices. They are now out of print. I should like to get a copy of "The Godly Women of the Bible" if any of Lucifer's friends desire to loan or sell one. Will close out the Lippard lecture on Thomas Paine to the readers of Lucifer at ten cents. There are but few left of the 1000 that were printed. Address Lucifer Office.

Adeline Champney, Boston, Mass.:—I inclose \$2 which I wish was more. Kindly send me Karl Heinzen's "Rights of Women," and put down my name for the Light Bearer Library for one year. The other dollar is to apply on Lucifer. We have been having some very interesting meetings here, for discussion of sex freedom. The chief difficulty seems to be in finding radical women who can and will come to the meetings. The few of us try to make up in enthusiasm for our small numbers, but the interest is in danger of flagging when the sexes are not more evenly balanced. A few have been introduced to these ideas and have expressed themselves as much surprised at the character of the people. Most people think a "free lover" must be something very "doubtful," to say the least. I am glad Moses Harman is writing his autobiography, and I hope his health will continue to improve. I wish I had some of his enthusiasm! I am thoroughly imbued with the principles of freedom, but I find so very few who will respond to any thought outside their little conventional round, that I almost wish I could sleep 200 years and waken in an age where agitation would accomplish something!

William Foster, Jr., Warwick, R. I.:—My three months subscription to Lucifer expired with No. 801 and as the three months reading has been very pleasant, affording much material for thought, I propose to continue a subscriber, confident that the continuance will not be the least harmful. I am not afraid of radicalism, and no subject is so sacred that it must not be discussed. Free discussion is the law of progress. Yes give

me free discussion, bring all questions to the test of reason and common sense, that truth may come uppermost and "error die among her worshippers." Many centuries of experience have demonstrated that the marriage relation has been provocative of numerous evils, not to say wrongs, notably the slavery and degradation of the female. Churchianity is mainly responsible for this, arrogantly assuming that the unions of male and female, the jointure of two souls, is a God ordained sacrament, a something which, when entered upon, is beyond recall by the parties, or outside any power for rectification. It must be endured even if the connection bears the fruits of a hell. But I did not set out to discuss the matter, but the above few sentences slipped off my pen, probably to let you know that I admire pluck in a reformer and ever say go ahead.

I shall want your book when issued. If I could have the handling of the moneybags of some of the millionaire magnates of monopoly, I am sure I would raise a reaction in the preserves of Uncle Sam. I enclose \$1 for subscription to Lucifer and small amount of literature.

LIGHT BEARER LIBRARY.

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The EVOLUTION of the FAMILY.

By JONATHAN MAYO CRANE.

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THE TEMPERANCE FOLLY; OR, WHO'S THE WORST?

To the Wrecks, and so-called sinners of a false civilization, these pages are lovingly dedicated.

Sixteen pages and cover. Price, 10 cents. For sale at this office.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

WOMEN and ECONOMICS,

A Study of the Economic Relation Between Men and Women.
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THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 11.

CHICAGO, ILLINOIS, MAR. 24. E. M. 300. [C. E., 1900.]

WHOLE No. 806

The Three Saints.

They sat on the steps at the station
And waited for trains to connect:
A colporteur, eating his rations,
And a skipper who thrice had been wrecked—
And the strangers struck up conversation,
One was wrinkled and hoary
And his face was the color of lead;
The other looked hungry and sorry:
And after they'd talked of the weather
The skipper lit into his story.
"I'll tell you three saints that I knowed of
What gave up their lives for their brothers—
A sort you may not have allowed of,
But beings what die to save others
Are beings for God to be proud of."

"The Sparrow, Captain James Bee,
In a fog off the Hatteras coast,
Was wrecked on a ledge to the sea,
Jim stood like a rock at his post
And went down in a gulp of the sea."

"He helped us to build a big raft
And crowded her full as she'd float;
Then he sprang to the davits abaft
And lowered and loaded each boat,
But he stuck to the battered old craft."

"He saved every life but his own—
The women and children and crew;
Cheered when the last dory was gone—
No room for him in her, he knew—
And he went to the bottom alone."

"My friend," said the colporteur grim,
"Had he made his peace with the Lord?"
The skipper looked puzzled. "What, Jim?
Say, stranger, do you think that God
Would be mad at a feller like him?"

"The next was my friend, Andy Bell,
He worked in the Cumberland Coal,
A crowd had surrounded the well,
For the mine was on fire and the hole
Blazed up like the furnace of hell."

The men were imprisoned below
And the women were shrieking above,
The boys shouted "Who'll face the foe?"
"Who'll fly to the rescue for love?"
And Andy remarked "I can go."

"I can die in the shaft, for I haint
Ary father, nor mother, nor wife."
And down in the bucket he went—
Saved fifty by losing his life,
Now, I say Andy Bell was a saint."

"Did he ask God," the colporteur cried,
"To aid him in fighting the flames?"
"Now I think on't," the skipper replied,
"I heered Andy mention His name
More frequent than some would advise."

"Did he love Jesus, bow at His shrine?
If so," said the preacher, "is well,"
But the skipper said "There was no sign,
But if Jesus didn't love Andy Bell
I don't want no Jesus in mine."

"The third was Newt Evans of Berne,
He took his engine to Prairie Du Chesne;
Saw a speck on the track at a turn
And he called to his stoker, Eugene:
If that aint a brat I'll be darn't!"

"Yes, a baby, and making mud pies.
Mind the engine! To the clang of the bell
He ran forward and reached out for the prize,
Saved the gal? Yes, but, parson, he fell:
Both his legs were cut off at the thighs."

"Was he washed in the blood of the Lamb?"
Asked the preacher, "and cleansed from his sins?"
The skipper remarked "Amsterdam!"
Then he arose on his pins,
Gave the door of the station a slam.

He walked to the window—stood mute,
When the agent asked what he desired,
He tapped on his pate in salute
And turned his thumb back and inquired
"Who in hell is that crazy galoot?"

—Selected.

Friendly Criticism of James F. Morton, Jr

BY JONATHAN MAYO CRANE.

I have implicit confidence in Brother Morton's sincerity and high admiration for his intelligence and enthusiasm. Hence what I shall say in criticism of his expressed views in recent issues of Lucifer is meant to be thoroughly sympathetic. In most of my criticisms I believe our differences will appear to be more in the method of expressing our beliefs than in the beliefs themselves.

It seems to me that the tone of Brother Morton's articles is somewhat dogmatic; that he is inclined to preach. This may be accounted for by the fact that he is the son of a clergyman. I am a clergyman's son also and perhaps I too am at times inclined to be dogmatic in my expressions. I shall make an earnest effort not to be, so in discussing what appear to me to be the mistakes of Brother Morton.

In his article on "Free Women and Marriage" in No. 802, he says of church and state marriage: "It is an accursed thing and we want nothing to do with it. To yield once is to recognize its claim."

This assertion seems to me not only to be dogmatic, but untrue. I am a believer in free money. I think the governmental monopoly of the issue of money is a curse; but in using government money I do not recognize the claims of the government to the exclusive right to issue money. I do not believe in usury. I regard it as a form of robbery; but I have paid interest on borrowed money and should do so again if I wanted the money bad enough. But in paying interest I do not recognize the righteousness of usury.

What I do recognize is the right—yes, the necessity—of a person doing that which will best promote his or her welfare or happiness. This implies the right to be a hypocrite, if necessary. I believe it is not only right at times to be a hypocrite, but also that there are times when it is advisable to be so. In fact with out hypocrisy this world would be much more disagreeable than it now is. Blunt honesty is sometimes offensive to the degree of invasion or aggression.

So in regard to legal marriage. I believe a person who denounces the marriage institution and believes it to be a curse

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may marry with the aid of a clergyman or magistrate without thereby recognizing the claim of the church or state to regulate associations of the sexes. For example a libertarian may sincerely love a woman who has not come to the belief that marriage is a useless formality. To persuade such a woman to live with him against her conscience, in my opinion, would be far more degrading and immoral than for him to consent to a marriage ceremony which to him is a mere piece of mummery which need not affect his happiness, but the absence of which might cause poignant, though perhaps secret, suffering to the woman he loves.

But suppose he, by appealing to the reason of the woman he loves, convinces her that marriage is a curse, the fact may yet remain that the woman has many relatives and friends who would look upon her as a harlot if she should live with a man to whom she was not married. Brother Morton may reply that she should live her own life, regardless of the opinions of her friends. But I, for one, could not ask the woman I love to make a martyr of herself. In fact I hardly believe I would advise anybody to be a martyr. In the case I have just cited I think it quite proper for the couple to marry. It is in accord with the libertarian doctrine of minding one's own business. It is nobody's business but theirs whether they marry or not. If they decide it is advisable for them to marry they may explain to their interested friends why they did so, and can still honestly say that they are not believers in the institution of marriage. They do not marry because they believe in marriage, but because they believe in liberty to do that which will bring them the most happiness. In such a case it is their mutual love, and not their marriage, that binds them, and their marriage is merely a tax which they pay for their happiness, and it is paid under tacit protest, just as interest on borrowed money or any other tax is paid.

"Do not marry," Brother Morton says. "To do so implies an admission of the right of the twin barbarisms, Church and State, to meddle with the private affairs of individuals."

Is it so? Then when Brother Morton attempts to read out of the ranks of libertarians those persons who marry, does he not also show a disposition to "meddle with the private affairs of individuals"? To show how he himself unintentionally supports my argument I quote his words:

"The private affairs of lovers are not subject to dictation from others." Then why does he presume to advise them not to marry, if they choose to do so? "They may live together or not; practice monogamy or variety; adopt preventive checks, Dianism, or male continence. All this is strictly their own affair." And so is marriage "strictly their own affair." Even when married I think there are instances when the following words of Brother Morton will still apply to them:

"They are libertarians in any case, provided they do not seek to restrain one another's freedom, and share equally all responsibilities, whether of children or otherwise, that develop out of their mutual association."

But Brother Morton says: "I expect to be told that it is none of my business if a woman chooses to marry. Agreed; and it is also none of my business if she chooses to join the church or Comstock's Society for the Suppression of Vice."

It seems to me that this expression is hardly ingenuous. The cases are not analogous. Would Brother Morton say a free woman should not accept employment in a shop which does not do business on Sunday, for the reason that in so doing she would be recognizing the superstition which led to the enactment of Sunday laws? Shall she refrain from sending letters by mail because Congress has allowed Comstock to say what kind of letters are allowable? That seems to be the kind of consistency he advocates.

Referring to her marriage he says: "She is free to commit the act; but it is not unfair to gauge her love of the movement by the manner in which she is pleased to exercise her choice."

It may not be unfair to gauge her sentiments by her conduct, but Brother Morton has shown that it is possible to gauge her sentiments unfairly. In my opinion she has a perfect right to

exercise her choice without forfeiting the right to be considered a libertarian, so long as she is not invasive and does not try to compel others to do as she does. On the other hand, it seems to me that Brother Morton comes dangerously near ceasing to be a libertarian when he prescribes a line of conduct and asserts so for all who do not agree with him.

"They lack the splendid courage to accept the disadvantages of a temporary unpopularity, and to appeal fearlessly to the verdict of posterity. Hence the slightest difficulty or inconvenience is enough to lead them to turn back. They ever see lions in the way, and magnify molehills to mountains. They applaud every sacrifice made by others, but never dream of making any themselves. They are the parasites of the radical movement."

Goodness! How like a preaching from an orthodox pulpit calling sinners into the "strait and narrow way!"

"The free woman of today need not find herself deserted by any true friend." Perhaps not; but she may cause lifelong grief to a loving mother and sincere anxiety and sorrow to other dear friends. These friends may not desert her; in fact they may make life a burden to her by following Brother Morton's example in giving her "advice." I cannot understand how a man who truly loves a woman could deliberately advise or try to persuade her to do something which he knew would embitter the rest of her mother's life and would cause the woman herself to feel that she had placed a perpetual barrier between herself and her former true friends. If the woman of her own accord decides to take such a step, that is her affair, but she should never have cause to say with regret that she acted on the advice of some other person, even if that person should be my esteemed friend James F. Morton, Jr.

Let me not be misunderstood. I realize that a woman has a right to live her own life. If she chooses to ignore marriage and live with the man she loves it is possible for her by her own conduct and her manifest sincerity to retain the confidence of her conventional friends and even win their admiration for her courage. I believe it is possible for her to do this in the great majority of cases. I have known many such cases, and such women command my admiration.

My sympathies were with Edith Lanchester, the English girl who was arrested and put in an insane asylum a few years ago, at the instigation of her shocked relatives, because she decided to live with the man she loved without marrying him. There is much that I admire in the character of the heroine of Grant Allen's novel, "The Woman Who Did," and I regret that the novelist saw fit to make a martyr of her. In fact I do not believe in voluntary or involuntary martyrdom. I think a woman of brains and of sincere convictions can live a free life in such a self-respecting way that she need not forfeit the respect of her friends. Sincerity and self-respect are almost invulnerable coats of mail for social reformers.

A woman who decides to live a free life although her mother and other relatives believe she is forever "disgracing herself and her family" may, by her sincerity and manifest self-respect, even cause those loved ones to modify their views to the extent of admitting that a free woman is not necessarily a bad woman any more than a married woman is necessarily a good woman.

Instead of advising a woman not marry, as my friend Morton does, I would say to her, if she asked my advice:

"Your life is your own and you must live it for yourself. Do that which, all things considered, you believe will bring you the greatest amount of happiness. You may make a mistake if you marry, and you may make a mistake if you do not. But our mistakes are part of our education. Think the matter over carefully. Don't be alarmed because James F. Morton Jr., says of some people 'An excess of caution paralyzes all their efforts.' Caution is a good thing, for all that. Think it all over until you are perfectly clear in your own mind. If you decide that you want to be free and are willing to pay the price that freedom demands I think you will find it a good bargain. But don't do it unless you are fully convinced that freedom is absolutely necessary for your happiness. Others may advise you to

try freedom, promising that you will be delighted with it. But it is my opinion that you are not fit to take a stand for freedom until you come to believe that you can not be happy unless you do. Marry, if you think it best to do so. Live your own life according to the light of your own reason, allowing no other person to dictate your conduct and carefully refraining from attempting to dictate the conduct of others."

The Case of Mr. Moore of Kentucky.

The Truth Seeker.

It now appears that C. C. Moore whose case we discussed last week, is to be punished on two counts for his audacity in displeasing the Christians of his locality, if the judge before whom he was and is again to be haled is not more sensible and just than the district attorney, and if a jury can be found which will find Grier Kidder's article on the Virgin Mary to be obscene. Mr. Moore went to Louisville on February 27 and answered to the demand that he be sentenced for advertising Annie Besant's Law of Population. But as he desired to have Judge Barr, who suspended the sentence after a conviction before him, put on the witness stand as witness to the effect that he had only promised not to again advertise the book, and not to refrain from publishing dubious writings, Judge Evans laid the matter over to the next term of the court. In the meantime the grand jury had indicted him on Kidder's article, and Mr. Moore and his assistant, James Hughes, will be tried at the October term of the court at Louisville for sending obscene matter through the mail. Both are under bonds to appear then. The witnesses against Mr. Moore before the grand jury were Post-Office Inspector Betz, Postmaster Elkin, and Elder James W. Zachary of the Cambellite church, Moore's personal enemy. The plan of District Attorney Hill, who is doing the dirty work for the church, is to get the defendant into prison without trial on the suspended sentence, and if that is not feasible to try him for mailing the article written by Kidder, entitled "The Virgin Mary."

As we explained last week, the book by Mrs. Besant has never been alleged to be obscene; it violates the law by informing people how to make the size of their families agree with the size of their purses. The book has been sold by many booksellers in this country, but was never before prosecuted. It was written by Mrs. Besant to take the place of Koowilton's "Fruits of Philosophy," for the selling of which she and Charles Bradlaugh were unsuccessfully prosecuted several years ago. After a long struggle over it, Bradlaugh worsted his enemies, and he and Mrs. Besant escaped going to prison. Mrs. Besant's new work embodied the latest Malthusian and medical arguments in favor of restricting the size of families, and is a scholarly and fair presentation of the Malthusian theory. No one could ever consistently accuse her of being coarse or obscene in her writings. That she had and has the moral right to hold her opinions and develop her theories is a certainty. The offense of the book is a technical one against a law made to suppress such knowledge as she imparts. It is a law which a great many wives overburdened with children would gladly see repealed. The viciously inclined obtain knowledge in other ways, and the law has no effect in preventing illicit dealing between the sexes. In suspending sentence upon Mr. Moore when he was convicted for advertising the book, Judge Barr recognized the fact that no crime had been committed, and it seems hardly probable that he will now be a party to immuring Mr. Moore in prison because he has done something displeasing to a Cambellite elder and a narrow gauge postmaster.

Mr. Kidder's screed on the Virgin Mary is a bran-new issue. The readers of the "Truth Seeker" know Mr. Kidder well, and are familiar with his style. He is brilliant and picturesque, penetrating and annoying to those who do not agree with him. Most of his work is fine literature, whatever one may think of his views on theological subjects. But like all geniuses, Mr. Kidder falls sometimes below the level of himself. The Virgin Mary article was one of those tumbles. The article is coarse and without that wit which characterized his contributions gen-

erally. But that it is obscene no fair-minded man can say. It will not come under the standard definition of obscenity, as laid down by Benedict in the Bennett case and followed by other federal judges all over the country. If Mr. Moore's case is tried on its merits he ought to have no difficulty in getting free. If, however, the court is determined to convict, the judge can probably influence a Christian jury to find him guilty on general principles. If the charge were blasphemy, and the case were tried in any state which has a blasphemy law, Mr. Moore would stand no more chance of going free than did C. B. Reynolds before a New Jersey jury, with the greatest man of this century defending him.

The aim of Zachary and the Cambellites from whom Mr. Moore severed himself is to be revenged upon him for his apostasy. Mr. Moore writes with much freedom about his neighbors and they are squirming under it. A man who cannot restrain his pen better than can Mr. Moore needs the genius of a Voltaire to keep clear of libel laws. But he gives his enemies all the opportunities in the world, and they readily find plant tools of revenge in the government officials.

But the real question is not one of the foolishness or wisdom of Mr. Moore. That would be easily settled, even by a Kentucky Christian jury, and no doubt justly. The question is, shall the obscenity law be used to suppress blasphemy, and shall a man be convicted for one thing, when, if he has done anything at all, it is something widely different? The attempt to use the obscenity law for the purpose of suppressing blasphemy is a denial of free discussion, and as Thomas B. Reed, ex-speaker of the House, says in discussing an anti-slavery episode in Congress, "Whenever in a republic free discussion is refused, whether suppressed by law or by public terrorism, you may be sure that some wrong exists which must be destroyed or will destroy the republic."

The wrong which exists among us is the Christian determination to stamp out infidelity by foul means. Mr. Moore is not a philosopher, is not a thinker, but is an infidel to the Christian religion. The Cambellites about him advocate Christianity on about the same intellectual lines that he opposes it, and are ready to invoke the law to suppress him as he himself is ready to suppress the churches by legal means if he had the power. It is a personal and church quarrel, and for the government to lead itself to such squabbles and commit a monstrous injustice to please a few churchmen is a sign of the greatest danger. The attempt should be resisted by every advocate of liberty, by every lover of justice, by every freeman in America. In fact, all people should resist it, but only Freethinkers will.

Dr. Foote's plan for the Defense Association to take charge of this case is wise. Mr. Moore has bungled all his defenses heretofore through his inordinate desire to talk about himself. He has no conception of the principles involved. Indeed, he has no conception whatever of the fundamental principles of Freethinking and no knowledge of the struggles of the Freethinkers of England and America. He was educated just to be a minister. He revolves around his own ego and studies nothing but himself. He would have no lawyer in his last case because he wanted the centre of the stage. He lost a case which could have been defended with much profit to the cause of discussion. He did not uphold his own rights, admitted the case away, threw himself upon the mercy of the court, and to the President, to obtain a pardon, retracted his radical views. If the Freethinkers of the country are to be asked to defend Mr. Moore they should see that the case is presented so that Freethought shall gain something by the effort, and the right of free speech, free press, and free mails be at least partially vindicated, if it cannot be entirely won. Mr. Moore needs a steering committee, if not a guardian, and we know of no one better qualified to lead a fight of this kind than Dr. Foote. He has been through several of these campaigns, knows what he is fighting for, and does not confuse issues when once presented. A good lawyer is also needed, one who will not apologize his client's case away to save his own reputation for orthodoxy with his Christian neighbors. Then if the jury have any fairness, any manhood, any sense of justice, the charge of obscenity will fall. But certainly if Mr. Moore manages his own case, he will be the one to fail, and so far as Freethinkers and Freethought are identified with him, he will drag them and it down with him. As a unique personality Mr. Moore is amusing; as a standard-bearer, he is a failure.

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"Marriage and Morality," by Lillian Harman will appear in No. 2 of the Light Bearer Library. Those desiring extra copies will confer a favor by ordering early. For prices in lots, see advertisement of the Light Bearer Library. It will be ready for mailing in a few days.

Chats with Correspondents.

FRANCIS BARRY.

In No. 804 Friend Barry says:

"A great deal of wind and ink has been worse than wasted in talking and writing of 'equal freedom.'"

This is by no means the first time the phrase "equal freedom," or the use thereof, has been condemned by our esteemed correspondent, the usually clear and level-headed author of "Credulities Criticized." Having often found occasion to use this phrase myself it may not be amiss to say a few words by way of explanation.

First, if I understand our friend he means that freedom needs no qualification, no explanation. Nothing less than absolute limitless, unqualified, unrestricted freedom will satisfy the demands of Francis Barry. If this be his meaning then he can scarcely hope to live long enough to realize his demand, for the simple reason that it involves a self-evident impossibility. Absolute freedom, like absolute rest, or absolute extinction of matter or force, is something that neither men nor gods can command, realize or accomplish.

To illustrate: It is an axiom in physics that two bodies of matter, of similar density or rarefaction, cannot occupy the same place or space at the same moment of time. If this be a correct statement of axiomatic truth, then the freedom of one or both of these bodies is limited, is restricted, is denied or defeated by a principle, a fact, a condition in nature itself.

This fact, this principle in physics, this "law of nature," as some choose to call it, indicates or proves the necessity of using qualifying adjectives when speaking of freedom. I have used the phrase equal freedom in nearly if not quite the same sense in which I use the phrase "equal opportunity," or the more condensed terms "equity" and "justice."

Our critic adds, "If this badly worn phrase means anything it means that we all ought to have an equal length of rope."

Precisely so, Friend Barry. The rope supplied to each of us by nature is not, at present, long enough to reach to the moon. Perhaps in time we can lengthen that rope, by artificial splicing, until it will reach not only to the moon but also to Venus and to Mars.

This fact—the fact that our rope is not long enough to reach to Venus or to Mars, will not trouble us much provided no one attempts to make it too short to reach to our own mother earth.

Give us equal length of rope to reach the soil and other unearned sublunary wealth and we shall not complain much of the fact that freedom to traverse the interstellar spaces is still denied us.

"No man," adds our friendly critic, "who believes in freedom, who believes that freedom is safe, and that it is the right of every human being, and every animal, will ever talk of 'equal freedom.' The ignorant rabble do not know the difference be-

tween freedom and invasion, but the teachers ought to know better."

Against the tone of the entire quoted paragraph, as well as of other paragraphs occasionally found in the writings of some of our very able and earnest contributors I beg leave to enter a mild protest. Such utterances would not be out of place in religious journals, whose editors and contributors claim to be in direct communication with an assumed fountain of supernal knowledge, but quite out of place, as I think, when coming from those who claim access only to natural sources of wisdom. Not many weeks since I listened to a discourse which the speaker, a noted religious teacher, said:

"The wise understand these things but fools care nothing about them."

Although not an infallible rule it is safe to say that a dogmatic tone is generally characteristic of a narrow and bigoted mind, rather than of intellectual breadth and maturity of wisdom.

JAMIEETTA.

In No. 803 "Jamieetta" wants to know the meaning of the oft-quoted phrase, Each has the right to do as he (or she) pleases so long as he does not invade the equal right of others. "Who or what will decide," he asks, "when two or more persons, directly interested, differ on the question of invasion?"

To my thinking the answer to this question is two-fold:

First, The lessons of experience must decide. All ethical knowledge comes from this source. Experience teaches that action causes reaction; that like begets like; that love begets love; that hate provokes hate. Equity (justice) provokes, promotes, equity. Iniquity— injustice or invasion—invites iniquity, invites invasion, and hence egoistic selfishness as well as altruistic selfishness, when guided by intelligence, will generally enable each member of a natural community to find the line or limit dividing the rightful sphere of himself from that of his neighbor.

Second, Whenever intelligent self-interest fails to enable A and B to agree as to where the rights of one end and the rights of the other begin, then an appeal to the arbitration of disinterested or impartial third parties should be submitted to as a final or unappealable adjustment.

R. B. KERR.

In No. 798 R. B. Kerr takes me to task a second time for my use of the terms "respectable" and "disreputable." To point his argument our correspondent cites the case of "western towns in which the population tends to divide into two classes, the wide open element and the respectable one. The one party favors nickel-in-the-slot machines, black-jack games, and other things of the kind. It is supported by the saloon element, to which it brings custom; and largely by the ladies of easy virtue and their parasites. The other party is supported by the tradesmen, because gambling often deprives the laborer of his power to pay his store bills; by the wives of the workmen, for whom a night of gambling often means a month of poverty; and by the religious organizations."

Brother Kerr argues that if the editor of Lucifer should appear in a western town and say he "has no use for respectability and that he is the editor of a disreputable paper in Chicago," then he would immediately be reckoned as "standing in with the saloon keepers," etc., etc.

To this line of argument I reply,

First, If I were compelled to choose for companions between the pharisee element—"the religious organizations," the monopolistic "tradesmen," the fashionable and popular lawyers, doctors, priests, preachers, etc., on the one hand, and "saloon keepers" and "ladies of easy virtue," on the other, I think I should imitate the Nazarene by choosing the latter, if for no other reason because these disreputable classes are generally on the side of liberty while the respectable classes generally are on the side of tyranny, that is, on the side of government by authority, government of man by his fellow man.

The evils connected with saloons and houses of illegal pros-

tution are caused mainly by a denial of liberty, and their cure will come from an enlargement of liberty and not by its further restriction or prohibition.

There is truth in the saying attributed to Jesus of Nazareth, "The publicans and harlots shall enter the kingdom of heaven before you,"—that is, before the respectable pharisees, the people who claim to be better and holier than those they call publicans and harlots.

Second. But I am not obliged to choose for companions either the pharisees on the one hand or the saloon keepers, the gamblers or "ladies of easy virtue," on the other. Lucifer advocates the kingdom of heaven—that is, the reign of freedom, in which there is no need of, no excuse for, prostitution of the person of woman for a livelihood, nor any need of or excuse for prostitution of brain forces for wealth or honors, such as is now almost universal among the respectable classes, the lawyers, the politicians, the medical doctors, the teachers, the preachers, and specialists of all kinds.

As to saloons and gambling houses, houses of commercial prostitution, etc., these will all disappear when the conditions created by respectable lawmakers of church and state no longer exist. The supply of these evils will cease when the demand ceases, not before.

As to reputation I feel much as I suppose Lowell did when he wrote:

"I honor the man who is willing to sink
Half his present reputation for the freedom to think.
And when he has thought, he is cause strong or weak
Will sink 'till half for the freedom to speak.
Not caring what vengeance the mob has in store,
He that mob the upper ten thousand or lower."

These lines very accurately describe my attitude towards the two extremes of the present abnormal social scale, but, as already said, my sympathies are with the disreputable masses—the robbed, the disinherited, the exploited, the unprivileged masses, rather than with their robbers, the privileged, the respectable classes, because the hope of liberty and progress is to be found among the disinherited, the unprivileged masses and not among the privileged, the aristocratic, the exploiting classes.

The closing lines of the criticism from which I quote read thus:

"What is the use of always trying to bamboozle good simple-minded people? Why spend nine-tenths of the time in creating verbal misunderstandings and then explaining them away? Why not stick to the language of the common people and use it as the common people use it?"

I leave it to the candid reader to judge as to where the bamboozlement comes in. I use language as it is used and understood by the common people, who copy after the leaders, the popular preachers, editors, teachers, lawyers, physicians, &c., of the present day, and I show that what is usually held to be respectable and worthy of emulation and imitation is really most inimical to liberty, to justice and to real progress, and that what is called disreputable is often promotive of liberty, of justice and of the largest human weal.

Today, "patriotism" is respectable. A good definition of patriotism as the common people and also their leaders, the classes, use the word, is

"My country—right or wrong."

Patriotism means the right of the stronger nations to invade and rob the weaker, as we see it illustrated in the case of the United States' army in the Philippines, and in the case of the British armies in South Africa; while to plead for the right of all men to be a law unto themselves, is to be disreputable, in the eyes of the leaders of public opinion.

Today, to live on the earnings of others, to live by robbing the poor of their equal right to the earth and its opportunities; to live by rents, interest and speculative profits, is respectable, while to live by the sweat of one's face, at the hardest, and yet most necessary of occupations, is to be disreputable.

Today, to profess belief in an almighty tyrant, an almighty fiend in the skies, is highly respectable, while to confess disbelief

in this unproved and unprovable religious dogma is very disreputable.

Today, to make a mercenary marriage and to prostitute body and soul in an unloved and unloving union—provided always that the forms prescribed by canon and statute laws are complied with, is eminently respectable, while to live in love and loving relations without the sanction of such laws, is to be preeminently disreputable.

Today the "Conventional Lies of Civilization" are met with in all the walks of life and they are all lawful and respectable lies, while truth and honesty—especially truth and honesty in regard to the most intimate and most important of all human relations, that of sex—are often if not always outlawed and disreputable.

For these and like reasons I am willing to "stand in" with the non-elect and unprivileged masses—willing to sink not only half but all of my present repute and be reckoned thoroughly disreputable by the "religious organizations"—religious traits and other law-worshipping elements of human society, provided only that I may be allowed to retain possession of that most precious of all jewels—

CHARACTER!

Leave me but this one jewel and I am richer than Croesus with all his gold and precious stones. Without this I am poor indeed.

In another article entitled the "Quintessence of Harmanism," printed in same issue, Friend Kerr says:

"Ella Wheeler Wilcox reminds us that 'the secret of success is concentration.' Moses Harman, however, like most energetic men of genius, is apt to forget this truth and instead of sticking pretty closely to the important theory for which he will be remembered by posterity undertakes to correct all the mistakes ever made in this world."

He then proceeds to tell the readers of Lucifer what, in his opinion is the central purpose of its editor.

While sincerely thanking our British Columbian contributor for his very flattering opinion of the editor and for his generally correct statement of the central purpose for which Lucifer is published, I think he forgets that there is always danger of one sided development when devoting one's efforts wholly to a single specialty, or to one line of work. Both mind and body require change of exercise. It is related of the "Grand Old Man," W. E. Gladstone, that he attributed much of his exceptional mental and physical vigor in old age to his frequent changes in occupation.

It should never be forgotten, moreover, that all reforms are co-related, or inter-related, and that it is by no means an unimportant part of the business of the editor of a reform journal to show how these various reforms mutually support each other.

MOSES HARMAN.

Jesus said he came upon earth, not to bring peace, but a sword. Following his example, Rev. Sheldon's occupancy of the editorial chair of the Topeka "Capital" brought, not peace, but several swords to the stockholders of that paper. Some of the stockholders declare it shall be continued on the Sheldon lines. J. K. Hudson, the founder and editor in chief, declares that no such change shall be made. Peaceful settlement seems impossible, and both sides threaten to carry the case to the courts.

"Ends a Long Engagement. Justice Sabbath Lends a Bridegroom Money for a Marriage License." Such is the heading, in last Sunday's "Inter-Ocean," of the story of two Polish young people who had been engaged for nearly five years, but had been unable to save up \$1.50 to buy a marriage license. The young woman complained to Justice Sabbath that she feared her lover no longer meant to marry her. The young man explained that he would marry her when he got the money. Then the Justice

gave him the money, and performed the ceremony. Of course they will "live happy ever after."

The story immediately following that of the couple so charitably united by Justice Sabbath is under the heading, "Sad Separation of a Family." It is the story of John Ryan, his wife, and three children. Ryan is a laborer. At the opening of winter he was thrown out of employment, and soon their small supply of money was gone. The want of nourishment made the baby ill; the constant worry unbalanced the mother's mind; the two older children fell ill with scarlet fever, and the father disappeared. We are not told whether any effort was made to raise money on the marriage license, which we are so constantly told is the sole and unfailing assurance of support of mother and children. But we are informed of the fate of the children. The two elder children were sent to the county hospital; the baby to St. Vincent's infant asylum, and the mother was sent to the detention hospital.

L. H.

The Glorious Victory.

Here is the way it appears to "Reynold's Newspaper" of London:

TRANSCENDENT
BRITISH VICTORY.
The Lord God Almighty,
who says "Vengeance is mine,"

exacts

The MOST TERRIBLE VENGEANCE

for

MAJUBA HILL

by enabling

ONLY 40,000 British Troops and 50 Guns,

led by

the most Marvelously Inspired Military Genius,

aided by

the most Sublime Courage, Devotion, and Perseverance
of his men

to overtake, surround, and compel the

surrender of

A VAST HOST

of

4,000 Boers with 6 Guns.

Roberts to be made a PRINCE.

Wellington turns in his grave!

Napoleon's corpse stands up and with insolent

perversity salutes Cronje!

Queen Victoria decides to take

another Jubilee,

to be called

THE RUBY-DIAMOND-CHOCOLATE

JUBILEE.

[N. B.—Presents from halfpennies to Provinces most gratefully accepted, because it is more blessed to receive than to give.]
Sing—

TE DEUM LAUDAMUS.

Howl!—

"Conquering kings their titles take," &c.

"Our Worship of Primitive Social Guesses."

It is with a sense of undue tardiness that I herewith record my impression of this pamphlet. The many calls on my time during my present trip may partly excuse my delay in recommending this valuable work to the readers of "Free Society."

The title is unusually felicitous, and almost a stroke of genius in itself. It exactly expresses the root principle of that aimless mental drifting which forms the greater part of what we know as public sentiment. It is indeed to the blind groping of ignorant and barbarous ages that our vaunted civilization turns for the greater number of its social institutions and ethical ideals. Only the few dare face the problems of today in the spirit of an independent quest for truth. The moth-eaten garment of con-

servatism is supposed to be invested with a peculiar sanctity, merely on account of its age. Tradition, rather than reason, is appealed to as arbiter between contending ideas. The "dead hand" still retains its paralyzing grasp on the living intelligence. Hence the assaults of so able a combatant as Mr. Walker are greatly needed.

Mr. Walker is a keen and trenchant debater, and absolutely merciless. Woe to the opponent who attempts to catch him napping, or trap him with a sophistry or verbal juggle! Scarcely a radical writer, unless it be that grand and peerless veteran, C. L. James, has so keen a scent for a fallacy. One almost pities a man as he writhes under the stinging rebuke, cutting sarcasm, or scathing criticism, which he has brought on himself in an unguarded moment.

The production in question, a pamphlet of sixty-three pages, consists of a number of essays, several of them reprints with valuable improvements, and the remainder now printed for the first time. All deal with phases of the sex question. The treatment in each case is logical and forcible. Perfect clearness of expression, aptness and beauty of illustration, and a masterly literary style, characterize each essay. Mr. Walker is exceptionally fortunate in the possession of a fine vocabulary, and in unusual delicacy of perception with regard to the choice of language. Hence it is that this pamphlet may be unhesitatingly placed in the hands of any person, notwithstanding its uncompromisingly radical tone, without fear of giving offense to any, save to those who are habitually shocked at the sight of the naked truth.

Those anarchists who are but slightly acquainted with the principles of sex reform, or inclined to scorn its importance, need read this work. It will open their eyes to much of which they never have dreamed, and will effectually cure them of all tendency to look on "free love" as an unworthy ideal, a side issue, or trivial matter. To the thorough-going propagandist, the book will prove a perfect arsenal of facts and arguments. He will do well to provide himself with several copies, and to pass them around where they will do the most good. The fascinating style, combined with the excellence of the matter and the lucidity of the argument, make the work unusually readable. It should be in the hands of every comrade, every sex reformer, and every social thinker of whatever school. The extreme lowness of the price removes all excuse for doing without it. If you fail to procure it, you rob yourself of a treat, and of an effective means of propaganda.—James F. Morton, Jr., in *Free Society*.

I must tell you how I enjoyed your "Social Guesses." I want another copy for a friend. It is the best-written book I ever read, or that you ever wrote, and these are the sentiments of several other persons to whom I have spoken about it. I could say much more in its favor, but will not trouble you with a long letter.—Mrs. A. J. S., New York.

"On February 6, over 400 people died of the plague in Bombay. This sort of thing used to be attributed to the God-father or the Devil. Today it is credited to the British Government."—*Secular Thought*.

VARIOUS VOICES.

H. F. Hadly, Napavine, Wn.:—Enclosed find \$1 which credit on the paper. You may also put my name down for one copy of your "Life" when ready. I want the Library but cannot subscribe just now. I am trying to raise money to subscribe for two other papers (for duty's sake, as I already take more papers than I can read); however, I always manage to read *Lucifer*. With best wishes for your health and the success of your grand paper, I am fraternally yours.

E. A. Magoon, New England, Ohio:—I will now enclose you what I have sometime been waiting for; the price of your father's biography, and subscription to *Lucifer*. I shall read the biography with interest, as our religious experiences are so sim-

ilar; starting in the Methodist church, progressing through the Universalist, into liberalism or spiritualism. I also fully sympathize with what he writes concerning Imperialism and corrupt political and social conditions generally. I am now much interested in planning for a socialistic colony of harmonious people, by offering to give the means for a beginning. We, my son and grandson, have eight building lots of one third acre each, or more, have been here nearly three years and have built a large workshop and honey house combined as my son is a bee keeper. A near neighbor woman with an eight year old daughter, was disabled by the upsetting of a carriage, and we have taken them into our family as permanent members, finding it to be mutually desirable. We are now prepared to accommodate more.

Howard Chamberlain, Findlay, O.:—Enclosed please find \$2 to apply on my subscription to Lucifer. I think I will take your book when it is completed. I have read Lucifer for about fifteen years, I think. I am never long enough in one place to get the paper regularly, so I have them sent to me in bunches from four to ten at a time. I have them taken care of, then when I stop long enough in a place I have them sent to me. I am now in Findlay, Ohio, but shall leave on Mar. 18, to be gone until the middle of the summer. E. Smith who took an active interest in Lucifer and who resided in this town in the latter part of the eighties, and the early part of the nineties, and who was my main help in circulating the petition at the time Comstock and the government were persecuting Moses Harman, failed in business here at the commencement of the panic. Went south, located on the east side of Mobile Bay. I suppose he has lost all trace of Lucifer having dropped it while trying to gain a foot hold in the south. A sample copy might be beneficial both to him and you. Do you still have "Vista Vita" in stock or is it out of print?

W. R. Stokes, 53 Court Block, St. Paul, Minn.:—The following I quote to approve unqualifiedly with the one exception noted after the quotation:

"The general belief of our women—which amounts to almost a religion—that the relation between husband and wife is a necessity on his part and a duty on hers, is the most false, the most pernicious, and the most far-reaching in its power to destroy health and happiness that has ever been conceived by the mind of man."

I admit that I am not a physiologist, nor a psychologist, nor an expert of any kind. But if there is anything more "far-reaching in its power to destroy health and happiness" than that unnatural, abnormal, and aborted existence which conventionality forces upon the law-abiding unmarried of both sexes, but especially of the female sex, I confess quite a curiosity to know what it is.

As to the following statement, I enter a denial as unqualified and absolute as my approval in the other case. "The crime against a child begins when it is conceived in anything less than mutual, holy love."

It does not matter what the love may be, whether mutual, holy, or otherwise, it cannot by any possibility be any more favorable upon the child than would be simple, absolute naturalness on the part of both parents.

The problem to be solved, of course, is how to attain simple natural living together by men and women. Of course, it cannot be done without observing certain conditions. But what should be the conditions?

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Wanted —Copy of "Social Revolutionist" for November 1887. Published at Berlin Heights, Ohio. The most of that issue burned by a mob. State condition and price. John A. Lloyd, Union Mills, Ind.

Personal. I am middle aged with two children (boys) 10 and 12 years old. Live on a farm in Northern Arkansas. A native of Denmark; radical in my views and want a lady partner with some means. No objection to children— if not too many. J. M. Jensen, Fryatt, Ark.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 12.

CHICAGO, ILLINOIS, MAR. 31. E. M. 300. [C. E. 1900.]

WHOLE No. 807

The Bloodless Sportsman.

I go a gunning, but take no gun;
I fish without a pole;
And I bag good game and catch such fish
As suits a sportsman's soul:
For the chiefest game that the forest holds
And the best fish of the brook
Are never brought down by a rifle-shot,
And are never caught with a hook.

I bob for fish by the forest brook,
I hunt for game in the trees,
For bigger birds than wing the air,
Or fish that swim the seas,
A rodless Walton of the brooks,
A bloodless sportsman I;
I hunt for the thoughts that throng the woods,
And dreams that haunt the sky.

The woods are made for the hunters,
The brooks for the fishers of song,
To the hunters who hunt for the gunless game
The streams and the woods belong.
There are thoughts that moan from the soul of the pine,
And thoughts in a flower bell curled
And the thoughts that are blown with the scent of the fern
Are as new and as old as the world,

So, away! for the hunt in the fern-scented wood
Till the going down of the sun;
There is plenty of game still left in the woods
For the hunter who has no gun,
So, away! for the fish by the moss-bordered brook
That flows through the velvety sod;
There are plenty of fish still left in the streams
For the angler who has no rod.

—Sam Walter Foss.

Faith.

There is a startling legend that is known
To Spanish scholars; how the fertile land
For years was ravaged by a robber band
Led by a knight with visor ever down:

And how, at last, when he was overthrown,
The shape that made so desperate a stand
And quivered still, was found to be, when scanned,
A suit of armor, empty from heel to crown.

Naught fights like Emptiness. Beneath the veil
Of Islam's warlike Prophet, from Bagdad
To Roncevaux, it made the nations quail:

And once, as Templar and Crusader clad,
It shook the world. Ev'n now Faith's empty mail
Still writhes and struggles with the life it had.

—Eugene Lee Hamilton.

Dr. Roberts Says Sexes Should be Equal.

"Women in Religion" was the subject of a lecture by Dr. J. E. Roberts at the Coates opera house (Kansas City) recently. The basis of his address is found in this statement that he made:

"I stand for the exact and absolute equality of men and women. I plead for a renovation of the consciences of men, that they may contemplate in their every thought the fact that there is no distinction between men and women in mentality, morality or in the rights and prerogatives which are the due of each."

The trend of the lecture was to the effect that woman has not been elevated and dignified through the medium of the

Christian church; that on the contrary, she had been degraded and subordinated by express decrees of the church, by the teachings of its fathers and leaders, who have for their authority the express decree of the God whom they worship.

"To extend liberty to every individual is the aim and ideal of progress," began Dr. Roberts. "Whatever custom, law or institution presupposes inequality or inherent disability in a large class is an enemy of progress." He said that throughout all the realm of nature there is a correlation between the masculine and feminine forces that proves their equality and interdependence. Researches of philologists and archaeologists have shown that in olden times women were exalted above men. According to Rawlinson, in the ancient civilization of Egypt the women gave the name at marriage and became the owner of the husband's property. The Egyptian conception of God was as much feminine as masculine, and the priestesses were as important functionaries as the priests. Before the Christian era among German peoples woman was looked up to and exalted. Among the ancient Scandinavian peoples the women were not only priestesses, but they sat in the council halls and had the veto power in declaring war. In Pagan Rome the vestal virgins were given rights above the consuls or any other citizens of the republic. This recognition of woman was not confined to any race or country. Among the Indian tribes of North America the squaws sat in the councils.

"This veneration of women," he said: "may have grown from sentiment—from the nucleus of the holy relation of mother and child. All that the world knew of sanctity it had learned from woman. Man was the warrior and the sword never brought anything but tears and sorrow. It is generally believed that woman owes her place in the world to Christianity. This is believed in the face of the overwhelming facts to the contrary. The fundamental idea of the Latin theology was that woman was a secondary thought of the Creator, that when the Caesarean operation was performed and woman was an accomplished fact she was to be not the companion, the friend or equal of man, but his helpmeet. Then there was the idea that there never would have been any death or sin but for woman. By the early fathers of the church she was called the "door of hell," the "instrument of the devil." Then she was but specifically under the curse of God. Having become the object of God's curse it could not be but that woman must be degraded. Woman was regarded as being subservient to God's decree and it was the duty of the church to keep her so.

"It is impossible for any great part of humanity to be degraded without dragging down the other parts. When the history of the dark ages shall be written philosophically, it will be shown that its fearful debaucheries, ignorance and brutality followed immediately after the degradation of woman. The only illumination of that dark period is to be found where the Moors ruled Spain and among the leaders of its civilization—among its writers—were women.

"The attitude of the present day toward woman has been

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brought about in spite of the church. The attitude has changed only as it has been forced to change. The old doctrine of degradation of woman admits of no modification by the church, for it is ingrained in its teaching and has the authority of the Bible."

DOESN'T APPROVE OF WOMEN'S CLUBS.

Dr. Roberts read extracts from addresses of prominent divines of many denominations, delivered in recent years, in which they voiced the old sentiment of the inferiority of women to men. He depreciated the idea of women's clubs, saying they were well enough in their way, but were inconsequential.

"Why should there be women's clubs or men's clubs? Do away with the consciousness of sex. Let men and women meet on the broad plane of mind meeting mind. The agitation for woman suffrage is but an incident. There must be the teaching of conscience that woman stands the equal of man and that he has no right to trample on her prerogatives."

Dr. Roberts drew a vivid and terrible picture of the social and moral evils of today. He stated that in the city of London each year 20,000 girls, in age from 11 to 15, are sunk in infamy and shame. "These moral enormities will never be done away with until woman is made the equal of man; until there is no longer one standard of morality for man and another for woman. A masculine civilization, a masculine God and masculine laws have been tried for nearly 2,000 years and have proved inadequate."

"I stand for the absolute equality for men and women after marriage as well as before; for the absolute right of men and women to separate if they choose without stigma or disgrace. I would make divorce as easy as marriage. I stand for the sanctity of the individual as well as the sanctity of the family. Marriage is not sacred from any form or ceremony in connection with it. It is the divinity of love which sanctifies it, and when love ceases the relation loses all holiness. The bond that continues from fear of the church or the condemnation of society has long ceased to be sacred."

"Human Rights."

From an address before the Canton, Ill., Labor Union, delivered by Henry E. Allen.

In the early settlement of California for a long time lynch law was the only law, we have it on the authority of creditable men that human rights were more sacred and better protected then than they are today with all the expensive police power of the state. In those days no man was denied "the right to work." Monopoly prevented no one from making a comfortable living. Do these conditions obtain today? Are there not hundreds of families now who do not receive and are not able on account of monopolized industry to make a comfortable living?

The days of lynch law in California as well as present conditions in the Klondike give the lie to the doctrine of "human depravity"—men will be good from choice if they only have a chance. The trouble is we make laws and create an environment that actually force men into crime, then we call them naturally depraved—we say that human nature is bad.

First, we deny a workman a fair, reasonable wage; then we allow monopoly through our votes to deny him the right to work at any wage. Finally, the man sees his family suffering for food and clothing, and at last the landlord turns him out penniless. If the man has any heart or soul, or has any sympathy left of course he becomes a so-called criminal,—how could he help it? Do you tell me there is any regard for human rights in such conditions?

If any individual disregards or invades my inherent rights—my rights to life,—or which is the same thing—my rights to gain a living, I care not if he be a billionaire, or whatever office he holds, he does me a wrong, and I should have the right of redress—for what does the right to live amount to if I am denied the means of a living? Mind you we are applying the test of human rights.

"As long as capital possesses an inherent earning power it

will always be pitted against labor, and labor will always struggle against capital at a disadvantage—that is just what is taking place today. Let me briefly illustrate: The child that has inherited \$50,000 and the child born in the slums of poverty are industrially speaking no more on an equal footing to gain a comfortable living than an eagle and a worm are on an equal footing for speed. Yet society seems to exact as much from one as the other.

We have only time for a mere skimming of the surface. At first glance we find that more than one half of our population are denied political rights—are classed with our idiots and insane, and are taxed without representation. Is this due regard for human rights? Our laws and customs say to every woman in the land—You must submit to undesired maternity under our sacred marriage institution; you shall not be the mistress of your own body or enjoy equal parental or property rights with men. Then we have a double standard of virtue for the sexes—what is sin for the woman is not sin for the man. Will any person with enough brains to have the headache contend for a moment that these customs and laws take any account of human rights? Would anyone who favors these social tyrannies be willing to put himself in the place of the party whose rights are invaded?

The Censorships of the Mails.

The following warning appears in the "Truth Seeker," of New York. The writer, Dr. E. B. Foote, Jr., has been for years, one of the most staunch defenders of free press and free mails in this country. To him Lucifer owes more than we can even estimate. He is secretary of the National Defense Association. Those who desire to help in the Moore case should address E. B. Foote, Jr., M. D., 120 Lexington Ave., N. Y.

The "Truth Seeker's" first (late) editorial on Moore's matters was evidently written without the full facts. The second is all right, because it agrees with me (that is always the criterion of what is right). I thought my own "Hello there!" of Liberals, as printed, a bit of sharpshooting that hit the mark, but it brought down only two birds. No doubt that was because most "Truth Seeker" readers got the idea that the cry of wolf was premature, but the editor's second article must convince them that the price of liberty must be paid, and that vigilance for Moore and Hughes is essential. Therefore I hope that others will give a second thought to this case, and conclude to send their names for enrollment on the list of the National Defense Association.

I have come across two things more that may not be too insignificant for our attention. First: In a recent article in the "Twentieth Century Quarterly" on the causes of impurity, degeneracy, and national decadence, the Rev. Wilbur F. Crafts—yes, the same sly craftsman—mentions what he regards as several sources, and urges those who follow him—and there are more than a few—to "appeal by resolutions and personal letters to the postmaster-general to exclude from the mails all periodicals that are excluded from the railroads and from Canada." Does this mean The "Truth Seeker" in particular? There may be others excluded from Canada by bigoted officials, but probably the quotation from Crafts was mainly aimed at the "Truth Seeker."

Second. There is a pot a-brewing in Washington which may some day put "The Truth Seeker" "in the soup" if we do nothing to interrupt the witches that are incanting over it. The United States criminal laws are in course of codification, with a view to systematize, abbreviate, and clarify them—no doubt a laudable purpose, but it affords opportunity for devilry that it would be difficult to undo. For instance, the Comstock laws will be included in this codification, and efforts which have heretofore failed to enlarge their scope may now succeed—the amendments being run through in a bunch—and like one man in a crowd squeeze through unobserved. Thus what Congress has distinctly refused to do in extending the scope and power of this

law, may be done "on the sly." To be specific, the fact is that those who are compiling, and codifying the United States criminal laws are including the word "disgusting" in that portion which says that immoral and obscene writings shall be unobtainable. How much easier it would be for Moore's next October jury to convict him if the laws already had the word "disgusting" in it! When the law so reads, will it be necessary for "The Truth Seeker" to call down Mr. Heston and require him to sketch his pretty pictures more in accord with Sunday-school literature? In short, what will poor Heston do then? Crafts, Comstock & Co. are pulling the wires to crib, cabin, and confine Moore, Macdonald, Shaw, *et al.*, so that they shall not be able to mail any papers or books that will disgust a Christian jury. "Does like the picture?"

Such a situation makes us feel the loss of our Samuel (Putnam), who in such an emergency would be "on to Washington" and shouting the battle cry of freedom in a tone the Liberals would bear and respond to. We seem to have none such now. Is there one in Washington who will watch this game there, and do what may be done to defeat it before it is played through and our jig is up? How many are there who would lend a hand to hold off those who are seemingly attempting to slyly adjust a halter around the neck of free discussion preparatory to strangle it? We've been too placid and comfortable. May we not need a "d—n yank" to wake us up? But for me the outrage on Moore and Hughes is enough to show the animus of the other side, and I don't wish to see any more "power to their elbows" by more Comstockian legislation. We've been often enough disgusted with its misconstruction and unjust application, and we may be sure of a "disgusting" period for Liberal literature if the new word goes into the codified law. Once more, is it time to "cry wolf," or am I so eternally vigilant as to scent danger where there is none? Is all right on the Potomac for us, or is a Boer trap being set there that we better watch out?

Herbert Spencer on Moral Education.

Do not expect from a child any great amount of moral goodness. During early years every civilized man passes through that phase of character exhibited by the barbarous race from which he is descended. As the child's features—flat nose, forward-opening nostrils, large lips, wide-apart eyes, absent frontal sinus, etc.—resemble for a time those of the savage, so, too, do his instincts. Hence the tendencies to cruelty, to thieving, to lying, so general among the children—tendencies which, even without the aid of discipline, will become more or less modified just as the features do. The popular idea that children are "innocent," while it may be true in so far as it refers to evil knowledge, is totally false in so far as it refers to evil impulses; as half an hour's observation in the nursery will prove to anyone. Boys when left to themselves, as at a public school, treat each other far more brutally than we do; and were they left to themselves at an earlier age their brutality would be still more conspicuous.

Be content, therefore, with moderate measures and moderate results. Constantly bear in mind the fact that a higher morality, like a higher intelligence, must be reached by a slow growth; and you will then have more patience with those imperfections of nature which your child hourly displays. You will be less prone to that constant scolding, and threatening, and forbidding, by which many parents induce a chronic domestic irritation, in the foolish hope that they will thus make their children what they should be.

This comparatively liberal form of domestic government, which does not seek despotically to regulate all the details of a child's conduct, necessarily results from the system for which we have been contending. Satisfy yourself with seeing that your child always suffers the natural consequences of his actions, and you will avoid that excess of control in which so many parents err. Leave him wherever you can to the discipline of experience, and you will so save him from that hothouse virtue which over-regulation produces in yielding natures, or that demoralizing antagonism which it produces in independent ones.

By aiming in all cases to administer the natural reactions to your child's actions, you will put an advantageous check upon your own temper. The method of moral education pursued by many, we fear by most, parents, is little else than that of venting their anger in the way that first suggests itself. The slaps, and rough shakings, and sharp words, with which a mother commonly visits her offspring's small offences (many of them not offences considered intrinsically), are very generally but the manifestations of her own ill-controlled feelings—result much more from the promptings of those feelings than from a wish to benefit the offenders. While they are injurious to her own character, these ebullitions tend, by alienating her children and by decreasing their respect for her, to diminish her influence over them. But by pausing in each case of transgression to consider what is the natural consequence, and how that natural consequence may best be brought home to the transgressor, some little time is necessarily obtained for the mastery of yourself; the mere blind anger first aroused in you settles down into a less vehement feeling, and one not so likely to mislead you.

Do not, however, seek to behave as an utterly passionless instrument. Remember that besides the natural consequences of your child's conduct which the working of things tends to bring round on him, your own approbation or disapprobation is also a natural consequence, and one of the ordained agencies for guiding him. The terror which we have been combating is that of substituting parental displeasure and its artificial penalties, for the penalties which nature has established. But while it should not be substituted for these natural penalties, it by no means follows that it should not, in some form, accompany them. The secondary kind of punishment should not usurp the place of the primary kind; but, in moderation, it may rightly supplement the primary kind. Such amount of disapproval, or sorrow, or indignation, as you feel, should be expressed in words or manner or otherwise; subject, of course, to the approval of your judgment. The degree and kind of feeling produced in you will necessarily depend upon your own character, and it is therefore useless to say it should be this or that. All that can be recommended is, that you should aim to modify the feeling into that which you believe ought to be entertained. Beware, however, of the two extremes; not only in respect of the intensity, but in respect of the duration of your displeasure. On the one hand, anxiously avoid that weak impulsiveness, so generally among mothers, which scolds and forgives almost in the same breath. On the other hand, do not unduly continue to show estrangement of feeling lest you accustom your child to do without your friendship and so lose your influence over him. The moral reaction called forth from you by your child's actions, you should as much as possible assimilate to those which you conceive would be called forth from a parent of perfect nature.

Be sparing of commands. Command only in those cases in which other means are inapplicable, or have failed. "In frequent orders the parents' advantage is more considered than the child's," say Richter. As in primitive societies a breach of law is punished, not so much because it is intrinsically wrong as because it is a disregard of the king's authority—a rebellion against him; so in many families, the penalties visited on a transgressor proceed less from reprobation of the offence than from anger at the disobedience. Listen to the ordinary speeches—"How dare you disobey me?" "I tell you I'll make you do it, sir." "I'll soon teach you who is master!"—and then consider what the words, the tone, and the manner imply. A determination to subjugate is much more conspicuous in them than an anxiety for the child's welfare. For the time being the attitude of mind differs but little from that of the despot bent on punishing a recalcitrant subject. The right-feeling parent, however, like the philanthropic legislator, will not rejoice in coercion, but will rejoice in dispensing with coercion. He will do without law in all cases where other modes of regulating conduct can be successfully employed; and he will regret the having recourse to law when it is necessary. As Richter remarks—"The best rule in politics is said to be '*pas trop gouverner*': it is also true in education." And in spontaneous conformity with this maxim, parents whose lust of dominion is restrained by a true sense of duty, will aim to make their children control themselves wherever it is possible, and will fall back upon absolutism only as a last resort.

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St. Louis Notes.

My stay of nearly three weeks in St. Louis was, notwithstanding bad weather, a pleasant and, it is to be hoped, a not unprofitable one. The Osteopathic treatment received at the Institute of Drs. Hutton and Slater, Odd Fellows' Bldg., was decidedly helpful, as I have good reason to think, towards fixing and making permanent the good effects of my winter's sojourn under the sunny skies and fanned by the balmy breezes of Louisiana and Mississippi.

Of meetings attended while in St. Louis two only deserve mention, one of which has already been noticed in No. 804. Owing to bad weather and sickness of some of the members the meeting of the Emerson Club Sunday forenoon, March 9, was not so well attended as was desirable, or as will probably be realized when the meeting-place and purposes of the Club become better known.

The paper read by Mr. Carl Nold, entitled "Anarchy," showed much care in preparation and a thorough understanding of, or familiarity with, the arguments pro and con this much misrepresented and misunderstood theory of human ethics. The speaker declared himself an Anarchist in the scientific and etymologic sense of that term, and maintained that it would be better for all radical friends of human freedom to show their colors and encourage others to do the same by avowing themselves as Anarchists.

When called upon by the chairman I said that while freely granting to all the right to label themselves Anarchists, Socialists, Communists, Atheists, Infidels, Christians or what not, I preferred, for myself, not to be tagged or labelled at all for the simple reason that no two persons understand language in precisely the same way. The word Anarchist is unobjectionable to me, if I can be allowed my own definition of the term, but if I were to label myself Anarchist most people would understand that I endorse the destructive methods attributed to Parsons, Spies, Ling, and the rest of the Chicago labor reformers called by that name. And if I should explain that it was never proved that these men threw the bomb that killed a policeman I would still be reckoned as approving all that they really said and did in advocating the use of force, and in arming and drilling for what they believed an impending conflict with the organized defenders of plutocracy. Then would come the necessity of further explaining that while I might honor these men for their courage I could not endorse their methods, in thus arming and drilling for mortal conflict. That while the use of force against force is not of itself wrong and may at times be right and necessary I regard it very unwise to resort to force, or to prepare to meet force with force, until all other methods have been exhausted.

At this point in my argument I was interrupted by Miss Stella Campbell—who agrees with the first speaker in adopting

the name Anarchist—and was asked why I did not condemn force when used to suppress the defenders of liberty.

To this I replied, and would now again reply, that I have constantly done so. For many years I have opposed all government by force and authority. All government should be from within and not from without, and should therefore be voluntary. If voluntary no outside force will be needed. Invasion must, of course, be restrained, but restraint is not government.

The right of the Chicago labor reformers to arm and drill as a preparation to repel invasion by policemen, by the state militia, or by the United States army, is freely conceded. It is the wisdom of thus arming for defence, at the present stage of agitation and education, that I call in question, and hence I prefer not to be labeled "anarchist" while that label carries the meaning implied by the words and acts of the martyred "Chicago eight." I prefer to be myself, and to be answerable only for my own opinions and acts.

I was asked also by another member of the club, whose name I now forget, if I objected to being labeled "Spiritualist." To this question I replied in the affirmative. The word Spiritualist is open to same objection as is the term Anarchist. People in general judge of a label by the acts and words of those who adopt it as such. The present National Spiritualist Association has adopted a creed, a confession of faith that I do not accept or endorse. To formulate a creed, is to form a trust, a guild, a brotherhood, a combine, an order, a privileged class. Science, reason, equal freedom, as I understand these terms, are unalterably opposed to creeds, to confessions of faith, to privileged classes or orders; hence I decidedly prefer not to be called by any name that to the popular mind means a fixed belief, confession of faith, or organization that seeks protection or privileges that cannot be equally enjoyed by all.

Among the speakers at this meeting was Dr. H. M. Parkhurst of Manchester, Mo., a cousin of Henry M. Parkhurst, of Brooklyn, N. Y., author of "Diana," astronomer and social reformer, whose name is a household word to Lucifer's readers. Though not agreeing in all things with his New York namesake and kinsman, Dr. Parkhurst of Manchester, Mo., seems a clear-headed thinker and outspoken rebel against conventional and orthodox standards of ethics and of religious belief. Again I say, give me my own definition of the term and I accept the term Spiritualist—not otherwise.

Of those to whom I am indebted for kind and helpful hospitality while in St. Louis besides the Drs. Hutton and Slater, of the Osteopathic Institute, grateful mention should be made of Mrs. and Mr. Friton, of 613 Pine St.; Mrs. Ella and Mr. G. F. Isgrig and Miss Stella Campbell.

As the dating of this letter shows I have made another change of base and am now enjoying the kindly fraternal hospitality of Mrs. Phebe and Col. James Freeman of Bloomington, Illinois, with whom I had the pleasure of stopping while on my southern trip last year. Of my experiences and observations at this flourishing Illinois city I shall probably have something to say next week.

M. HARMAN.

Bloomington, Ill., March 23.

How to Live Long.

In the Washington correspondence of the weekly St. Louis "Globe Democrat" of March 20, occurs the following:

"Some day a philosophic mind will evolve an essay on the intimate relation of the apple crop to politics and legislation. The time will come when the transformation of the Ozark slopes and plateaus into orchards will have its effect upon the national life. After the 'morning hour' in the Senate, when it is no longer necessary to keep a watchful ear on the rapidly succeeding motions and requests, Senator Cockrell retires to the Democratic cloak room and takes his lunch. Upon the Senator's mid-day menu there is just one article of diet, and that is apples. At sixty-five the Missourian displays a capacity for work which is the marvel of the Senate. He is more vigorous than he was ten years ago. He attributes in no small degree his splendid health

to free use of apples, and especially to his daily lunch on apples exclusively. Taking notice of the Missourian's good color, steady nerves and notable endurance, other Senators are adopting the apple habit. Stilson Hutchins said the other day: 'I believe more men shorten their lives by abuses of food than of drink.' Senator Depew says that after a man reaches sixty what he eats has more to do with his longevity and capacity for work than public men generally understand. Queen Victoria is supplied for personal use with a shipment of Albemarle pippins as regularly as the fall comes round."

To all who want to live long and to make the most of life on earth this paragraph contains hints well worth considering. Whether the writer thereof has land for sale in the region of the "Ozark slopes" is matter of conjecture, but having lived nearly forty years in Southern Missouri I can testify to the wonderful adaptability of all that country to fruit and nut culture, and would therefore earnestly recommend to all seeking homes in a land naturally fitted to the production of what I conceive to be the most healthful food for human beings, to investigate the advantages of the Ozark slopes before deciding to emigrate to more distant parts of Uncle Sam's domain. M. H.

In Memoriam.

Among the names of Lucifer's friends and helpers who within a few months past have gone from mortal sight, is that of HENRY HIATT,

of Twin Mound, Kansas. "Father Hiatt," as he has long been called by those who knew and loved him, was born Dec. 13, 1815, and died Feb. 25, 1900, common calendar, and was therefore in the eighty-fifth year of his age, at the time of his transition.

In October last I had the pleasure of spending one day and night as the guest of this veteran Freethinker, Spiritualist and humanitarian reformer, at his beautiful and very comfortable Kansas home. During its twenty years of publication Lucifer has had few if any friends more earnest and faithful, or more helpful according to his means, than was the subject of this brief notice.

My personal acquaintance with Father Hiatt began as early as the summer of '82, at a campmeeting of Freethinkers held at Bismarck Grove, near Lawrence, Kansas. Next year he was with us at our Freethought campmeeting at Valley Falls, the birthplace of Lucifer. Very distinctly do I remember the address made from the platform at that meeting by the white-haired pioneer who related his personal history as a Freethinker, and as an investigator in Spiritualism, in company with William Denton, the well known author and lecturer, who for several years was his near neighbor in what was then a frontier Kansas settlement—the Twin Mound settlement, where Father Hiatt spent nearly fifty years of his life, and where his aged companion and several of their children still reside.

A few years ago our loved and honored but now departed friend and helper prepared a printed statement to be read at his funeral, entitled "My Belief." This document makes quite a pamphlet and was intended to forestall any possible attempt, by friend or foe, to make the impression upon posterity that Henry Hiatt had, in his old age, recanted the opinions taught and lived by him during the prime of his years and maturity of his manhood.

This printed statement, in compliance with his wish, was read at the funeral and was listened to with close attention by a large concourse of people. Although the first edition of "My Belief" was not large it is probable that copies may still be obtained by addressing Mrs. Wegie Lacey, Twin Mound, Kan.—daughter of the departed veteran.

It need scarcely be added that Father Hiatt's last moments were calm and peaceful. Without fear of the future and without a struggle he simply ceased to breathe.

WILLIAM S. DOWNING.

Many of the older readers of Lucifer, and of "Our New

Humanity," will remember this name, and will regret to learn that on the fourteenth day of December last the mortal life of William S. Downing came to its close, at his home near Palatka, Florida.

One of the very pleasant incidents of my sojourn in Florida last year was a week's visit with this faithful friend, contributor and subscriber to Lucifer, and with his very intelligent and kindly hospitable family. Brother Downing had been for many years an all round reformer and leader in the work of human emancipation from legendary creeds, and from slavery to invasive laws and customs.

In a letter written soon after her father's demise Lila F. Downing writes:

"Father was sixty-eight years old; born in Columbia Co., N. Y. Making a trip to California in 1849 he returned to New York but once afterwards. Marrying Anna E. Davis, of America, N. Y., he again returned to the west where he remained, altogether, forty-five years. In January '92, with his family, he came to Atlanta, Ga., and thence to Palatka, Fla. You know something of his life and struggles for humanity from his own lips. In his last illness he was anxious to write and have you to come on to Florida. We would like a copy of your Life History, and wish also to continue our subscription to Lucifer."

I had intended, under this head, to make brief mention of several more of those now lost to sight yet to memory dear, but just at this writing I have not at hand the dates and other particulars of life history necessary to a notice in memoriam.

M. HARMAN.

Bloomington, Ills.

New York's Latest Spasm.

BY CYRUS W. COOLIDGE.

Every once in a while New York has a spasm of virtue. Not long ago we had the Mazett Committee to purify the politics of sinful Gotham, and indeed it did wonders in "purifying" the pockets of the tax-payers. Today we have a crusade against the gambling-houses (not against Wall Street and Exchange Place) and against Olga Nethersole, the "wicked, lewd, obscene, filthy," etc. etc., actress who presented "Sapho" at Wallack's Theatre. To-morrow we may find more sore spots on the beautiful body of Miss New York, and we shall invite all our M. D.'s, (doctors of morality) to "prevent" us from catching the disease.

I enclose herewith a copy of the indictment against "Sapho," from which you will learn that Miss Nethersole is about the wickedest woman living in God's world, and that her chief ambition is to corrupt the morals of the virtuous people of New York. Poor, frail New York! Wretched, horrible, Olga! The writer of these lines knew that there is a great deal of wickedness in the world and that we need a few more Comstocks and Parkhursts to protect our morals and prevent us from committing crimes, but not until he read the "Sapho" indictment was he aware of the fact that but for the infinite goodness of such men as District Attorney Gardner, New York would have been on the brink of destruction. Let all Luciferites read the indictment very carefully. Besides its value as an exterminator of vice, it is a wonderful literary production, and deserves a prominent place among the English classics.

THE INDICTMENT.

"The Grand Jury of the County of New York, by this indictment, accuse Olga Nethersole, Hamilton Revelle, Theodore Moss and Marcus R. Mayer of the crime of unlawfully committing and maintaining a public nuisance, committed as follows:

"Thesaid Olga Nethersole, Hamilton Revelle, Theodore Moss and Marcus Mayer, being persons of wicked and depraved mind and disposition, and not regarding the common duties of formality and decency, but contriving and wickedly intending so far as in them lay, to debauch and corrupt the morals as well of youth as of divers other persons and to rise and create in their minds inordinate and lustful desires, on the 20th day of February in the year 1900, at a certain theatre and public place of

amusement commonly called Wallack's Theatre, situated at the northeast corner of Broadway and Thirtieth street, in the borough and county aforesaid, unlawfully did commit a public nuisance by then and there unlawfully doing an act as follows:

"It offended public decency, and did there and then unlawfully, wickedly and scandalously exhibit, show and repeat, and cause and permit to be exhibited and shown and repeated for lucre and gain in the sight and hearing and view of a large number of persons in the said public place aforesaid, then being, and of any persons and person willing and desirous of seeing and hearing the same and of paying for their admission, divers indecent, lewd, filthy, bawdy and obscene representations, practices, performances and evil conversations, in that at the time and place last aforesaid the said Olga Nethersole and the said Hamilton Revelle and diverse other persons whose names are to the Grand Jury unknown and which said Olga Nethersole, Hamilton Revelle and diverse other unknown persons were then and there by the said Theodore Moss and Marcus R. Mayer thereunto counselled, commanded, induced and procured, the said Theodore Moss being then and there proprietor of the said theatre, and the said Marcus R. Mayer being then and there the manager of the said theatre and of the performance hereinafter described, did then and there, in a certain exhibition, performance and entertainment of the stage, commonly called 'Sapho,' in a lewd, indecent, obscene, filthy, scandalous, lascivious and disgusting manner make divers lewd indecent, obscene, filthy, scandalous, lascivious and disgusting motions, and assume lewd, indecent, obscene, filthy, scandalous, lascivious postures and attitudes and repeat and utter indecent, obscene, filthy, scandalous, lascivious and disgusting words and conversations.

All of which said acts, words and conversations, then and there grievously offended public decency, and which said motions postures, attitudes, words and conversations, were and are so filthy, nasty, corrupting, obscene and disgusting that a more particular description thereof is not fit to be set down in these allegations or spread upon the records of this honorable court, against the form of the statute in such case made and provided, and against the peace of the people of the State of New York and their dignity.

"The Great Deliverance."

From Mrs. M. A. Stewart, M. D., Superintendent of Heredity, New York County, W. C. T. U., we have received copies of a little pamphlet with the above title. For years Dr. Stewart has been a reader and helper of Lucifer, and whether unconsciously or consciously, she has incorporated many of Lucifer's ideas into this little booklet I have no means of knowing, but think it not at all improbable that such is the fact. From the title page we learn that the essay of Dr. Stewart was "read before the National Council of Women at Washington, February, 1899." If that representative body of American women could hear without protest such blasphemous utterances against the divinely ordained subordination of woman to man, then truly it may be said that the "world do move."

That our readers may see and judge for themselves we here reproduce some of the more radical paragraphs of Dr. Stewart's booklet:

WOMAN'S SUPREME OPPORTUNITY.

"With our present civilization the human race has reached its utmost limit of advancement on the old lines. 'Many run to and fro and knowledge is increased.' Only as we bring to bear the full measure of this knowledge upon the problems which confront us, can we hope to rise to higher things. This increase of knowledge, which today is largely being turned into the hands of woman, brings with it to the race the responsibility of self-improvement. It is the hour of Humanity's greatest need, and of woman's supreme opportunity.

HER HOUR OF DESTINY HAS COME.

"For generations men have studied and planned and wrought to improve the domestic animals, and with what wonderful achievement! Now has come the time when woman must study and plan and work for, at least, an equal improvement of the human race. Yes, we women must now address ourselves to mastering the laws and methods for the production of the best children which our present knowledge makes possible, with as much higher aspiration, greater energy, keener insight, wider comprehension and more strenuous purpose, as the human family is higher in the scale of life than the lower animals. The whole soul of woman—mind, heart and will—should be set squarely towards this question as a subject to be thought out, as a question to be mastered, as a problem to be solved; and her soul will be so set. The hour of her destiny is come. In all this there must be a set of the will, a consecration of the heart, and the illumination of a mind open to the highest inspiration; such as ever has marked those who have been choicest among the prophets and apostles, through whom God has quickened the world.

MUST STUDY SEX AS WE HAVE STUDIED GOD.

"Where shall we begin? We have studied hygiene to learn the laws of life for the time after the life has become a person on the earth. We have analyzed foods, to know how that life may best be nourished when it has come. But we must go deeper than all these. We must seek for the roots of heredity, and search out the laws which shape the destiny of that life at its source. We must study sex, and give as deep regard to it as ever we have to God; that we may learn how in its mysterious chambers life may be so formed as to attain its greatest intensity, its highest purity, its strongest tenacity and its fullest roundness and completeness. We must determine to know how each new being may start on its course in this outer sphere as vigorous and harmonious, as well equipped physically, mentally and spiritually, as it is possible for us with our knowledge and wisdom at the time to make it. Such knowledge, as fast as acquired, we must spread abroad to the willing hearted in all the earth.

KEY NOTE OF THE MOVEMENT.

"Life! Life! The right reproduction of human life! This is the one true key-note of our movement. This is the germ and gist of our work.

"To count 'every child that is to be, a new opportunity' wherein to achieve the best that can at that time be born; to strive by right reproduction to grade humanity up from stage to stage upon the vast, immeasurable stairway of the ascending planes of growing excellence, as the race rises to reach the highest—what a lofty, exalted, ennobling object to set before our motherhood!

HIGHEST CONSIDERATION MUST BE GIVEN TO MOTHERHOOD.

"With such a great purpose before us, with the right reproduction of life for our object, a clear eye cannot help seeing that the first and highest consideration must be given to the life-full and life-nourishing being, whose supreme function is that very reproduction—to womanhood and to motherhood. A race of perfect human beings is the final earthly end toward which the trend and flow of the human race is set. Of all that man has done, or may do, nothing can avail so much toward this end as to set woman in her right place and enable her in completeness to fulfill her highest function.

MOTHERHOOD HIGHER THAN FATHERHOOD.

"We would greatly emphasize the thought that woman and her function of motherhood must go together in this highest order of life. However right and just it may be that woman should be set in the true order for her own sake, the great right is that she be set in her true relation to man for the race's sake—that is, for motherhood. Motherhood is higher in order than fatherhood in the absolute order of being. In motherhood the universe culminates. Only as the conditions of motherhood are

perfected can the right reproduction of life be fully attained—can the heredity of sin, sickness and death be changed for the heredity of Life.

THE GREAT RACE CURSE.

The subjection of the person of the woman to the man in marriage is the great race curse which has come down through all the ages, and is still firmly fixed in the Christian thought and institutions of our nineteenth century civilization as a necessity in the nature of things. This sex slavery has become the religious conscience of womankind, and today she is spending the years of her married life in seeking to frustrate the maternal function while she dutifully submits herself "unto her husband as unto the Lord." Is this the righteousness of God? I tell you, nay; it is the "man of sin, the mystery of iniquity."

EMANCIPATION PROCLAMATION.

"Could there be given me the power to utter but one thought, and that thought a message to all mankind, I would lift up my voice and cry so that the sound should penetrate to the farthest corner of the earth, and I would declare:

"The term of the subjection of the person of woman to man is served out, and the time of her deliverance from this slavery to him is fully come. From henceforth she is free to the uttermost from that subjection to her husband which was brought upon her after the beginning because of sin. She is free in her womanhood to determine when and under what conditions she will become a mother; and concerning the source of life she is the head of the family and henceforth bears rule."

WOMAN SHOULD BEAR RULE OVER MAN.

"That woman should bear rule over the man concerning this most potent and far-reaching of all human relations—the fountain-head of life—and make it the Holy of Holies in the temple of God; this is the divine order for the reproduction of Life. And for woman to bear this rule for the sake of motherhood, with all else subordinate, this is her supreme duty to the human race in this hour of its extreme need. Only as she thus stands in her relations to man and the race, does she stand in the true order of Nature and Man. To make the right reproduction of human life the Great Knowledge to be gained, and the Great Righteousness to be practised; to set woman first of humankind, and make motherhood her supreme joy; to teach her to bear rule over the source of life, to the end that perfected life may spring from that source—to achieve all this is to achieve the regeneration of human nature and accomplish the Great Deliverance for which the whole creation has waited until now."

Dr. Stewart places great emphasis upon the statement that "the focus and pivotal thought around which the whole question of this life-giving heredity turns is the subjection of the person of the woman to the man in marriage." This subjection she does not hesitate to call the "great race curse which has come down through all the ages and is still firmly fixed in the Christian thought and institutions of our nineteenth century civilization as a necessity in the nature of things."

Hitherto I have seen nothing better,—nothing so good in fact—for general circulation among those who still think that the Christian standard of sex-morality is the best the world has ever known, than is this little brochure of Dr. Margarita A. Stewart of New York. The price is five cents per copy but for gratuitous distribution it could doubtless be had very much cheaper than this. Orders can be sent to Dr. Stewart, at 24 Central Park South, New York City, or to this office.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 13.

CHICAGO, ILLINOIS, APRIL 7, E. M. 300. [C. E. 1900.]

WHOLE No. 808

The Keepers of the Light.

Through the long watches of the night
Stand the Keepers of the Light.

In the gloom great ships go down,
But the dwellers in the town

Keep their noisy revelry,
Careless of the frothing sea,

Careless of the straining mast,
Careless of the wreckage cast,

Sail, and spar, and human soul,
Where the angry waters roll.

Honor those who through the night,
Stern-eyed Keepers of the Light,

Ever grimly at their post
Watch the sea-wolves on the coast!

Men there are in every age,
When the foolish people rage,

And when false lights led astray
On their watch towers point the way.

Who when nations strut in pride,
Or from Justice turn aside,

In their lighthouse on the hill
Feed the olden beacon still.

Not the hero of a war,
With his epaulet or star

Is a hero like to these,
Who beside the treacherous seas,

Stern and calm, through wildest night,
Keep the Vigil of the Light.

Honor those whose work is done,
Lincoln, Lovejoy, Garrison—

Name of fadeless splendor, be
Brown of Ossawatimie!

Fames shall die, but these remain,
Who in the world's night of pain

And its darkness, lifted high
Lamp of light against the sky!

Help us, spirit of the past,
When the Nation's feet are cast

In unholy ways, to light
The true pathway out of night—

Torch bearers in the olden ways,
Be with us in our evil days!

—Joseph Dana Miller, in the Public.

Well Born.

Aphra Wilson, in the Humanitarian.

THE BEGINNING.

In the lucent dawn of the May morning Beatrice Engledew awoke. She lay quiet while the light of the opening day strengthened and brightened, and flooded her chamber which faced the rising sun. There passed in to her through the open casement the near twittering of birds, the farther flutter and rustle of moving leaves, and behind all the recurrent sound of sea waves breaking and dashing on a pebbly beach. In a while

the golden refulgence of the sun poured in on her, and then she arose for the day of her wedding was come. She stood up in the bare cleanness of the simple room, tall and fair and excellently well-formed, a young woman good to look on. With a composed deftness she made ready. When she had arrayed herself in a bridal gown of an exquisitely fine white linen she passed softly down the steep narrow stair, unlatched and drew open the house door and stepped out into a garden which lay like a Paradise in the glory of the morning. Dazzling dew powdered the lawn, the scent of violets and lilac perfumed the air, and the bushes shone like green fire against the sun. Beatrice looked past this vivid beauty to the stately fir wood beyond. She paused at the wicket, holding it ajar, while her eyes searched the fragrant aisles. Between their living columns the sea glimmered brightly blue. For a space she waited, watching the wood empty of human life. Then, on a sudden, her face glowed, her eyes shone, for out of the wood's dim recesses she saw her bridegroom, Frank Hope, coming swiftly towards her. Flinging the wicket wide open she ran out to him, and they met in a kind of solemn gladness. He, tall and comely and ruddy, like a young David, she, pure and strong and sweet: a mated pair. In the freshness of the morning, in Nature's sanctuary, in the presence of the all-pervading unity of the Creative Love, they plighted their troth. The interior harmonious voices of the man and woman welled up and flowed out into a spontaneous form of sacramental words.

"You to me—I to thee while love lasts," they said each to the other, holding hands. It was the love espousal of virgins and the sacred wedding of souls.

The bridal pair breakfasted in the garden. The table was set by a bush of dewy lilac. It was their first breaking of bread in common; a true love-feast. They lingered in the charmed seclusion till afternoon. Then, in the low ebb of the day, Beatrice and Frank walked down to the little mediæval church in the valley to go through that antiquated form of words known as the "Solemnization of Matrimony." They went out of earth's sunshine for a brief eclipsing period, into the dimmed perverted light of the chill Gothic edifice. Here they decorously submitted to the religious ceremony officially prescribed by the State of which they were citizens. The words they uttered were inexpressive symbols of the truth as they realized it; the ceremony in which they played their allotted part were to their clear seeing eyes the vain semblance of an impertinent piece of mediæval mummery. It was as if a full grown man and woman of the present had condescended to a momentary swathing of their untrammelled bodies in mouldy swaddling clothes, handed down by sacerdotal figures from bygone ages; as if they had, for some fleeting seconds, permitted their unbroken limbs to be perfunctorily bound up in musty bandages, torn off cerements which rowing men had rescued from Time's tomb. They bore with this for the names' sake of their unborn children; they endured it considering the weak of the community; and it was their pious, formal acknowledgement of inexpressible divine

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unity. Written words marked the finish of these verbal concessions to man-made laws. This parenthetical intrusion of the formal on the real, this barely relevant incident of their wedding day, passed over and receded from their serene joy like a cloud from before the face of the sun. They left behind them the ecclesiastical building with its oppressive twilight, its chilling shades, and in the warm quickening brightness of the spring day they began to mount one of Earth's hills together.

WORDS FORMING.

The year had drawn so near its close that it was the eve of Christmas.

It was a sharply cold starlight night. A nipping gusty wind from the north-east was whirling the thin fine snow into small shifting heaps on the hard ground, driving it into miniature drifts, scattering it and re-forming it, making bitter play with the eddying crystalline powder. Out of the darkness there was borne fitfully the ceaseless noise of a restless sea beating on a stony beach. From out the same quarter as the wind came two women of apparently the ordinary height and make. They were closely wrapped in furs and they walked at a brisk pace in the direction of the little Gothic church. Skirting the north side of the edifice they turned up a churchyard path so narrow that a couple could not walk abreast in it. The slightly shorter of the two ladies led the way, her iron-tipped heels smiting the asphalt with ringing taps; the taller, rather larger one, following in her wake with less decisive steps. The path ended at the old, narrow, oak door of the vestry. Twisting back with both hands a massive wrought-iron ring protruding from the rail-studded surface, the preceding lady pushed the door open and entered, her manner suggesting a vested interest in the place. She was the Vicar's wife. The lady following, her sister and the wife of a local doctor. They were confronted by cheerful gaslight, a substantial blazing fire and jumbled heaps of the season's greenery. The Vicar's wife promptly sorted the plant yew and the inoffensive ivy into convenient piles; the prickly mass of glistening holly she handled more gingerly. One by one she put the thick berried boughs over the threshold, and shut the door on them.

Meanwhile, the Doctor's wife had seated herself in a plain deal chair at the end of a long table placed against the high, ancient screen of carved oak which cut the vestry off from the chancel's sacred precincts. With laborious care she began to paste a succession of cotton wool letters on to a band of scarlet cloth. She was finishing the half formed text "*The Word was God*." When the Vicar's wife had heaped coals on the fire, she placed herself in a black oak chair of ecclesiastical pattern, at the opposite end of the table. Armed with scissors she snipped brittle straw into letters, which she stuck with rapid precision on to crimson calico. The text "*The word was made flesh and dwelt among us*," taking quick shape beneath her adroit fingers. A completed text in blue and red, "*Immanuel—God with us*," was stretched out on the floor; hard by it lay an opened packet of nails. Intermittent snatches of subdued sound came from a bevy of decorators on the church side of the screen; a decorous staccato of trebles and altos, backed by the cultivated drawl of a youthful baritone which unmistakably proclaimed the assisting curate. The sisters worked on steadily, maintaining a busy silence. At last the plodding doctor's wife broke it.

"Jane, are you really determined to drive the Engledew Hopes away from the neighborhood?"

The Vicar's wife gave some final snips to a letter before answering.

"Yes. Cuthbert and I have decided that they must go. They are setting a most pernicious example."

"It seems a pity. I like her so much. She is a sweet, noble woman, and Philip thinks most highly of them both."

The Vicar's wife eyed her sister keenly.

"Indeed! Why, pray? What does he know about them?"

The Doctor's wife hesitated a moment, fiddled with a cotton wool letter, then met her sister's eyes fully.

"Philip has been seeing them quite often of late. You know the baby is expected in April, though that is not the reason for

his visit, because things have gone quite normally with her, she is so splendidly healthy and so sensible. She has had the most modern education, and is wonderfully well up in medical and scientific subjects."

"Exactly. Those advanced women are brimful of prurient curiosity. They pry into all sorts of disgusting subjects they should know nothing about. They get hold of the wildest notions, they scoff at convention, they reject dogmatic religion, they deny God, and they spread their horrid ideas broadcast, and do incalculable mischief. Mrs. Engledew Hope is one of them, and a dangerous woman. She must be suppressed." The small grey eyes of the Vicar's wife gleamed.

"Philip says she is the only woman in the neighborhood he can talk with on anything like equal terms."

"So she has got hold of Philip, has she!" said the Vicar's wife. Her thin lips curled.

"Jane—I know she is not that kind of a woman. She is pure and innocent, and clear-minded. Philip says she has a fine intellect and a large heart."

"Really! What do you know of her past?"

"I know they are gentlefolk. He comes of very good people, and he has been to Eton and to Oxford. She has lived abroad a great deal; all her near relations are dead. They both have private means. She told me she was an Economic Independent. She thinks every married woman should be, because if she is not she cannot be really free."

The Vicar's wife stood upright with suspended scissors.

"Free! How can a married woman, however rich, be free when she has vowed a sacramental vow at God's holy altar that she will love, honor and obey her husband all her life long? He is her head, and she is in duty bound to submit to him and study his wishes. Really Emmeline you should know better than echo such pestilent nonsense. Mrs. Engledew Hope is as much bound by the sacramental vows of matrimony as we are, because she was married in this very church."

The Vicar's wife resumed her letter snipping. "As to her past—I felt it to be my duty to make searching inquiry into that."

"O Jane, how could you? What had you to do with it? I am sure you discovered nothing worth about it." The voice of the Doctor's wife was anxiously remonstrant.

The Vicar's wife snipped fast with an assured hand.

"It was my duty to enquire and I found just what I expected. I have ascertained that she was born in Australia, and that her mother was a deceased wife's sister, therefore according to English law she is illegitimate. The Church of course classes her with those born out of holy wedlock. Mrs. Engledew Hope is the offspring of incest, the child of deadly sin. She—"

"Jane, Jane, you go too far. Philip knows about her mother. These marriages are legal in Australia. Mrs. Engledew Hope's family history is exceptionally good, and she is the child of a real love marriage. He calls her one of the well-born."

The Vicar's wife flushed crimson.

"To call her well-born is a wicked, materialistic, atheistic free-thinking perversion of doctrinal truth. You horrify me Emmeline! Now listen—I have ascertained that since she has been an orphan, that is for the last four years, she has lived a wild, fast life in London, consorting with socialists and anarchists and free-thinkers, not to speak of actors and actresses and Bohemian artists and musicians and other immoral, evil-living persons. She got hold of young Hope, and I know for a fact that she used to go constantly to his room alone and stay with him for hours. My firm belief is that they married because they had to."

The Doctor's wife stopped working.

"Jane, your version cannot be the true one. She told us all about her London experiences. She was only seeing what life was really like. She thinks every educated woman of full age ought to see for herself, so that she may understand things as a man does, and so be able to help all sorts of people in the best most adequate way. And her marriage seems to me an ideal marriage. He was twenty-seven and she twenty-five when they

first met, and they had never been really in love before. Yes, I know it sounds incredible, but they told me so, and they are very truthful. For a whole year they were just loving comrades, and they married deliberately, with a full understanding of what was involved. And Jane," the doctor's wife leaned over the table, lowering her voice, "do you know, that as soon as they knew a baby was coming he simply lived with Beatrice as a brother, and considered her and their unborn child in every possible way. It is beautiful, I think; and so right. Philip says Frank Hope led a stainless life before marriage, and that is why he can live like this afterwards so much more easily and healthily than most men can. Being Lord Thurston's estate agent of course takes him out into the open air a great deal. He leads a wholesome, restrained life. He is splendid, I think." The speaker's plump face glowed with enthusiasm.

The Vicar's wife eyed her sister with contemptuous cynical eyes.

"My good Emmeline, what a mare's nest you have got hold of! Human nature is human nature all the world over. You cannot make me believe that a young man and a young woman in love, seeing one another constantly, and holding their free-thinking views, would not gratify their unbridled passions to the utmost. They would see no sin in it. And as to Mr. Hope's alleged post-nuptial conduct, well, I do not credit it for an instant. It is impossible. I know men and women well enough to know that."

"Philip says it is rare as yet, but that it is quite possible, and that as men and women grow healthier and wiser, and freer, and more self-restrained, such marriages will increase, and that the offspring of such noble, restrained love marriages will be the *wohl geboren*, the well and nobly born of the earth. I believe Philip, for he knows what he is talking about." The doctor's wife spoke with determined emphasis.

The Vicar's wife smiled, shrugged her shoulders, and continued snipping.

The jarring interchange of spoken words ceased. The quietude was broken by other sounds; the snap snipping of scissors through brittle straw, the crackling of burning coals, the sibilant staccato of youthful voices beyond the screen, and from without, the whistling cry of the gusty wind. Then sounds fraught with a human significance were borne in out of the night. The sisters heard distinctly the slow, faltering steps of a woman striking uncertainly on the hard road beneath the vestry window. Then deep-drawn sobs and a quivering moan.

The Doctor's wife started up: "Oh, it is some poor thing in pain or in great trouble!"

The Vicar's wife went on snipping: "A drunken woman most probably."

Her sister stood by the window listening. A gust of wind whistled by, burdened with a woman's sobs; it passed away, and then out of the silence came the sound of voices and approaching footsteps. Both sisters listened. There came a knocking at the door. Grasping her scissors resolutely, the Vicar's wife walked forward and opened it. Gaslight glared out and imperfectly outlined the forms of two women standing as near the threshold as the holly would permit. One, convulsed by gasping sobs, clung to the supporting arm of the other; and her face was hidden on it.

"Mrs. Ingledew Hope!"

The fine-edged exclamation of the Vicar's wife cut sharply across the 'hobbling' sounds of human anguish. A clear contralto voice thrilled out in quick response.

"Will you let me bring her in for a few minutes? I am going to take her home with me, but she must rest a little first. Oh, she is in such great trouble." Beatrice bent forward, and the light showed her grey eyes brimming with tears.

The Vicar's wife stiffened. "Pray what is the matter?"

"It is Mary Thorn. Her father has turned her out of his house. She is homeless."

The gusty wind buffeted the two womanly forms and drove their garments clingly about them. The fitful blast and the flaring light made visible the fact that they were great with child.

The thin, narrow-hipped figure of the Vicar's wife confronted them.

"I shall certainly not admit Mary Thorn here. I know her disgraceful story. Of course, I cannot prevent you taking her home with you, but that you should contemplate such a step shows me that your sense of what is right and fitting must be strangely perverted. If you extend shelter and protection to that degraded, fallen woman, you will simply encourage immorality and put a premium on vice. The proper place for such a person is the Workhouse Infirmary. She shall not enter here. Good evening."

Beatrice did not utter one word. She bent to caress her sister woman, whose frame was shaken anew with heart-rending sobs.

The Vicar's wife shut the door.

The Doctor's wife was standing with her back to the fire.

"Jane you have been cruelly hard," she said; there was a new stern note in her voice. "I pity Mary. Do you not know that the father of her unborn child was drowned only yesterday? The poor fellow was an honest, hard-working, steady young man, and he was devoted to her. He would have legally married her, but he could not get a divorce, though his wife is hopelessly insane; she went raving mad six years ago, after her baby was born; before that she used to drink—she was really a dipsomaniac—she led her husband a terrible life. That poor drowned man was Mary's husband in all but name, and she—"

"Emmeline, not another word; please. I decline to discuss the subject. This last outrage on morality clinches the matter. The Engledew Hopes shall go. Cuthbert shall speak to his cousin, Lord Thurston, at once. That pernicious couple are contaminating the place. I will drive them out. Such people should be exterminated."

The Doctor's wife did not speak; she resumed her text-making in silence.

The Vicar's wife picked up some stray holly, ivy and yew, and cast them on the fire. The decorative foliage curled and spluttered and hissed in the shrivelling flames; their burning was a leafy *auto-da-fé*.

That done she returned to her snipping.

WORDS BROUGHT FORTH.

The fiat of banishment against the Engledew Hopes went forth from the vicarage. Lord Thurston, the landowner, strenuously opposed it; Frank Hope was his invaluable agent and right-hand man; but Lord Thurston, the vicar's cousin and a staunch supporter of the Established Church, the Tory magistrate and the unflinching upholder of conventional morality complied: he conformed in the spirit of an ancient Roman.

The spirit in which their neighbors ostracized them was the ancient Athenian.

So these wedded mates were banned and scouted; they were numbered among the shameless transgressors. Mary Thorn accompanied them, a widowed woman consoled by the son she had brought forth; he was one of the well-born of the earth. Like the Eve of the Hebrew Bible, Beatrice brought forth her first-born in the wilderness of an alien world, yet Paradise was about her and her mate, for they bore it within them. Love radiated from them and formed the illuminating atmosphere of home. Their child was the outward expression of their divine unity, a true love-child, most nobly born.

When religion gets into politics religious bigotry and intolerance disguise themselves in a political garb and do their work in the name of political necessity.—*American Sentinel*.

The days come and go like muffled and veiled figures sent from a distant friendly party; but they say nothing, and if we do not use the gifts they bring, they carry them as silently away.—*R. W. Emerson*.

HUMAN RIGHTS: By J. Madison Hook. With an introduction by E. C. Walker. "Liberty is the guiding star of all lands, all races. Chapter I., Rights Chapter II., Invasion Chapter III., Co-operation Chapter IV., Chapter V., Liberty. Price, ten cents."

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Moses Harman returned to the office from his southern trip, Tuesday, April 3. He gained in health and strength very decidedly during his absence; but on his return had an accident—a fall—which shook him up considerably, though not seriously, as we think. He wanted to write more for this issue of Lucifer; particularly additional matter under the heading, "Who Will Oppose?" which he does not like to have appear in what seems to him an incomplete state. But he has considerable fever and headache, and so I have persuaded him to dismiss the editorial work from his mind for this week and let me make this explanation. We hope he will be as well as usual in a few days.

LILLIAN HARMAN.

Who Will Oppose?

In every campaign for the right, in every conflict for better conditions for the human race, it is well to know the nature and the extent of the opposition to be met and overcome. Lucifer's campaign is a peaceful one. Lucifer's conflict is aimed to be a bloodless one. Lucifer's line of battle has been constructed with a view of making the shedding of blood, as a means of atonement—at-one-ment—wholly unnecessary.

"Without the shedding of blood there is no remission," is the banner cry of the Christian, and hence the fondness of all Christian nations for war—for the excitement, "the pomp and circumstance of glorious war." Among Christian peoples the highest honors are always bestowed upon the greatest butchers of their fellow men.

Lucifer's work, Lucifer's campaign, Lucifer's gospel, on the contrary, is to remove the causes, the conditions, that now produce wars of bloodshed—conditions that now make wars of invasion and conquest inevitable.

The first of the obstacles to be removed is ignorance—ignorance of the underlying causes that produce the evils against which the "gospel of Christ and him crucified," has vainly battled for so many centuries.

The second of the great obstacles for the removal of which the campaign of Lucifer has been inaugurated, is the subordination of woman, the enslavement of womanhood and motherhood in the generative or reproductive realm, and the consequent denial of the child to be born well, if born at all upon the mortal plane. These being the prime obstacles for the removal of which Lucifer is published the first question to be considered is, what and where are the opponents of such campaign of enlightenment? and who is it that will oppose the freedom of womanhood and motherhood, and who is it that will oppose the right of every child to the highest and best endowment that nature can give?

I answer that my own experience and observation as well as the lessons of history and philosophy have shown me that the opponents of such enlightenment and the defenders of such enslavement are the following:

First, every man or all men who want to own a sex-slave; every man who wants at least one woman who cannot say nay to his sexual demands; every man who wants a household drudge; an economic servant ready always to do his bidding, and for which service he will not be obliged to pay a stipulated rate of wages. Also every man who wants heirs to inherit his

name and his estate and who wants to be absolutely sure that these heirs will not be of some other man's begetting.

The second most determined opponent of freedom of motherhood and of the right of children to be born well, is woman herself; is found in the contented sex slave herself.

Most women of today prefer a master—in the conjugal or marital relation.

Most women like to be conquered by a man.

Most women prefer to be courted; to be wooed; to be sued to; to be besieged; to be persistently pursued until they can resist or flee no longer. Then they want to make a gracious and graceful surrender, and the more absolute and unconditional that surrender the better.

Woman wants to say to the man to whom she surrenders, much as the religious devotee says to her god:

"Take me!—take me as I am, with all my imperfections. Take me, body and soul, and do with me as you will. I reserve nothing, absolutely nothing. I am yours for all time and for all eternity. Whither thou goest I will go; where thou stayest I will stay; thy people shall be my people; thy god shall be my god; where thou diest I will die and there will I be buried."

The average woman when thoroughly in love—that is when thoroughly dominated by amative passion, is incomparably more self-sacrificing than is the average man when dominated by the same passion. It is her pride, her glory, to sink her individuality in that of the man to whom she surrenders. She wants the two to be one, and is perfectly content that he should be that one. She wants him to be the significant digit or numeral, while she remains simply the cipher that gives increased value to the significant figure.

Hence the alacrity, the joy and gladness with which woman surrenders her name and takes the name of her lover in marriage. Hence the uncalculating sex abandonment with which she makes the promise of life-long fidelity and obedience. And hence also the otherwise inexplicable puzzle—woman clinging to, and depending against all comers, the worse than brutal husband; the man who mistreats and abuses her in all possible ways, even to beating the life out of her body—for a time. Having once surrendered to him with the unreserved abandon just mentioned, she seemed never afterward to be able to see his faults as they really are. She remembers only what he has once been to her, and what she never ceases to hope he will be again.

And thus it cometh to pass that woman is woman's worst enemy. She hugs the chains that enslave and debase her and, through her maternal functions—through prenatal impression—enslave and debase the race of which she is a part.

Another very influential and almost omnipresent foe to woman's emancipation from slavery through her maternal nature and functions—a foe whose power over womanhood is more completely established than is that of any other outside of herself, is the priest or clergyman.

The clergy, as a class, are considered not to know much of the practical affairs of life, but they are worldly-wise in one respect, at least, and that is shown in the persistence with which they hold woman to her allegiance to the conventional code of morality that denies to her the sex-ownership of her person. With a unanimity that is well nigh perfect the clergy claim that marriages are made in heaven—or should be so made, and that it is the rightful province of the priest and parson to bless and sanctify the union of the sexes, and that "whom God [the priest] joins together it is sacrilege to put asunder."

The clergy know full well that if woman were once self-owning, if woman were once to take control in the reproductive realm, if woman were to demand the best possible environment and the best possible co-operation as conditions precedent to maternity, that then there would be much fewer children born, and that they would need no priest or parson to act as middleman between man and his supposed creator.

The clergy know full well that right generation would obviate all need of regeneration, or of the "New Birth," and that when only desired and welcomed children, only well-

endowed children, are born the whole intricate and costly "Plan of Salvation," would be no longer needed, and that therefore the priest and parson would find their vocation gone.

The clergy know full well that their basic doctrines—man's depravity and need of a supernatural savior, would lack the needed illustrations or proofs, if the right to be born well could once be generally practicalized.

M. H.

"Women, Church and State."

BY ELMINA DRAKE SLENNER.

In 1893 when Mrs. Gage's book "Women, Church and State" was published, she sent me a copy of it and urged me to do what I could to get it into circulation so that the world should become more enlightened as to the wrongs women have endured through so many ages and were still enduring. But the efforts of a private individual are of little account, compared to the power of the press.

It is only of late that this valuable book is prominently brought into real notice and advertised in the general newspapers. Its severe and well merited criticisms of the Bible, Church and Christianity, has deterred the general press from calling attention to it. But as the belief in the power of the church wanes, this book will become more and more a valued and standard work. No one who has not read and studied it can imagine what woman has had to endure, from not only her own male relatives, but from the church and the laws growing out of church power and church influence. Many of you no doubt imagine that our own enlightened republic has outgrown the horrors of female enslavement. But I assure you this is far from being a fact. "The mills of the gods grind slowly." Only a broad and enlightened education can evolve such a change as will bring us perfect equality of sex.

As late as 1879 a Mr. Davenport of St. Louis left the following rules for his wife to obey while he was off on a journey.

"Occupy a room with mother and sleep only in that room. Never leave mother day or night for five minutes at a time for any reason whatsoever. Do not walk, ride or go any where without her, even with your own brother. Do not call on any person and allow no one who may call on you, to see you, unless they be your brothers or their wives. Write every night to me a full, truthful and exact account of every thing you have done, where you have been, to whom you have spoken, and whom you have seen."

You may think this an extreme case, but I am personally acquainted with a man who has rules fully as stringent as these for his wife, and indeed more so, for when they attend church she does not dare to even look at a man!

A lady in Richmond Va. consulted a lawyer to learn of him what were her rights as a wife. "Well madam," said he pompously, "You have a right to comfortable food, a fire to keep you warm, and two calico dresses a year."

Under Greek Christianity a woman was not allowed to kill a fowl as the meat would then become poisonous! Wife-beating was a religious duty—the more whippings the more love. An old proverb says "A hen is not a bird neither is a woman a human being."

In taking the census in early times in Russia, women were not counted. Nor were they, as a rule, counted in Bible narratives. I only mention a few items characteristic of the book to show you it is a perfect mine of valuable information. Nearly 550 pages, proofs, names, dates, etc., supporting all statements. Every person who feels able should have a copy of this book and read and study it.

Let any man once show the world that he feels
A friend of his bark, and 'twill fly at his heels;
Let him fearlessly face it, 'twill leave him alone;
But 'twill fawn at his feet if he flings it a bone.

—Owen Meredith.

Science tunnels mountains while faith is figuring on moving them.—Chicago News.

A Picture of Paine.

The best likeness of Thomas Paine was painted by George Romney, the English artist, for Dr. Thomas Cooper, in 1792. From this portrait a large engraving was made by William Sharp and published in 1793. Both Romney and Sharp were admirers and "followers" of Paine. The original painting has disappeared, and Sharp's engraving is extremely rare. In his Life of Paine Dr. Moncre D. Conway says: "I have seen in G. J. Holyoake's library [Brighton, Eng.] a proof of the large engraving, with an inscription on the back by Paine, who presented it to Rickman. It is the English Paine, in all his vigor." Whether Dr. Conway has seen other proofs of the Sharp engraving he does not say. Many years ago an American engraver named Illman attempted with good success to reproduce it. The result of his effort is to be found in the Mendham editions of Vale's and Remsburg's Lives of Paine. Wright, another engraver, made a copy which is spoken of by Dr. Conway as a "caricature." This appears in the Mendham edition of Paine's writings.

In 1899 a member of the New York police force whose beat covered Lafayette place brought to the office of "The Truth Seeker" a proof of the large Sharp engraving which he had found in a second hand bookstore. It was stained and yellowed with age, but fortunately the printer had used good ink; the lines were still distinct, and as discolorations do not interfere with photographing, the picture has been reproduced with most satisfactory results. The features of the man whom Conway calls "the English Paine, in all his vigor," stand out with marvelous clearness from the proofs. It is almost a resurrection. No admirer of Paine can look on this picture without a feeling of thankfulness that the shadow of himself which Paine pronounced good and presented to his friend Rickman has more than one hundred years afterwards returned to displace the caricatures and copied likenesses that have heretofore done duty as his portraits.

The printed picture, oval in form, is in size a trifle more than 8x10 inches. It is on the heaviest and finest paper, 16x20 inches. Mailed in boards (not rolled) for 50 cents per copy. It may be ordered from this office.

Crudities Criticised—No. 9.

BY FRANCIS BARRY.

Lillie D. White is in the habit of writing first class articles. Aside from a few statements that call for examination as to their real meaning, there is not a sentence in her "Old and New," in Lucifer of March 10, that is not worthy to be quoted with high commendation. She believes that happiness is the thing to be sought, and that the "uplifting" process should only come in as incidental. That is true. "Altruism" is fanaticism, and self-abnegation a folly. But what will make us happy?—is the question. It depends altogether upon how we are built. At the risk of giving fresh evidence of being an egotist, I will give from my own experience, what seems to me a very forcible illustration. Forty four years ago, the past winter, Cora Barry sent me out to lecture against the "Infernal Trinity—God, Government, and Marriage." (My designation, not hers.) I can walk fourteen hundred miles in good weather and going, easier than to repeat the walking I did that winter. Once I walked forty miles, through the meanest mud, without eating. I walked thirty miles without stopping to eat, drink or smoke in face of a brisk zero wind. Not in a single instance did I stop to eat. After giving a lecture, till I had arranged for another lecture. If I had five miles to walk, or twenty, before breakfast, it was all the same. I have never yet seen the weather that would have been even a hint to wait for better. A majority of my meetings were partly or wholly broken up. In all my meetings I described marriage more correctly than I have ever dared to do in Lucifer, for fear the Comstock gang would make its editor more trouble.

Now, what am I driving at? "Only this and nothing more." I did what I have indicated because it was the easiest thing. Because I had rather do it than anything else that I could do.

have never come within a thousand miles of wanting anybody else to do what I did. I don't want anybody else to talk as I do, or write as I do, or act as I do, or believe as I do, or feel as I do. And they won't, so I am pleased.

I believe in the Universe and in everybody and everything in it, and I want everything to remain just as it is for this instant. But I do not want things to remain as at present for another instant, and they won't so I am having my own way again, and am happy. The "destruction of the marriage institution" cannot be "accomplished at one stroke," nor can freedom be achieved at one stroke, but one involves the other. When marriage is destroyed freedom is achieved. The "independence, self-reliance and individuality of women" instead of promoting the abolition of marriage constitutes the abolition of marriage.

There are no "free unions" where there is "invasion of each other's rights."

The difference between Lillie D. White and Francis Barry, in one important particular, seems to be that the former acknowledges such as are only half grown out of slavery, into freedom, as real free lovers, while the latter repudiates them utterly as representatives. The real "world of social freedom" will hold no "wrecked lives" or "broken hearts," but will be "full of just and unselfish manhood and happy self-reliant womanhood."

Morton and his Critics.

BY VOLTAIRINE DE CLEYRE.

Certainly Comrade Morton must feel that he has written something worth while, since so many critics have expressed themselves thereon. Having read L. D. White's comments as well as J. M. Crane's, and somehow getting a conviction that though Morton is eminently competent to deal with the objections, it may nevertheless be some satisfaction to him to know that "there are others," who hold that convictions should be dearer things than earthy gratifications, and who endorse the opinion that those who attempt to carry water on both shoulders deserve pity for their lack of spine, but not the hand and heart of comradeship.

To those who accept the idea that happiness is the object of existence, the conclusions of Mrs. White and Mr. Crane are logical enough; it is a piece with the Ingersollian position in the face of the thumbscrew threat: "One God or five hundred—write down the list and I'll sign it." There is no happiness to be gotten out of a thumbscrew, and relatively little misery out of a confession of faith, meaningless to the maker; the only person whose happiness would be seriously troubled by such a lie would be one whose acute consciousness of untruth had been the result of ages of past struggle to attain to truth, and whose instincts therefore would be continually outraged by the lie. But the descendant of many generations of conscious, reasoned, personal ease seekers, would smile at the notion of exchanging his ease for the horrors of torture for truth's sake.

Nevertheless, all our freedoms have been won, not by the happiness seekers, but by those who put aside personal considerations and followed conviction at the cost of pain and loss. It is not the generations of fat, comfortable, sluggish Philistines, who sat in their well furnished rooms and philosophized for the benefit of their immediate acquaintance, but nevertheless went to Mass on Sundays, and kept the rest of the precepts of the Church wherever necessary, and whose names have perished with their wine casks, it is not these to whom we owe our intellectual freedom, nor to whom we turn eyes of gratitude. They lived and had their day and went their way, and no doubt thought themselves wise and reasonable in their generation. But it is to the man or woman that did not yield, that translated conviction into action, and forgot Self's loves and Self's relations, that our recollection turns. "Very well," your egoist will cry; "they too sought their happiness." Not so, no doubt a kind of happiness came (if time were left before a martyrdom) from the consciousness of having fulfilled the imperative demand of their Being; but it came as a result, not as a prompting

motive. And this is practically admitted in the words, "I would not advise any one to be a martyr," "I would advise you to seek your happiness;" such advice would be superfluous if it were not understood that there were other motives possible.

It is by the play and balance of all these motives that the moral fiber of humanity has been built up; wherever one has run to excess Society has become maniac or nerveless; but on the whole it can better bear fanaticism than the flesh,—Cromwell than Charles II.

For all that I fail to see any "dogmatism" or "preachment" in Mr. Crane's quotations from Morton. In my opinion it was simply a deserved lashing given to those falterers who want the honors without the work; those who would curry favor with both sides, being heartily neither. It is a case of "thou canst not serve two masters;" the act done in submission to forms not believed in, is worth more in evidence than a thousand protestations; lip service belied in act is to my thinking worse than opposition straight.

I, too, would say to any one characterless enough to ask my advice in such a matter: Consult your own resisting power, and do not over-estimate yourself. If you can not stand the fire, keep away from the guns. But I should not do it out of consideration for such a person's happiness; a chip in the block of universal misery is nothing. I should do it out of respect to those beliefs which I do not wish to see disgraced through being adapted by "ineffectuals."

Finally, glad as I am to hear one resonant voice clearly declaring for sincerity from the masculine side of the house, I am nevertheless satisfied that his will be a sort of voice crying in the wilderness so long as the stand is not taken by liberal women. The "strong sex" are as a rule so mighty weak where questions of obtaining what their appetites hunger after in matters of woman flesh are concerned, that principles are easily laid aside. Ready to accept the easy going conclusion that a little mummery doesn't matter provided the girl is secured, the man will go on yielding forever till the woman demands respect for the principle of freedom. He will yield to that just as he yields the other way now, save where an occasional "Puritan" soul strays into a masculine tenement by mistake, and cries for consistency to the confusion of latitudinarians who extend the broad inclusive umbrella of tolerance even over the law.

Contented Wives—and Others.

BY A. C.

Lillie D. White has an article in *Lucifer* March 10 in which—truly manlike—she favors the position of the unthinking slave wife to that of the intelligent progressive woman. She says the woman who is a perfect slave, who exercises no will of her own and who defers to her husband in all things is happier than the rebel who takes the bits in her mouth and kicks out of the traces as it were. Granted the slave wife is happier—which she isn't—is there not death in her body and mind? While in the other type you have a growing brain and the hope of a world. But the new type of woman has quit kicking. She has found another way. Desiring liberty she simply drops the harness and walks out and no ado about it, at least so far as she is concerned.

When Mrs. White says further, "I would refrain from convincing the contented wife that she is a slave as carefully as I would refrain from awaking a sleeping child or reviving a would-be suicide," I understand the feeling that would prompt her to silence. I have too much of that feeling myself. I presume most of us have. We who have known the persecution and the isolation that follow the awakening of a soul from its long sleep of ignorance to the light of a new day would let our sympathies hold us back from awaking other sleepers lest they too share our fate. But after all is it right, is it justice to humanity to allow the half-contented to sleep on—this is such as are capable of being awakened? Many are not. Shall we refuse to sow the seed that in many instances would bear fruit in a higher type of womanhood simply because the birth from the old to the new is a more or less painful process?

Life on the old plane is also painful—painful to all, doubly so to women, even among those who would appear contented. I have lived in contact with contented women, women who have told me they were contented, and I might have believed the women realized all that they claimed had I known only a part of their lives. But unfortunately I was sometimes made a confidante. The over-wrought sensibilities of a woman must have an outlet and things were poured into my reluctant ears that must have wrung a heart of stone. Their sufferings have touched me the more deeply since I was not without experience myself, so had garnered a heartfelt sympathy.

Briefly I will touch the case of a sprightly, would-be-happy little woman—bless her heart—in whose neighborhood I lived some few months ago. She was one of the contented women. She said she was contented. Her husband was a fairly good man—good as the word goes—and she tried to love him, tried to be happy, and she would have been comparatively so if it hadn't been for forced maternity. She had been an excessive child-bearer, her seventeen years of married life having been devoted entirely to that occupation, and she lived in constant fear of more to follow. Such sufferings as the woman underwent! At such times as she felt on the safe side she would seem cheerful and happy. Another day, when her feeling of security had dimmed, one happening in her home might find her worked up to the point of desperation. At those times she hated her husband, and could have destroyed herself. Poor little nerve-racked, body-racked woman! This is the life she had been living for years—either carrying a baby or living in a torment of fear. Today, as I write, for similar cause she is on a sick bed that nearly proved to be the bed of death. And yet she considers it all to be inevitable and believes she is filling the woman's divinely appointed sphere. I presume husbands think too that the endless suffering of woman is God-ordained; else how could they heap burden after burden upon her?

But the contented wife, where shall we find her? Neither experience, observation nor reason would lead us to seek her among those who are bound by "conjugal duty," who have forced sex-relations or forced maternity. True, as I have intimated, women train themselves to appear contented as in the case I have referred to; but get closer into their lives and you will invariably find a secret record of suffering accepted by them, as inevitable of course, and so borne with patience and fortitude. But all the same the record is there. But we needn't investigate the woman heart to determine her supply of happiness; just a dash of common sense must convince the most unthinking that present conditions cannot produce the truly happy wife. No nor a truly happy people. But it is men and women who create conditions, and to them we must look for more humane ideals. But how shall these ideals be established, how shall progress be made if the sleepers are allowed to sleep on, if the "contented" are to be left in their bondage? Through individual unfoldment lies the only hope of the race. Through the awaking of more and more sleepers must strength be added to strength and true liberty at last claim the earth. Under the present enslaved conditions no man or woman should ever feign content. Human beings are not here to "play contented" but rather they are here for thinking. Happiness is picked by climbing, it is a boon reserved for men and women, not taken by pigmies such as we. As well might the embryo chick stop growing and set out to find liberty in its confined and narrow shell as for men and women to look for true happiness when in the chrysalis stage of growth. Happiness should be our ideal, but if we often miss it in our present struggle we needn't get discouraged. It will come in time, for man's mind shall blossom as the rose and its aroma of love fill the earth.

I have just finished reading your "Our Worship of Primitive Social Guesses;" the essays are very good—School Teacher, Ohio

I have received the pamphlet, "Social Guesses." I think it is splendid. I like it well.—Martin Nortvedt, Michigan.

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THIRD SERIES, VOL. IV., No. 14

CHICAGO, ILLINOIS, APRIL 14, E. M. 300. [C. E. 1900.]

WHOLE No. 809

Watchman, What of the Night?

Watchman, what of the night?

Storm and thunder and rain,

Lights that waver and wane,

Leaving the watch-fires unlit,

Only the bale-fires are bright,

And the flash of the lamps now and then

From a palace where spoilers sit,

Trampling the children of men.

Mourners, what of the night?

All night through without sleep

We weep, and we weep, and we weep,

Who shall give us our sons?

Beaks of raven and kite,

Mouths of wolf and of hound,

Give us them back, whom the guns

Shot for you dead on the ground.

Captives, what of the night?

It rains outside overhead,

Always, a rain that is red,

And our faces are soiled with the rain,

Here in the season's despite

Day-time and night-time are one,

Till the curse of the chain

Break, and their tolls be undone.

Liberty, what of the night?

I feel not the red rains fall,

Bear not the tempest at all,

Nor thunder in heaven any more,

All the distance is white,

With the soundless feet of the sun,

Night with the woes that it wore,

Night is over and gone.

—Algernon Charles Swinburne.

Come, Let Us Reason Together.

"He who will not reason is a bigot."

"He who cannot reason is a fool."

"He who dare not reason is a slave."

A slave to fear.

At this precise hour of the world's history the greatest of all obstacles to human progress, to human development in all that distinguishes man from the lower orders of animated nature is fear—fear of the ghosts and goblins of our own ignorant fancies, or fear of losing caste in the estimation of those whom we have been taught to look up to for guidance, in religion, in politics, in ethics or morals.

As an illustration of what is here meant, take the phrase "free love." Of all the bogies or goblins whose bare mention strikes terror to the mind of the ignorant and superstitious this goblin easily takes the lead. The time was when the words "unbeliever," "infidel," "atheist," "free thinker,"—and later the words, "abolitionist" and "anarchist" were sufficient to send the cold chills coursing down the spinal column of him who could not, would not or dared not to think and reason for himself. Now, however, all these bogies or goblins have been talked about, thought about and reasoned about until they have mainly lost their

power to frighten the timid wayfarer along life's highways and byways, and their place has been taken by a later invention—a word compounded of two of the most highly honored words known to our language—"free love."

Why should the union of these two highly honored words produce a third of such ill-omen?

The only rational explanation is that people will not cannot or dare not think and reason about the new word.

To prove that this is the true and only explanation I quote from a book called "Woman and the Sexual Relations" by Karl Heinzen. At a Woman's Convention in Frauenstadt, a man who evidently had not used his reason to any very good purpose in matters pertaining to the sexual relations, asked the following questions:

"One of your resolutions demands the free, unrestrained contraction and dissolution of marriage. Is that not merely another way of saying 'free love'? I am astonished to see German women make a demand which even among American women has called out disgust. What would it lead to, if it were left to the option of every woman to run away from her husband, as soon as he had crossed her whims, and offended her sensibilities in any way, or as soon as another pleased her better? What would become of feminine dignity and virtue if our women could rush into the arms of another man every day? Indeed, what would become of marriage, and love, that divine theme of our songs, if all were chasing after sensual pleasures in perpetual change? Think of the moral anarchy that would be the inevitable consequence of your new institution. I must confess that I am horrified, and can hardly believe it possible that the moral sense of our German women can be put to shame by men."

To these questions the president of the meeting replied as follows:

"The gentleman's objections, which so pathetically appeal to our conscience, and are so anxiously concerned about our dignity, are most welcome. They give me an opportunity to speak openly on this subject, which even in this country is still treated with the most unbecoming prudery, and the most senseless reserve. I do not know the gentleman whom I am to answer. He need not take my remarks personally—they are aimed at the masculine world in general."

"I begin with the declaration that I advocate 'free love' completely and decidedly. But the expression is incorrect and ought to be 'freedom in love.' Indeed, can any other kind of love exist except free love? Can love be commanded or forced? Something of this sort seems hitherto to have been in the minds of our philosophers of love, who have learned their philosophy in Constantinople or Utah, apparently, and who can let a slave pass as their beloved. Among all the daughters of the goddess Liberty there is none, who, according to her nature, must possess the properties of her mother in a higher degree than love."

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Love and free love are therefore synonymous. It ought not to be necessary to talk of free love, any more than of wet water, or hot fire. I might, however, conceive of love as not free in the sense that the feeling, the necessity, the passion that unites two beings, binds them completely, destroys their free will, turns them irresistibly away from everything else. But just because true love has this effect, exerts this power, creates this necessity, it ought no more to be hindered in its choice, by external force, than it will require external bonds to insure its permanence. A man and woman who do not love each other ought not to be united, or where they are united, they ought again to be separated; a man and woman who love each other ought not to be kept apart, and they need no external force to remain together. This is the simple statement of what I understand by freedom in love, which is the only means of securing what has now become so rare—a true marriage and a happy family life. Let him who does not agree with me have the courage to postulate the opposite and declare that those who do not love each other ought to be united, and to be kept together by force, those who love each other ought to be separated and to be kept apart by force—both in the interest of humanity and human happiness!

"Although no man in sound mind dares to make such a demand, it seems, in practice, to be the guiding principle almost everywhere. If all the considerations, whose slave men are nowadays, would suddenly drop for only a period of twenty-four hours, not ten of the so-called marriages would exist next day. For married people and their progeny the consequences of the existing relationships of force and prostitution are truly appalling. But this same society, especially the male portion of it, never wearies of pronouncing their anathemas on freedom in love. 'Free love' is a word of terror, but free prostitution has become a social institution, which is approved inside and outside of marriage by a legal license. And shall I tell you why men condemn freedom in love? Because it would be the death of freedom in prostitution! Our male teachers, who can discourse so wisely on our nature, nowhere show their incapacity to judge of our nature more than in their anxiety that freedom will lead us whither it has led them. Give woman freedom, and she will love according to her own tastes and emotional needs; give man freedom—he already has it—without giving it to woman, and he will prostitute himself according to his habit. Prostitution does not proceed from woman any more than slavery does from the slave; as the latter must be charged to the oppressor, so the former must be charged to man. 'Free love' for woman signifies the end of prostitution, just as free self-determination for the slave signified the end of slavery.

"What more I have to say on the subject I will say in the words of one who is gone, who died and was forgotten too soon, and whose memory I consider it an honor to revive. Years ago one of the first women's conventions took place in Rutland, in the state of Vermont. On this occasion—there were also a great many spiritualists present—much absurd and foolish stuff was brought up for discussion, but at the same time several women speakers created general consternation by their talent and boldness. A hitherto unknown woman attracted the greatest attention. The chief organ of the prostitution party the 'New York Herald,' describes her personality thus: 'She is a pale, delicate looking woman, with a sweet, calm smile continually playing about her pretty little mouth. Nobody would suspect that such a woman could utter sentiments like those which defiled her mouth in Rutland.' The woman's name was Julia Branch from New York. And what were the criminal sentiments by which Julia Branch so greatly incensed the moral judges of the male persuasion? Listen: 'No man has a right to dictate to me where and whom I must love.' This was the subject of her address. Shocking! A little woman with a pretty mouth dares assert that no one in the world except herself can determine her love. 'Free love!' Down with it!

"Later a similar convention took place in Utica, in the State of New York at which Julia Branch once more appeared. This time the chief subject of her address was 'Prostitution and In-

fanticide.' Referring to the verdict of condemnation, which had been pronounced on her former speech, she said, among other things, 'I do not fear any public opinion, or public condemnation, for I must denounce everybody, be it man or woman, as a coward, who in his heart holds a belief or principle, which he dares not advocate openly before all the world. Such men do not know the true meaning of the word freedom, and still have to learn the true meaning of the word slavery. True enough, it is not an easy matter to defy public opinion. I am not astonished to see strong hearts grown weary and weak in doing good.' It is happiness after which all the world aspires; but the way to happiness has been planted with the cross of duty, and has been made so narrow, and steep, that but few venture upon it unless driven by the fear of hopeless condemnation, or allured by the promise of a sparkling crown—in every case a poor recommendation for their own or general conception of happiness. The ambition to become great in public opinion or to gain the applause or approval of the masses, is a childish sentiment. The most faithful and noblest reformers of today as well as of all former generations are those who have lost their 'reputation' by advocating unpopular principles. Indeed, neither man nor woman can do thorough reform work in the present state of society so long as they have not lost their 'reputation.'"

Did space permit I should be glad to quote the words of Mrs. Branch wherein she shows the prevalence of prostitution and infanticide, and wherein she demonstrates most conclusively that the true and only cure for these evils of our social system is Freedom in Love.

"Come let us reason together," is an old time in junction of universal application, but our leaders of church and state unite in the effort to discourage and prevent the application of this maxim to the problem of the right relations of women and men. These leaders know full well that under the reign of Love in Freedom their own power over their ignorant dupes would be gone. Hence their opposition.

M. HARMAN.

"Our Being's End and Aim"

BY JONATHAN MAYO CRANE.

In order that Voltairine DeCleyre and I may come to an understanding in regard to motive for conduct, let us see if we agree upon definitions. She seems to think happiness necessarily means nothing less than joy, felicity, delight or beatific content. Alexander Pope gave the word a wider definition when he wrote:

On happiness, our being's end and aim,
Good, pleasure, ease, content, whatever thy name.

The gradations of happiness are hard to define, but I think satisfaction, even in the smallest degree, is happiness, although it may be limited in extent. Now for some more definitions.

Egoistic conduct is self-regarding conduct. Altruistic conduct is conduct which regards the welfare or happiness of others. By many persons egoism and altruism are regarded as antagonistic. Others assert that all conduct is egoistic, and therefore there is no such thing as altruism. I think it is clear that both of these opinions are wrong. It is true that all conduct is egoistic, but egoism is a larger term than altruism and includes it. Therefore, although an egoist need not be an altruist, an altruist is necessarily an egoist. In other words, an altruist is an egoist who finds happiness in promoting the happiness of others.

A motive is the power which impels. All voluntary conduct is the result of will, of desire. The conscious person who has no desire is satisfied. When desire is fulfilled it no longer exists; satisfaction takes its place. It may be said that some persons find satisfaction in desiring. In such a case, paradoxical as it may seem, the satisfaction is found in the fulfillment of the desire to desire.

As I have said before, happiness has many gradations, extending all the way from the simplest state of satisfaction or complacency to the wildest delirium of ecstatic joy. If Voltairine agrees with me in that assertion, she must agree that satisfaction is a kind of happiness. If she does not agree to that, I will drop the word happiness and say that the desire for satisfaction is the motive of every voluntary action. Or, it amounts to the same thing if I say that desire is the motive of every voluntary action. I do not see how she can dispute that assertion.

I am aware of the fact that many altruists occasionally say of some particular action: "I did it, but I did not want to do it." In such a case it is clear that there is a conflict of desires, and invariably such a person chooses what he believes to be the least objectionable of the two alternatives. It is sometimes difficult to see that the motive for a choice is a desire. If a person is condemned to death and is told that he may decide whether he prefers to be burned at the stake or be pulled to pieces by wild horses, it seems almost incredible that he can desire either of those medieval methods of ending his life. But if he is compelled to die by one or the other of those means, and is given a choice, his choice certainly will be in accordance with his desire, whether that desire be to escape the greater amount of agony, or to endure the greater amount. And if he chooses what he considers to be the greater torture—doubtless some martyrs have done so—it is because he derives a grim sort of satisfaction in undergoing the supreme test of endurance of agony.

"All our freedoms have been won," says Voltairine, "not by the happiness seekers, but by those who put aside personal considerations and followed conviction at the cost of pain and loss."

Inasmuch as all humanity is composed of persons, I am at a loss to understand how it is possible for any one to put aside personal considerations in following their convictions. And, I ask, why do they follow their convictions, at the cost of pain and loss, if it is not for satisfaction? Could persons with such convictions be satisfied if they failed to follow, or at least attempt to follow, their convictions?

Voltairine asserts that happiness comes as a result of their actions, but is not the motive. I assert that the desire for happiness is always the motive, but happiness is not always the result of their actions. Often they are disappointed in the result of their actions which are the result of sincere convictions, and that disappointment shows that the desire for happiness was their motive.

Read the poem, "The Three Saints", in *Lucifer* No. 806. There is an account of three men who went voluntarily to certain death to save the lives of other persons. Does Voltairine believe that they would have been satisfied in seeing those others perish without attempting to rescue them?

To advise a person to do that which he believes will bring him the greatest amount of happiness, Voltairine says, is an admission that other motives are possible. Not necessarily. It is not an uncommon thing for a person to say "Do what you have to do," meaning what must be done. It does not follow that a person can avoid doing what he must do. Such advice is merely another way of saying "If you must do it, you must; so do it and be done with it." When I tell a person to do that which he thinks will bring him the greatest amount of happiness, I am merely calling to his attention the fact that it is absurd to imagine that any other supposed motive is real. If he says it is his duty and he feels that a sense of duty compels him to do a certain thing, I know his belief in duty is so strong that he regards it as a motive for action. But I know also that he regards it as a motive because compliance with the supposed demands of duty is essential to his happiness. He does his duty because he would be dissatisfied if he did not. Therefore he does it to promote his happiness, and, at bottom, the desire for happiness is the motive of his action. I would be glad to have a single instance mentioned where desire is not the motive for voluntary action or where the object of desire is not satisfaction.

I would like to ask Voltairine what she means by "earthly gratifications." Or, if that was a typographical error, what

she means by "earthly gratifications." Will she be kind enough to mention any other kind of gratification?

Here is Voltairine's advice: "If you can not stand the fire, keep away from the guns." Does not that mean the same as if she had said "If you cannot endure the stress of battle, if your personal comfort is dearer to you than the risk of danger, keep out"? And yet she says she does not give such advice out of consideration of such a person's happiness. Then she must give it for her own satisfaction. But if that person takes her advice, either by facing the guns or keeping out of the battle, he will do so out of consideration for his own *bien etre*.

What I contend for is liberty of action so long as it is not invasive. Let Voltairine withhold the "hand and heart of comradeship" if she chooses, and persuade my friend Morton to do so also, if she can; still I say I prefer personal liberty to the creed of either DeCleyre or Morton. Let those marry who will, so long as the unions are voluntary. In my opinion, however, those unions should be dissolvable at will; otherwise they are a violation of the principle of personal liberty.

Altogether too much stress is laid on battling for Truth. Let us demand and strive for liberty, even to the toleration of error, and Truth will fight her own battles. Of course Truth is desirable, but Truth is a greater stranger than Fiction, and who of us can always recognize her? Humanity in all ages has set up false gods and called them Truth. In the name of Truth the world has been bathed in human blood over and over again. In the name of Truth men and women have been tortured and burned at the stake, and in the name of Truth they endured the torture and willingly gave up their lives. Every battle for Truth is fought for falsehood. A pious phrase often quoted by infidels with approval is "The truth shall make you free." I do not believe it. We must have freedom in order to discover Truth.

Therefore whenever any person lays down a rule of action, I refuse to be bound by that rule unless my own reason approves it. They may say the cause of Truth requires such a course of conduct, but I deny that they can decide for me what is the Truth. A creed is no more palatable to me when labeled "Anarchism" or "Radicalism" or "Liberalism" than when it is labeled "Calvinism" or "Catholicism". Personal liberty is dearer to me than the "hand and heart of comradeship". Let your labels be given to men "like one another," and not to me. In the language of Shakespeare's Duke of Gloster: "I am myself, alone."

Many an honest woman has roasted herself over a hot stove to cook a fat chicken for a lazy preacher. Many a spinster and housewife have worn their shoes out tramping the streets to gather in donations for her loafing pastor. Many a good woman has rustled with church fairs, grab-bags, sociables, and church lotteries till every bone in her body ached and she tossed all night in restless inharmonies from her fatigue. Millions of women have done a cruel penance of this or a worse sort in the hope of redeeming her soul of the blight which designing pulpit thumpers have plastered upon it with that legendary cock-and-bull story about the fall of man.

Wherever woman has reared her head above mediocrity or manifested a desire to express, or even entertain an opinion of her own, she has been read a stanza about "tempting Adam" and knocked down with the Bible. She has been told for 1800 years by her dear pastor that her disobedience to God's command brought ruin and degradation upon the race.—*The Searchlight*.

The Light Bearer Library for March contains "Marriage and Morality," by Lillian Harman. Price 5 cents.

Health Hints and ready recipes. Dr. E. B. Foote's time-ried hand-book, comprising information of the utmost importance to everybody, concerning their daily habits, together with many useful suggestions for the management of various diseases; recipes for relief of common ailments, including some of the private formulae of Dr. Foote, and directions for preparation of delicacies for invalids as pursued in the best hospitals of this country and Europe. Price 25 cents. For sale at this office.

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Marriage by Compulsion.

It is not often that Lucifer publishes a cartoon, but the one printed in this issue, which appeared in the Chicago "Inter Ocean" of last Sunday, is so suggestive of one of the striking features of our present imperialistic government that it deserves



wide circulation. The "Inter Ocean" is a staunch republican newspaper, but, in explanation of this cartoon, it gives the following account of some of the doings of Captain Richard Leary of the United States navy, who was appointed governor of the little island of Guam, one of Uncle Sam's new possessions out in the Pacific ocean:

"Captain Leary found plenty to do in Guam. He was priest, doctor, judge, and emperor in that little isle. He found the natives gentle, slothful, dirty, and living in a state of Arcadian simplicity which did not call for clothes for the body or the blessing of church or state on affairs matrimonial. The innocent islanders explained to the astonished Governor that their fathers and mothers did the same way, but Captain Leary said those days were past, and made the men and women who were living together march up in droves and get married, at the same time issuing a ruling that no more of these promiscuous unions should take place."

Continuing to describe the "reforms" introduced by Governor Leary, the writer for the "Inter Ocean" lapses into verse and says:

Out among the coral islands of the sandy beached Ladroneas,
There lies Captain Leary's kingdom, where the broad Pacific moans.
All the land is clad in verdure, but the people of the isle
Think they're amply dressed for dinner if they only wear a smile.
There came Captain Richard Leary, less than one short year ago,
And it made his Boston bosom pant with grief to see things so:
But the pants his bosom panted were the only "pants" in sight—
Would have dazed a Watch and Ward man down in Guam that summer night
Divorce courts held no daily sessions, social students to alarm:
For heavenly rule existed, when first Leary came to Guam,
"There's no wedlock up in heaven!" But the Yankee despot's power

Soon set native clergy sailing fifty knots each quarter hour.
And poor Roberts—be of Utah—as a Quamite soon would cease,
For the king from cultured Boston gave but one plump bride apiece.

When Captain Cook first landed on the Sandwich Islands he found them populated far more densely than they now are. The people seemed happy, peaceful, contented, and healthy. They knew nothing of the white man's religion, his morals nor his vices. After a century or two of Learyism a prime minister of King Kalakua testified that "wherever the missionaries come, in the Sandwich Islands, depopulation ensues." The white man's vices that go with the white man's religion destroy these simple-minded children of nature.

The same thing occurred in the West India Islands when the Spaniards undertook to teach marriage morality and the Catholic religion to the natives. When Columbus came to the Islands he found them densely inhabited by a friendly and hospitable people. In about forty years, says the historian, the original inhabitants of these islands had disappeared completely, not by emigration but by extermination.

Much the same thing happened to the numerous and powerful "Six Nations," of New York and Pennsylvania. The attempt to make them moral and religious according to the Puritanic ideas, destroyed them.

Will the Anglo-Saxon invaders and meddlers ever learn a lesson from experience? Will they learn that climate, environment and racial peculiarities have much to do with what we call morality? and that nature must not be forced through rapid gradations if we would secure beneficent results?

Home Again.

After another winter's outing, of some five months duration, I find myself once more in Lucifer's office trying to settle down again to the usual routine work.

Thinking it due to those of our friends who kindly helped in various ways to make this outing possible I will try to make a brief statement or summary of results thereof, so far as results can now be seen or estimated.

Of the things accomplished by or during my vacation it is perhaps not amiss to mention the writing and sending home to the office about fifty-five columns of editorial correspondence, which if printed in book form would make a book of more than one hundred pages the size of "Hilda's Home," or "Cityless and Countryless World." Whether this correspondence has worthily filled the space it has occupied is a question for the reader rather than the editor to decide.

2. I might perhaps mention also the writing of about two thousand letters, in the interest of Lucifer and its work, a goodly portion of which letters have already brought answers more or less satisfactory to those whose business it is to see that the weekly bills are duly paid.

3. Several weeks were spent in canvassing, lecturing and visiting—making new friendships and renewing old ones—the immediate and tangible results of which efforts are not yet large, but may in time bring forth fruits a thousand fold.

4. Health. On careful examination of the patient and comparing stock in trade with what was visible last fall, the comparison seems fairly satisfactory. While no one could reasonably expect a chronic invalid—whose years are nearly three score and ten, and whose ailments are of more than forty years' standing—to recover the vigor and elasticity of youth in a few short months of vacation and relaxation, even though giving himself up wholly to the business of recuperation, nevertheless the balance in my favor, on casting up the account, seems quite encouraging. My gain in weight is about eight pounds since last November, while my muscular strength has increased to a degree quite beyond expectation; also my ability to sleep soundly at night and to digest a comfortable amount of food.

Last but not least in this inventory I am glad to be able to report substantial progress in writing the long promised autobiography. Although this progress is not what I could wish it to be—partly because of distance from office and delays in getting the mechanical work done, yet if no further delays occur

except such as are chargeable to the writer himself it is believed the book will be ready for delivery to subscribers before the lapse of many more months.

As always in the past, however, my ability to work effectively in any line will depend largely if not chiefly upon the co-operation I get from my helpers. One hand or one brain unassisted can accomplish but little when compared with what can be done by united effort and by division of labor.

Once more thanking, most sincerely, all who have helped to keep the light of Lucifer burning, all who have helped to strengthen the hands of Daughter Lillian during her old father's absence, I would respectfully ask a continuance of the same fraternal helpfulness.

A few words especially meant for those who have subscribed for the "Autobiography," or who have been intending to send for one or more copies thereof as soon as issued:

Although for several years I have been collecting materials for a work of this kind, and although, as just stated, some substantial progress has been made within the past few months to put these materials into final shape, it is but candid and truthful to say that the part of the work yet to be done is more laborious and exacting and will require more undivided attention to do it well, than any or all that has yet been done. The trouble is in deciding what to leave out, rather than what to put in, added to the difficulty of putting in the best possible shape the thoughts, the opinions, the ideals, that have been gradually maturing in mind during the last half century or more.

The tendency of all this is to cause delay. The temptation to revise and to reconstruct and to again reconstruct, is almost irresistible. But by far the chief cause of delay has been and will continue to be the necessity of looking after the needs of my main work—Lucifer the Light Bearer. To keep our "morning Star" brightly shining in the journalistic sky has been my chief care for two-score of years, and while I have had and still have many and efficient helpers I cannot feel that it would be right in me to shirk the main responsibility for the success of its educational work—my own life work, as I have long considered it to be.

If then, the work of getting out the Autobiography be subsidiary to, or subordinate to, the work of getting out the weekly editions of Lucifer it is apparent that if our friends wish to see an early appearance of the book, and if they wish it to be when printed the best that my hand and brain can produce, and if they wish the work to be a valuable addition to the literature of Free radical thought, then the best way to secure these results will be to help to make conditions such as will allow me to devote my time and strength mainly to getting the book to press.

Is this asking too much?

Hoping to hear, in your own way, from all well-wishers of the work to which Lucifer and the "Autobiography" are devoted,
Your friend,
M. HARMAN.

Hear the Other Side.

Some weeks since, in an article headed, "Robber Nations in a Trust," I had something to say about the "British-Boer War." Now it would appear from the reading of the reply of R. B. Kerr to that article that my points were not well taken, and that instead of being the invaded party the Boers are the invaders.

The reply of our British Columbian friend has been waiting some two weeks for a hearing, not because of my unwillingness to let the other side be heard but because of press of other matters and lack of mental energy to give the matter proper attention. And now that this reply is in type I shall not attempt an elaborate rejoinder, preferring to let each reader compare the two articles and draw his own conclusions.

In the first place I wish to confess that my conclusions were not based on a very careful examination of the facts in the case. I had been isolated, for some months, very largely, from the

news of the great outside world, and had been too much absorbed in my own special work to give the South African war the careful examination that could really justify or warrant the expression of decided opinions in regard to its merits.

Much of the information upon which my opinions were based came from British sources, an example of which I herewith insert. It is a press dispatch dated London, March 27, and reads as follows:

"The twenty-second annual meeting of the Liberal Federation opened at Nottingham today, 1,200 delegates being in attendance. Dr. Spencer Watson, chairman, remarked that there never was a time when the party so much needed the leadership of Gladstone. There were, he added, great differences in the party regarding the war, but he, still confident of the future, advised urging upon the government the necessity of allowing the two republics of South Africa the greatest possible independence compatible with the present trouble. Watson added that on the settlement of this question depended the future of South Africa, 'and perhaps the fate of the British empire.'

"Prof. Massie presented a resolution declaring the government policy in regard to South Africa was wanting in knowledge, foresight and justice, and calling for a settlement of the war wherein due regard can be paid to the wishes of all sections of the population, suggesting a settlement on the lines of the government of Canada, forbidding the Boers to again arm themselves.

"David Lloyd-George, M. P., and others characterized the war as being in the interest of capitalists. The resolutions of Massie were adopted with few dissentients."

From this dispatch and many of similar tenor I learn that the British people are by no means an unit in regard to the righteousness of the war against the Boers, and that the opinion is freely expressed in England that the proposed subjugation of the Dutch farmers is "in the interest of capitalists," and not in the interest of humanity or of justice.

To the direct question, "Do the descendants of the conquered Dutch, the Roosevelts, the Vanderbilts, the Van Wicks, regret the annexation?"—of what is now New York to the British empire—I answer,

No; probably not. The Roosevelts, the Vanderbilts, the Van Wicks, and other chief barons of the new and greatly improved feudalism for whose benefit our new and greatly improved imperialism has been invented, have entirely too much reason to be pleased with the result of that forcible annexation to offer a word of objection.

Job says: "Doth the ass bray when he hath grass, or loweth the ox over his fodder?"

Certainly not. It is the fellows who have neither grass nor fodder that should make the noise. The old imperialisms and feudalisms were crude and clumsy, as compared with the new. The old barons and old emperors were compelled to maintain large standing armies and put themselves at the head of these armies, at times, and fight for their privileges—their right to rob the producers; but the modern barons of industry, the modern kings of finance and champions of privilege, secure to themselves incomparably greater advantages and keep their serfs in far better subjection by the new device called "constitutional government," by which clever scheme they rob their victims of their equal right to the earth and its accumulated treasures, and at the same time keep them amused and satisfied by occasional battles in which bits of paper called ballots are used to fight each other with instead of leaden bullets or weapons made of cold and glittering steel.

No, no, friend Kerr. The champions of American feudalism and imperialism, the Roosevelts, Vanderbilts and others of New York; also the Carnegies, Fricks and Wanamakers of Pennsylvania; the Hannas, Rockefellers and Brices of Ohio, and thousands like them all over the country, are not sorry that the simple manners and customs of Colonial times in America have been changed—changed so radically that the gulf between the

rich and the poor in this country is about as deep and wide as it is anywhere in Europe, and where corporate wealth owns and controls the legislative, judicial and executive branches of government more completely perhaps than it does in any other part of the world.

Not speaking for the "American people," or anybody else than myself will say that I much prefer small autonomous communities such as were the thirteen American colonies after they had thrown off the yoke of Britain and before they had united themselves in the second great Anglo-Saxon imperialism under the agreement—the capitalistic conspiracy or trust—known as the "Constitution of the United States of America."

I know very well that these autonomous communities known as the Thirteen Federated American Colonies were by no means ideal libertarian organizations. They were far from practicing the Spencerian formula. Each has the right to do as he pleases so long as he does not invade the equal right of others, but the landlord trust, the legal-tender money trust, the various religious trusts, the moralistic trusts, and all other imperialistic trusts had but few opportunities to get themselves firmly entrenched in the organic laws of the land, as compared with the opportunities afforded to them after the "revolution backward," known as the adoption of the Federal Constitution of 1789.

Yes, if I must have despotism I prefer it in small packages rather than in large ones. There was more hope of change, more hope of improvement under the oligarchies of Athens and Sparta than under the imperialism of Macedonian Alexander. More chance for progressive and healthful development under the comparatively autonomous states of the old Roman republic than under the imperialism of the Caesars.

From analogy I would argue that there is more hope for the people of Africa under a number of independent states, like the Transvaal and Orange Free State—although republics in name only, than under one vast imperialism such as that sought to be established by Joseph Chamberlain and the money trust of Lombard street.

As to the "pernicious doctrine that a small people shall be allowed to tie up an enormous section of the globe which they cannot use," our friend knows that Lucifer's doctrine in regard to land holding is "no title except that of occupancy and use." The landlord methods of the Boers and that of the South Americans, as well as that of both the great Anglo-Saxon imperialisms, is all wrong. As to which is worst it is probably hard to say but before we set up as censors of the Boers and South Americans I suggest that a little of the "Physician heal thyself" advice would be timely. What of the millions of acres of valuable farming and mining lands in the United States tied up by people who cannot use them? It is said that not less than twenty millions of acres in the United States are held by alien owners, mostly British subjects. That it is any better in British Columbia or even in Ireland, Scotland or England I have no reason to believe.

Friend Kerr thinks I have missed important points in the discussion and says the greatest question of all is, "How will this war affect the future welfare of Africa?"

To my thinking a still more important question is, How will this war affect the future of the entire human race?

The present attitude of Salisbury and Chamberlain is that of defiance to the whole world. Nothing but the unconditional submission or the total extermination of the Boers will satisfy the British war lords. No intervention by onlookers, peaceful or otherwise, will be tolerated for a moment. "Hands off or suffer a like fate with the rebellious Boer!" is the challenge to all who would counsel peaceful arbitration or compromise.

To say nothing of its effect upon the present generation, what will the harvest be in the coming years? Will not the lust of conquest, the desire for universal dominion, be incarnated in the children born of British parents, and in the children of all who sympathize with the British in their war of relentless conquest?

And what will be the effect upon the children of the Boers and of all the Boer sympathizers? Will it not be to incarnate a spirit of revenge, of inextinguishable hate, that will be ever on the lookout for opportunities of satisfaction? And if opportunities to kill Britishers shall be lacking, will not this murderous hereditary tendency be ever ready to find a substitute in some other enemy, real or fancied?

And thus the dawn of the era of peace and good will for men is to day being indefinitely postponed by the combatant who now refuses, brutally refuses to listen to all suggestions looking towards any other settlement except that of the imperialistic supremacy of the war lords and money lords of St. James' Court and of Lombard street.

M. H.

The British-Boer War.

BY E. D. KERR.

IN Nos. 803 and 804 the editor holds forth very vigorously on the above subject, but I think he misses the most important points. He makes no allusion to the greatest question of all, viz: How will this war affect the future welfare of Africa?

To show that the present wishes of the Boers and the future welfare of Africa are two very different things, let me take the case of the United States. Two centuries ago New York was held by the Dutch, the same people who are fighting for independence in South Africa today. But the British annexed it, as they now propose to annex the Boer republics. The annexation was made by force, without the consent of the Dutch. Do the descendants of the conquered Dutch, the Roosevelts, Vanderbilts, Van Wycks, regret the annexation? Do the American people regret it? Is there a single individual in the United States who is otherwise than devoutly thankful for it?

The United States were once divided among the Dutch, French, Spanish, and English. The methods by which they were fused together were probably not very ethical. But who would undo the work of the men who made the United States one nation with one language?

If the United States were now divided into four nations speaking four languages, each of these nations would have a great standing army, like the states of Europe. Military service would be compulsory and universal, as it is now in France, Germany, and Russia. The traveller would have to pay customs duties four or five times in crossing the continent, and business would be interfered with in ways innumerable. All these curses have been avoided by the wisdom of the men who took the bull by the horns in the seventeenth and eighteenth centuries.

The continent of Africa is nearly as large as North and South America combined, and will doubtless support a population of several hundred millions. Why should it be denied the blessings of unity, which the United States, Canada, and Australia possess? It will be an unspeakable blessing for Africa if, not the Boer republics only, but the whole continent, from Alexandria to Cape Town, and from Morocco to Abyssinia, is annexed to the British Empire.

The doctrine that a small people shall be allowed to tie up an enormous section of the globe, which they cannot use, and then treat all comers as intruders, is one of the most preposterous ever heard of. The British are today more numerous than the Boers in the Transvaal; yet it is maintained that, because the Boers were there a few years before the British, they are to run the country as they like without giving the British any vote, to hamper British mining with an atrocious dynamite monopoly established for the benefit of a few individuals, and to make the British pay nine-tenths of the taxation of the country.

This pernicious doctrine has rendered the best parts of the world utterly useless. Look at South America, for example. The finest soil, climate, water powers, and mineral resources of the whole world are probably there, but no man can touch them. To go to South America is to be stabbed in the back, or be stripped of everything one has; yet a few millions of rascally Spaniards and Portuguese are supposed to have the right to

keep all the world away from the richest gifts of nature until the crack of doom.

A visitor from another planet, reading the articles written in the various pro-Boer papers, would imagine that the British wanted to rob the Boers of everything they have, and then to rule them with a rod of iron. In point of fact they do not wish to take anything from anybody. Every Boer will keep his farm, and every mining company will keep its mines, just as at present. The unoccupied lands will be open on equal terms to citizens of every nation, as they are today in every part of the British Empire. No British subject will have the slightest advantage over anyone else.

As for governing the Boers, Great Britain does not intend to govern them, either with or without their consent. Canada, Australia, and New Zealand, are self-governing countries just like the United States, with which the Mother Country never interferes, although she has a theoretical right to do so. In Cape Colony a majority of Dutch govern a minority of English, and they all agree very well. Soon after the present troubles are over, the peoples of the Transvaal and the Orange Free State will govern themselves like the rest, only they will have far more freedom than they ever had before. In the Transvaal the majority will be English, in the Free State it will be Dutch; but in both cases I have no doubt the two races will agree as well as they do in Cape Colony and Natal.

The editor is too ready to assume that the Boers do not wish to be annexed. Those who run the Boers, the Krugers, and the Steyns, do not wish it; because they would lose by it; but I am not so sure about the masses of the people. The reception of Lord Roberts at Bloemfontein, and the fact that John Praser, a Scottish annexationist, has for many years been one of the leading statesmen of the Orange Free State, lead me to believe that many of the Free Staters, at least, are well aware of the advantages of becoming self-governing British subjects. Some days ago a majority of the Free State Volksraad voted against continuing the war, which is now being continued by the President against the wishes of the Raad.

Many of the editor's statements about the conduct of the war cannot be substantiated. The Boers are not a poorly equipped people, but are on the contrary the best equipped people on the face of the earth. Their artillery carries further than the British, and their two largest guns are the largest ever used in field warfare. Their rifles are also much better than the British. Why are the Boers so much better equipped than other nations? Because other nations have to pay for their armaments, while the Boers have paid for theirs by a war tax levied on foreign mine-owners.

The British have not miscondacted the war, except in so far as they did not prepare beforehand. M. Bloch, the greatest military writer in the world, says in the "Revue de Revues" for February that the British only failed where all others must have failed. They had to cross impassable mountains lined with trenches, which had been prepared long before the British got there. Napoleon said that it needed four men to one to take a fortified place, and Bloch says that the difficulties have greatly increased since his day.

It is not true that it took the whole strength of the British empire to conquer the Boers. It took all the regular army, because the British standing army is a very small one, less than a third of the Turkish. But it did not take all the volunteers, or a hundredth part of them. In Canada 42,000 men volunteered when the war broke out, and thousands more have done so since; but not more than 3,000 have been taken. No troops are better than the mountaineers of India, and Great Britain could have put enough Indian troops in the field to swamp the whole of Africa; but she did not send one, because of so me mora scruple about using Hindoos and Mohammedans against Christians. As for the cost of the war, Great Britain spent nearly twenty times as much in subduing Napoleon, when her population was only a quarter, and her wealth far less than a quarter, of what they are at the present day.

If the Boers only wanted to be left alone, why did they not

accept the proposal made by Mr. Chamberlain in 1896 that they should give home rule to the Johannesburg district where the British live, and retain the government of the country where they live themselves? If they only wanted to be left alone, why did President Kruger go to England to invite the British to come and mine in the Transvaal, as he did in 1884? I think I know the reason why. When President Kruger was in England in 1884, he was so poor that he could not pay his hotel bill, although he was then nearly sixty years old and had been very thrifty all his life. Today he is estimated to be worth \$25,000,000. Evidently Kruger does not wish to be left alone, because it pays better to govern other people without their consent.

VARIOUS VOICES.

S. R. S.:—I enclose the stupendous sum of five cents for a copy of J. M. Crane's "Evolution of the Family." Every book I buy of late years, be it little or big, I skim it, throw it down and declare it will be the last. Because they contain nothing really new and nothing of real practical utility. Merely the writer's private opinions. All right for most readers but a disappointment to the old seeds who have been all over the ground long years ago. Too much like calves sucking each others ears. But I like Crane (despite his two front names in full) and so will see what he has to say. New ideas is what my appetite craves. "New Gods" was the cry of the Athenians—not old ones. Your mechanical servant blunderingly extended my subscription forty two weeks instead of fifty-two. Beat him with stripes that he may learn to be diligent!

A. M., Mass.:—We have a socialist mayor here now, a fine man, so I took courage to call at his office and asked him if he thought copies of Lucifer would be well received at the Socialist Club, if sent for distribution. He thought they would, but advised that a few copies be sent to the secretary first, then, if all went well, you could send enough to go round. The usual attendance at the Sunday night meetings is three or four hundred. I told him you offered to send them free, but that, as in all reform works, money was scarce with you, so that if any could be sent, it would be appreciated, and he said he thought the club would send some money afterward. I shall try and get the "Life of Moses Harman" into the public library. Please let me know if you like to be addressed as Miss or Mrs. or without either prefix? I wish to show the deep respect and affection I feel for you, in every possible way. Through reading Lucifer, I have learned how to live with my husband without strife.

Susie T. Fuller, Antioch, Calif.:—Enclosed I send you \$5. \$3 for Lucifer for five years, \$1 for "Life of Moses Harman," and \$1 for "Cultivation of Personal Magnetism," by Leroy Berrier. I also send twenty cents, in stamps for "Our Worship of Primitive Social Goddesses." I am greatly interested in the various subjects discussed in Lucifer, and often feel like putting in a word, but the difficulty of writing, and the other things I have to do prevent. I believe in freedom for all in all the relations of life, and opportunity for each and all to develop the highest and best that is in them. As to how all this can, or should be brought about, there is room for a great deal of discussion; but we can all try in our daily lives to live true to our principles, and grant freedom to others as well as claim it for ourselves; and do whatever we can, be it ever so little, toward furnishing opportunity for growth and individual development. Not however in our desire to help others trying to make them live according to our ideas. For what is freedom to us if we try to force it upon others is not freedom to them. That it seems to me is one great fault with many reformers, they want others to do as they—the reformers—think right and do not see or realize that they are invading the rights of others by so doing, though they may loudly claim "The right of every individual to manage his, or her, own affairs, and act as he, or she pleases, so long as they do not invade the equal rights of others." That is the principle I believe in and try to practice.

809.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 15.

CHICAGO, ILLINOIS, APRIL 21, E. M. 300. [C. E. 1900.]

WHOLE No. 810

The Great Chain of Protest.

The purport of the hour is vast—
The world wants justice. It demands
United hearts, united hands—
The day of charity is past.

Men have outgrown the worthless creed
Which bade them deem t' God's good-will
That labor sweet and starve to fill
And glut the purse of idle greed.

They have outgrown the poor content
That breeds oppression. Forged by pain,
Mind links to mind in one great chain
Of protest and of argument.

And by the hand of progress hurled
This mighty chain of human thought,
In silence and in anguish wrought,
Encompasses the pulsing world.

And he who will not form a link
Of new conditions soon to be,
Ere long must stand aghast and see
Old systems toppling down the brink.

They cannot and they shall not last—
The broader impulse of the day
Will gain and grow and sweep away
The rank injustice of the past.

More labor for the selfish few,
More leisure for the burdened class—
These things shall surely come to pass
As old conditions change to new.

They change through toil and strain and strife;
The worst but speeds the final best;
Work for all men, for all men rest,
And time to taste the joys of life.

—Ella Wheeler Wilcox.

What is Your Plan of World-Reform?

The notice for the ninety-second dinner of the Sunrise Club, New York, said:

"Each speaker is asked to give a succinct statement, a clear outline, of his or her logic of life, or view of world-reform. A glance may be taken at many phases or attention may be confined to the speaker's favorite plan. While criticism is not barred, it is hoped that all will join in making this Affirmation right, regardless of the temptation to annihilate tantalizing fallacies."

In accordance with this arrangement, the secretary (E. C. Walker) devoted the closing seven minutes to this outline of coming evolution:

I conceive of world-reform as proceeding along seven main lines of development. The Libertarian, the Rationalistic, the Industrial, the Economical (that is the word here, not economic) the Humanitarian, the Hygienic, and the Esthetic.

Concerning the first, I need add but little to what has been said by Mr. Horr. Suffice it to say, in broad general terms, that liberty is the surest means and one of the noblest ends of effort; it is the condition of growth, of the most rapid, the best, and the most enduring progress. While we cannot escape the mutations and the final dissolution inseparable from our existence in

a world of changing and time-limited forms, through liberty we can make our condition much more tolerable than was that of our predecessors. Reduce to the minimum our slavery to our fellow-slaves, and we very much more easily can endure our slavery to nature in the aggregate. We need Free Thought, Free Expression, Free Land, Free Money, Free Trade, Free Association—in two words, Free Life.

In the domain of thought, the choice is between reason and faith, between induction from facts and unverifiable assumptions, between demonstration and guesses, between Rationalism and Superstition. The scientific method of investigation leads us ever higher and higher, into clearer and clearer atmospheres; it adds day by day, year by year, century by century, to our store of useful knowledge. It transforms the wonder-and-fear-wrought imagination of the savage into the trained and truth-finding imagination of the man of science. For this wonder and this fear, the tap-roots of every religion, it substitutes discovery and application, the basis of growing sociology. The man of science studies quietly, announces unostentatiously, and argues calmly. The marvel-seeking guesser mixes detached and misunderstood facts with bias, reads the air with declamation, and fervidly asserts that at last cause and effect have been divorced, that the mind and emotions of man are outside of and independent of the conditions that environ and determine everything else in the universe. To do, we must know. Science gives the facts; reason gathers these together, collates, connects, more and more.

Industrially, the race stands in much need of, and, under Liberty and Rationalism, is sure to have, greater co-operation in production and distribution, and greater individualization in possession and enjoyment. The co-operation will be that of free groups, supplemented by exchange between the groups, and the social condition, the only one favorable to steady development, will be one of flux, of constant change in grouping. State Socialism, the logical extension of the present state, is not to be thought of as a desirable finality in development, nor can it be a finality so long as the spirit of man longs for light and room. Communism is possible only for those who are in the most perfect sympathy at almost every point of contact; by a logical necessity, our minds cannot conceive of so large nor of so numerous successful communistic groups, where all is in common, as they can of co-operative groups, where distributive shares are proportioned to expended creative power. For the young, and the older helpless, sympathy and other form of differentiated self love and self-regard will care far better than have and do the past and present kinds of communism.

The race is and ever has been madly wasteful of world-wealth. Its idiotic extravagance has turned vast areas of the earth's surface into deserts. It destroys the fish in the sea, the birds in the air, the forests on the rivers' banks and upon the mountains' sides. We must strive to save the few remaining birds, if for no other reason than the economic one that they are our best allies against insect enemies; we are beginning to conserve our food fishes, but these intelligent efforts would be in

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vain if the women wanted their fins and tails for alleged adornment; if we wish to save our fields and cities from flood (witness the devastation in Texas last year and this), to prevent the recurrent droughts that parch our farms, to provide reservoirs for the irrigation of great tracts, we must preserve our remnants of forests and reedlands with trees millions of acres that have been stripped by short-sighted carelessness and greed.

"Put yourself in his place," said Charles Reade. Develop the better, the conserving, sentiments of humanity, cultivate respect for human life, by striving against murderous millinery fashions, pigeon matches, and death-dealing and agony-inflicting "sports" generally; against capital punishment, mutilation, and other irremediable penalties; do all you can to hasten the banishment of animal slaves from city and farm, to substitute for these mutilated victims of man the insensate machine; to take the fearful stain of vivisection from the white robe of science; to make the killing of animals for food as nearly painless as possible, and to diminish the use of such food whenever it can be done.

Inform yourselves and instruct others in the rules of healthful living; learn the necessity for pure air, for sufficient rest, for nutritious foods, for non-alcoholic drinks, for freedom from tobacco poisoning, for loose clothing, for abundance of sunlight and exercise. You cannot be good-tempered, you cannot be good to yourself nor half-way civil to others, if you live in rooms with the curtains down in the daytime and the windows sealed at night.

Cultivate the esthetic: Make yourselves and all about you as beautiful as you can; thus the value of life will be doubled. Encourage noble architecture, the best painting and sculpture, the finest music, the best printed and most artistically-bound books, the most correct and charming writers. Learn the difference between good and bad landscape work. Teach women to discard the clumsily hideous corset, the health-killing skirt that always seeks and finds a job of street-cleaning; teach the men that there are hats which do not look like a section of eight inch gas-pipe polished by a boot-black, set on end on the head, and kept in position by back-breaking gymnastic balancing feats; make the town too hot to hold the advertiser who disfigures every bit of natural beauty or boldness, the man who drives that frightful caricature, the docked horse, the real or imitation Englishman who jerks up sixteen inches every time his horse takes a step. In short, discourage deformity, discourage fashion's guys; encourage gracefulness, encourage the beautiful in nature and art.

The Case of Carl Jager.

BY L. L. C.

"When I married, fifteen years ago, I held that woman should possess all the rights that can be advocated for her. I believed in the superior claims of women as mothers of the race; I believed in their inherent goodness and venerated their finer and higher humanity because of their womanhood. I allowed my wife's judgment to prevail in the rearing and management of our children, and though I had some ideas in regard to this which differed from her own, I generally repressed them. She had undisputed personal rights; she held a legal title to all our mutually acquired property, she had her own will in all things concerning the members of the family and the affairs thereof. I have come to believe that women treat men with such views with contempt and that if a generous man accords them all the 'rights' they ask for, they become unreasoning tyrants."

My friend, Carl Jager was in a bitter mood. I knew by the tragic depths in his dark eyes that he had passed through some terrible experience which had changed his whole life, character and beliefs. I could remember when he was cheerful and full of hope, trust in human nature, and beautiful in his tender reverence for woman. I recalled the time when his married life had been referred to as a model of conjugal harmony and happiness. I expressed my surprise and sympathy and asked him to tell me his story.

"After fourteen years of hard work and close economy and utter devotion to my family," he said, "I find myself coolly set out in the world, stripped to the skin, so to speak. I am robbed of everything I toiled and hoped for and loved—my home and my children. If the case had been reversed, she cast out and I left in full possession of our mutual earnings and the children, what a howl of protest would have gone up about the 'cruelty of man' and the 'poor helpless victim of his tyranny.' But a man made a victim of woman's selfishness and petty treachery is entirely despised for his weakness. Poor, weak, abused woman! whom we solicitous reformers have been struggling to save from man's tyranny and greed; we may yet have to institute a movement to save your victims from your domination. Verily, we do suffer for the sins of our fathers! Their position as domestic rulers was unquestioned and the independent action of their women in opposition to their authority was almost an unheard of thing. Yet those women were really happier than they are today, and were generally more loveable and loving."

"This may be regarded as one of the evils of liberty which can only be cured by more liberty," I reminded him. But he was full of the thought of his wrongs and paid no heed to me.

"At first, you know, we were very happy; but as the years went by my wife grew 'spiritual' faster than I did, and I soon found that she wanted to be rid of me in order that she might fulfill a higher destiny. I had only the ordinary human reasoning powers to guide me, and I could have no place in her further 'soulful' career. She could not truthfully bring forward any of the commonplace complaints that furnish grounds for a divorce, non-support, abuse, adultery or neglect. Even when shut out from the marital privileges which the law gave me, I never went away from home to seek women."

"But with a woman who has a cold, cruel purpose in view, even that was no obstacle. A woman was found who was willing to come into our home and act as tempter. I was set to assisting her in certain studies in return for her services about the house. She was attractive and talented, and we became close friends, and after only four days my wife left us alone together in the evening. The girl was affectionate and permitted nearly all possible intimacies without objection; then positively 'drew the line,' as she said. It had been prophesied that she would fall in love with me and she remained on that account. As a woman means what she does rather than what she says, I did not entirely respect the 'line' but she was not offended then—it was too soon for that."

"Imagine my astonishment and humiliation when suddenly I was charged with 'insulting' the girl, just at the time when my legal right to appear in court to answer a divorce suit had expired, as I soon after discovered. I was ordered to leave the house, I was fairly stupefied by the charge, and believing as I always had in the innate purity of woman's motives, could not at first fathom the scheme, but walked away dazed with the blow."

"Afterwards I realized that I had been the victim of a plot. A young and physically attractive girl thrown constantly into the companionship of an unloved and deserted husband in his own home would be apt to furnish pretty good material for 'a case,' would it not? If I had been like ordinary men and followed up my advantage over the girl, men would have respected me—so would women for that matter. But I cherished the greatest respect for woman's control of her own person, and masculine insistence always seemed to me an invasion. With half the encouragement any girl would be 'insulted' in every instance. But I respected her decision; and for this I am called weak and cowardly when they threatened a case of slander that would ruin my business reputation, if I should make any defense in court against any charge she might bring against me, instead of defying them to do their worst as I should. It was a case of the meanest sort of blackmail waged against me by a wife who had had her 'rights' without dispute for fourteen years, and her miserable tool. I submitted to whatever she demanded. A suit for divorce on the false charge of cruelty was rapidly pushed; I made no defense and she gained her point at a trial occurring fifteen days after I was driven out."

"I had often been blamed for poverty, though we were never in need. When I expressed concern for the children's welfare this friend claimed large wealth, intending to go into partnership with my wife; said she would remain with her 'always' and told me to do nothing for the children. The intention implied has not been carried out.

"Perhaps no personal blame can be attached to a woman who wishes to separate from her husband for any cause whatever; that her love is changed to contempt may not be her fault; she may even believe she had a right to appropriate all their mutual accumulations since her struggle is apt to be the hardest. But there exists no excuse for her evident determination to rob me of everything I held dear, children, home, honor even, by means of a false charge against me. She had a reasonable and sensible man to deal with, who was ready to assent to any just and proper arrangement of affairs. But she seemed fierce to gain every advantage which the law and my good natured weakness would allow.

"The worst of it all is, the injustice of depriving me of all the natural claims of a parent. I love my children as dearly as she possibly can, and they love me as much as they love their mother. Yet I am denied all right to their companionship, the few fleeting interviews I have with them being 'privileges' which she 'graciously' grants.

"Thinking that my wife might not know the facts about that evening, I told her all the details, but it made no difference. The woman who would be involved in the scandal with which I was threatened, and who had gone with me so far on unconventional grounds that she was lucky to escape and for which she would be thrust out of any conservative society, was for eight months after I was driven out, my wife's closest friend; she (Mrs. J.) did the honors at the girl's wedding, and still receives her calls.

"It is time to fix a code for the 'new woman'. In the realm of morals, is she to grant a man every advance but one, and then condemn him, in the name of God if he attempts that one?

"For eight months I kept silent, admitting her right to freedom, and thinking that to complain of being 'buncoed' was unworthy of a man, but this no doubt, was exactly what they had counted on. After every request concerning the children, made by myself or mutual friends, has been denied, I have decided, not to complain, but to ask intelligent people to place a limit on what a woman may do in pursuit of her 'rights.'

I could answer little to the bitter story of my friend. We have struggled and suffered much to bring woman out of the slough of despond, out of her bondage, her insignificance, her degradation; but the pendulum may swing as far the other way. We have not reached the proper adjustment of social relations.

The Uplifting Process.

BY KATE AUSTIN.

I am very much discontented with some of the conclusions reached by Lillie D. White in her article in *Lucifer* of March 10. Her views are a queer jumble of contradictory statements. For instance, she deprecates the fact that "self-abnegation, the desire to benefit others, has led to all sorts of mischief and invasion." Later the good sense of this is offset by the declaration that the "wife who defers to her husband in all things is likely to get more happiness out of life and make fewer mistakes than the rebel, the woman who asserts herself." Again, "I would refrain from convincing the contented wife that she is a slave, as carefully as I would refrain from awaking a sleeping child."

I do not think there ever lived a slave who was content, and I never talked with a woman, married any length of time, and happy as the average, who did not consider that wives were at a disadvantage compared with the husband, and if, coupled with this feeling they weakly "defer to their husband in all things," and of course receive the natural reward of such deference, the contempt, indifference or selfish invasion of their liege lord, sooner or later there rises a bitterness of heart and she

becomes a discontented, scolding wife, or a silent, suffering one.

The worst slavery imaginable is that in which the slave cannot realize the true cause of her condition.

If the woman remains a conservative she will put the blame on her husband and spoil the best part of her life trying to exact an impossibility from him,—all to end in disappointment; while the rebel, the radical woman who believes in deferring to her own best judgment will hold only herself responsible, knowing that to be deceived shows simply lack of discrimination on her part, and not extra depravity in the other.

That the rebel will make mistakes is true but she will see the heights and know that every mistake is a stepping stone by which she may mount to something better. She will leave the mistake behind her and take the profit of that mistake with her. But the slave woman will weep all her life over one mistake because she has not learned to see the stars above her; because she has not learned to climb. There is but one answer as to "which is happier, slave or rebel?" The answer is found by comparing the capacity of each. The rebel, being more highly developed intellectually, will enjoy far more than the slave, for the simple reason that his or her nature is capable of perceiving and receiving sensations quite unknown to one whose nature is subjugated. Ingersoll's sorrow at his brother's grave was not as the sorrow of the ignorant Swedish woman who bewailed the death of a ten year old daughter who had died without baptism or change of heart! Beside the little grave in the mother's heart, hell yawned.

This is a fair illustration of the chance for happiness possessed by intellectual freedom on the one hand and by mental slavery on the other, and therefore, I for one, would have no scruples of conscience in regard to breaking the number of a slave. The superiority of liberty over slavery, in giving happiness to the individual and development to the race, has been demonstrated too often to leave room for doubts as to the propriety of waking the sleeping slave.

Before closing I wish to call attention to a grave mistake on Lillie's part, when she says, "It is so uncertain as to what will uplift humanity."

There is no uncertainty at all about it. That which uplifts humanity is "the power to think and the desire to rebel." Those who have had these two traits in the highest degree are the men and women to whom we are indebted today for what liberty we possess.

I think it wise to "insist" on mental cultivation and thus aid the uplifting process, and I fail to understand my friend's meaning when she assumes that it is a "safer guide to always act in reference to one's own happiness, and if the race is incidentally benefited thereby it is welcome."

I am quite sure that Bakounine, who flung away a fortune and bravely suffered imprisonment, spending his life in championing the cause of the oppressed, acted with direct reference to helping humanity.

I heartily agree with Lillie when she says that self-abnegation, the desire to benefit others, has led to all sorts of mischief and invasion, but how does this justify the further statement, "the wife who defers to her husband in all things is less liable to make mistakes than is the rebel?"

It seems to me the wife who could thus defer to a husband would herself be one of the greatest mistakes that ever walked the earth.

"Marriage and Morality," by Lillian Harman. First time in print. Price 5 cents.

The Very Worst.

Mrs. W.—It's dreadful to be disappointed in love!

Mr. W. There is something a great deal worse than that. "What, for instance?"

"To be disappointed in marriage."—*Tit-Bits*.

Is marriage moral? Read the March number of the *Light Bearer Library*.

LUCIFER, THE LIGHT-BEARER

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Published weekly. One dollar per year. Three months twenty-five cents.

A few friends called in to see the editor the evening following his return from the south. La Verne F. Wheeler brought his camera and flash light and the result is a picture of a small group of more or less startled people. Here are the names familiar to Lucifer's readers: Lillie D. White, C. F. Hunt, Emil F. Ruedebusch, Mattie E. Hursen, Jonathan Mayo Crane, Elizabeth H. Russell, Anna Ballard, Moses Harman, Lillian, and Virna. There are others, quite as important, and also as good looking, if not more so; but these were the only ones present whose names have heretofore appeared in Lucifer.

The picture is 8x10 inches, mounted on a card 11x14. We have a few copies which will be sent to any address on receipt of 50 cents each.

Rights of Husbands and Fathers

The "Case of Carl Jager," as told in this week's issue of Lucifer, brings to the front a number of questions of very great interest to all who are seeking the better way in associative human life.

Under the rule of the patriarchy the right of the husband and father was paramount—in the family, in the state, in the church and in the school or college. If at any time woman, as wife, daughter, sister or mother, was admitted to a share in the administration of government in any of these departments of associative life, it was because of her relationship to man, to some particular man, and not because of any right that inhered in woman herself, as a human being.

But the "power to think and the desire to rebel," have largely changed all this. Woman now claims and is accorded rights as a human being, not simply because some man as husband, father, brother or son, has graciously granted to her certain rights of person and property, or a certain participation in the management of the family, or in the affairs of the municipality, the state, the church, the school or college.

The result of Carl Jager's "Experiment in Marriage," based upon the newer ideas concerning woman's place in nature and in the social compact, seems to have been to convince him that women are naturally treacherous and narrowly selfish, and that they were "more lovable and loving and really happier," when the position of husbands and fathers as "domestic rulers" was unquestioned, and the independent action of their women in opposition to their authority was almost an unheard of thing.

He says, "After fourteen years of utter devotion to my family I find myself coolly set out in the world, stripped to the skin, so to speak. I am robbed of everything I toiled and hoped for and loved—my home and my children."

This is truly a sad case, and at first view it appeals strongly to the sympathies of every humane person, woman or man. But after giving it as careful consideration as my limited knowledge of the facts permit I frankly confess that, with all my natural disposition to sympathize with the oppressed and down trodden, with all my natural partiality for the "under dog in the fight" I find it decidedly hard to shed tears over the fate of Carl Jager,

if he were my dearest friend, my "owest own" brother, I should have to say the same.

The questions involved are too numerous and too weighty to be fully disposed of in one issue of Lucifer, but in the space allowed a few things may be said.

As I see it, the main cause of Carl Jager's troubles lies not so much in woman's depravity and selfish greed as in misconception of the reciprocal rights and duties involved in the relationship subsisting between woman and man in what is commonly known as marriage.

The common and, in this country, the most respectable view of marriage is something like this:

Men and women were made for each other—one woman for one man and one man for one woman. For the well being and happiness of men and women themselves and especially for the proper care and education of children, it is deemed necessary that each married pair should publicly promise to love and cherish each other, and forsake all others, so long as they both shall live. This public promise of love and fidelity is held to be the most binding and sacred of all human contracts, so much more binding and sacred than all others that the annulling thereof is not permitted to the parties themselves but is delegated to or vested in the whole community through its legal tribunals, the courts.

This I regard as marriage superstition No. 1.

Second. This public promise of love and fidelity is believed to possess some sort of magic power, a talismanic power, enabling the parties to adapt themselves to each other, to grow to each other, physically, mentally and spiritually, so completely that all desire to separate and to form new conjugal attachments will be eliminated.

This I regard as marriage superstition No. 2.

3d. Outside of marriage woman owns her child. The child is regarded as the product of her organism, and as such it is part of her personality until old enough to exercise volitional guidance for itself.

This is the legal view as well as the natural and common sense view. But in marriage it is different. The fact of the marriage vow, the fact of the marriage ceremony, is understood to give to a man rights of parenthood over the child of the woman he calls wife, and also rights over the person and property or earnings of the wife, because of the fact that he is, or is supposed to be, the physical father of her child.

This I regard as marriage superstition No. 3.

It has often been remarked that men show less judgment in their matrimonial affairs than they do in any other business of life. Is this fact to be wondered at when we remember that the state (the community) persists in treating them as minor children in matters matrimonial?

In forming ordinary business partnerships men put into the agreement whatever is mutually agreeable and, in nearly all cases, when dissolving partnership their own common sense and honesty enable them to separate without expense, publicity or scandal; but in marital partnerships it is wholly different. Quoting from the Encyclopedia Britannica: "In marriage every right and duty is fixed by law." "Its complete isolation from all other contracts is constantly recognized by the courts."

Now suppose Carl Jager and Lucy Stone had begun their home building naturally, that is, on a basis of common sense, instead of a basis of superstition—began it as the birds begin their mating in the spring, without the talismanic blessing of priest or magistrate, without the formalities of license and probate record, but with a very definite understanding of the objects to be secured, and of the rights and duties of each in the co-operative home building,—on such common sense basis, is it probable that after fourteen years of faithful effort Carl Jager would have had the humiliating confession to make that his experiment in home building, with a very superior woman, had proved in every respect a disastrous failure?

Now let us suppose that in proposing a conjugal co-partnership with Lucy Stone, Carl Jager had approached the subject

from the standpoint of common sense and of human experience instead of the standpoint of superstition. It seems to me his language might, could, would or should have been something like this:

"My Dear Lucy—We have been close friends and helpful comrades for some months [or years, as the case may have been] and the more we learn of each other the more necessary we seem to become to each other. Friendship and comradeship do not satisfy us. We both desire the most intimate relationship and companionship of lovers. The natural result of such relationship is a child or children. For the better caring for children as well as our own greater happiness and comfort we need a home—not simply a temporary or rented house with its conveniences and belongings but a home of our own, from which no landlord can drive us. A home of our very own, for a permanent abiding place to which we can invite our friends and add to our own happiness by making others happy.

"Now in entering this partnership for mutual helpfulness in the most intimate of all human relationships, let us avoid, as far as possible, the dangers and mistakes that have, in all the past, strewn the shores of the matrimonial sea with wrecks. Let us discard superstition and take reason and common sense for our guide. Let Love be joined to Wisdom in an atmosphere of Freedom. Let these be our guiding stars.

"With these three as our only counselors, promises or pledges of 'love and fidelity so long as we both shall live,' were a wretched mockery. The only pledge we need to make is to be true to ourselves!—to our own highest conception of right, truth and duty. 'To thine own self be true, and then it follows as the night the day, thou canst not be untrue to any man,'—nor to woman nor to child.

"We are both of adult age. We are no longer minor children, consequently we are able to make our own contracts and to put as much or as little into these contracts as suits ourselves. I utterly deny and repudiate the doctrine that society has any right to enter as a third party into our matrimonial contract. If we are not old enough or wise enough to take care of ourselves, of our own interests, and the interests of the children that may be born of this union, then society—made up of persons no wiser nor better than we, is not capable of taking care of us or of our children.

"In entering this love and labor contract no rights of person or of property are surrendered. Each puts into the common stock what he or she voluntarily chooses to put in, and no more. Each retains her and his name, and the absolute control of person, of time and of earnings.

"In the event of serious disagreement, in the event of failure of love between us two—a contingency by no means improbable, judging from the experience of all the past—I now and here agree to recognize the mother's paramount right to the children, if any should spring from this union, and inasmuch as the home is more necessary to woman and children than it is to man I now agree that the home that our mutual efforts may build, shall belong to you and to them. While I shall hope always to so demean myself as to be a welcome visitor in that home, even in the event of separation, I shall not regard it as an act of sacrifice on my part to endow you with the title to my share in our common home, in return for the honor of fatherhood of your children, if I should be regarded as worthy of such honor.

"But in any case, whether so honored or not I still agree to thus endow you and them because of my great love for you, and because of my reverential regard for womanhood and motherhood."

This hastily written and very imperfect outline of what I think an intelligent, honorable and loving man might say, when contemplating a conjugal union, should be supplemented by what I have put into the mouth of an intelligent and loving woman, in my little pamphlet, "Motherhood in Freedom."

M. H.

A Half Million Dollar Fee.

When Geo. A. Schilling was secretary of the Illinois Bureau of Labor Statistics he issued a report on Franchises, which was published by his successor and the more interesting portion was suppressed. Mr. Schilling has published this suppressed portion in the "Social Forum" for April 1900. This report verifies about all that the wildest agitator might say on the subject of corporate crookedness. A certain gas company approached Gov. Altgeld and explained how he could make \$8,000,000, if he would sign a certain gas bill that had passed both houses. Gov. Altgeld refused, and the legislation had to wait for another administration, when as Mr. Schilling remarks, "The gas companies got all the legislation they desired."

The following, seen in the Chicago "Tribune" for April 11 1900, may be regarded as a natural result:

"The directors of the Republican Construction company yesterday voted a fee of \$500,000 to Levy Mayer for his work in selling the Ogden Gas Company. This is the largest fee ever paid to a lawyer in the United States. 'The fee was earned,' said a man who knows the affairs of the Ogden Gas Company. 'I doubt if more than \$500,000 were put into the Ogden company. Through Mr. Mayer's efforts it was sold for \$6,000,000.'"

"The Social Forum," No. 4, contains Mr. Schilling's report. For sale at this office. Price, 10 cents.

Ana Purkin.

Among the occasional contributors to Lucifer's columns was the strongly marked personality known in mortal life as Ana Purkin. This is her own phonetic spelling of the name more commonly spelled Anna Perkin, or Perkins. For many years she stood daily on one of the most frequented street corners of Cleveland, dressed in white blouse and trousers, selling the daily papers. She lived wholly alone in a small rented and poorly furnished apartment, subsisting wholly on the simplest and least expensive vegetable diet.

For many years she was a subscriber to and earnest friend of Lucifer and its work, and it is believed that it was due to her efforts that many of our present Cleveland readers became interested in the radical reforms to which our publications are devoted.

A few weeks ago the summons came for Ana Purkin "to move on." At her simple funeral, Thomas Lees, one of the leading radical reformers of Cleveland, was called upon to make a few remarks. Among other things he said:

"Every city, town and village has some one or more marked and eccentric characters. Conspicuously in Cleveland I think Ana Purkin stood out as the one.

"In talking with her some two months ago (she was then quite ill) her remarks indicated that she had a premonition that her death was not far off. She said, 'When I die, all that I ask is that I may have money enough to pay the funeral expenses. I do not want the city to bury me. Neither do I want any minister or fussy funeral service. Perhaps a poem, yes, a poem, and a few words from some friend is all that's necessary.'"

"This, friends, explains why I am here this morning; and now, in obedience to the expressed wish I'll read this poem—entitled 'Life and Death.'"

"Ana Purkin lived true to the principles she thought were right. She was loyal to the truth as she saw it. She did what she esteemed to be right because it was right to do so. She was very kind hearted and a devotee to principle, even to stubbornness. It is not true that she cared not for and formed no friendships. While she may not have had many friends she did not have, I think, a single enemy.

"Like many of us here she had higher aims than circumstances permitted her to carry out. She had many plans and hopes for the future that death frustrated.

"Ana Purkin tried to live a natural, Thoreau like life, which must be unsuccessful in a city like this, and hence, to many of us, her life seemed a failure. She lived her own life, as we all

have to do, and unfolded in her own peculiar way. I hardly know whether it is right to call her an eccentric character, for she never wavered from any principle she esteemed true. As the Cleveland 'Press' once said, Ana Purkin was noted for two things—as being advance agent of Dress Reform, and minding her own business."

Among the many friends of Lucifer in the Forest City few held a higher place in my personal esteem than did Ana Purkin. May her devotion to pure and lofty principles and her life of uninvolved independence be emulated by us all.

M. HARMAN.

Asceticism Godliness and Cleanliness.

From Lecky's "History of European Morals, from Augustus to Charlemagne," Vol. II, pages 106-9, we reproduce the following paragraphs showing the baneful, the baleful influence of the Christian cult upon the better phases of Grecian and Roman civilization. The entire work of Lecky is worthy of very careful study by all who would understand the origin of the nature-hating and body-hating superstitions that still hold sway over church and state moralism.

There is, perhaps, no phase in the moral history of mankind of a deeper or more painful interest than this ascetic epidemic. A hideous, sordid, and emaciated maniac, without knowledge without patriotism, without natural affection, passing his life in a long routine of useless and atrocious self-torture, and quailing before the ghastly phantoms of his delirious brain, had become the ideal of the nations which had known the writings of Plato and Cicero and the lives of Socrates and Cato. For about two centuries, the hideous maceration of the body was regarded as the highest proof of excellence. St. Jerome declares, with a thrill of admiration, how he had seen a monk, who for thirty years had lived exclusively on a small portion of barley bread and of muddy water; another, who lived in a hole and never ate more than five figs for his daily repast. . . .

The cleanliness of the body was regarded as a pollution of the soul, and the saints who were the most admired had become one hideous mass of clotted filth. St. Athanasius relates with enthusiasm how St. Anthony, the patriarch of monachism, had never, to extreme old age, been guilty of washing his feet. The less constant St. Poemen fell into this habit for the first time when a very old man, and, with a glimmering of common sense, defended himself against the astonished monks by saying that he had "learnt to kill not his body, but his passions." St. Abraham the hermit, however, who lived for fifty years after his conversion, rigidly refused from that date to wash either his face or his feet. He was, it is said, a person of singular beauty, and his biographer somewhat strangely remarks that "his face reflected the purity of his soul." St. Ammon had never seen himself naked. A famous virgin named Silvia, though she was sixty years old and though bodily sickness was a consequence of her habits, resolutely refused, on religious principles, to wash any part of her body except her fingers. St. Euphrasia joined a convent of one hundred and thirty nuns, who never washed their feet, and who shuddered at the mention of a bath. An anchorite once imagined that he was mocked by an illusion of the devil, as he was gliding before him through the desert a naked creature black with filth and years of exposure, and with white hair floating to the wind. It was a once beautiful woman, St. Mary of Egypt, who had thus, during forty-seven years, been expiating her sins. The occasional decadence of the monks into habits of decency was a subject of much reproach. "Our fathers," said the abbot Alexander, looking mournfully back to the past, "never washed their faces, but we frequent the public baths." It was related of one monastery in the desert, that the monks suffered greatly from want of water to drink; but at the prayer of the abbot Theodosius a copious stream was produced. But soon some monks, tempted by the abundant supply, diverged from their old austerity, and persuaded the abbot to avail himself of the stream for the construction of a bath. The bath was

made. Once, and once only, did the monks enjoy their ablutions, when the stream ceased to flow. Prayers, tears, and fasting were in vain. A whole year passed. At last the abbot destroyed the bath, which was the object of the Divine displeasure, and the waters flowed afresh.

Discriminations Against Women in Marriage.

In "Eighty Years or More," Elizabeth Cady Stanton gives us many very interesting reminiscences of her long and useful life. Prominent among these is her description of her efforts to get a recognition of the fact of woman's rights and woman's wrongs as wife and mother, in the platform of the Woman Suffrage movement. In her chapter on "Marriage and Divorce" she tells us of the contest she had with Phillips, Greeley and others at Albany, New York, in 1861, over this question. The leaders of the Suffrage movement were fearful that the discussion of woman's disabilities in marriage would divide the party. In her letter to the N. Y. "Tribune" Mrs. Stanton shows how little these leaders knew of what they were talking about when they asserted that "the laws on marriage and divorce were equal for man and woman." Here are a few of her telling paragraphs:

"The contract of marriage is by no means equal. The law permits the girl to marry at twelve years of age, while it requires several years more of experience on the part of the boy. In entering this compact, the man gives up nothing that he before possessed, he is a man still; while the legal existence of the woman is suspended during marriage, and, henceforth, she is known but in and through her husband. She is nameless, purposeless, childless—though a woman, an heirless, and a mother.

"Blackstone says: 'The husband and wife are one, and that one is the husband.' Chancellor Kent, in his 'Commentaries,' says: 'The legal effects of marriage are generally deducible from the principle of the common law, by which the husband and wife are regarded as one person, and her legal existence and authority lost or suspended during the continuance of the matrimonial union.'

"The wife is regarded by all legal authorities as a *feme covert*, placed wholly *sub potestate viri* [in the power of the man]. Her moral responsibility, even, is merged in her husband. The law takes it for granted that the wife lives in fear of her husband; that his command is her highest law; hence a wife is not punishable for the theft committed in the presence of her husband. An unmarried woman can make contracts, sue and be sued, enjoy the rights of property, to her inheritance—to her wages—to her person—to her children; but, in marriage, she is robbed by law of all and every natural and civil right. Kent further says: 'The disability of the wife to contract, so as to bind herself, arises not from want of discretion, but because she has entered into an indissoluble connection by which she is placed under the power and protection of her husband.' She is possessed of certain rights until she is married; then all are suspended, to revive, again, the moment the breath goes out of the husband's body. (See 'Cowan's Treatise,' vol. 2, p. 709.)

"If the contract be equal, whence come the terms 'marital power,' 'marital rights,' 'obedience and restraint,' 'dominion and control,' 'power and protection,' etc., etc.? Many cases are stated, showing the exercise of a most questionable power over the wife, suspended by the courts. (See 'Bishop on Divorce,' p. 489.)

"The laws on divorce are quite as unequal as those on marriage; yea, far more so. The advantages seem to beall on one side and the penalties on the other. In case of divorce, if the husband be not the guilty party, the wife goes out of the partnership penniless. (Kent vol. 2, p. 33; 'Bishop on Divorce,' p. 492.)

"In New York, and some other States, the wife of the guilty husband can now sue for a divorce in her own name, and the cost comes out of her husband's estate; but, in the majority of

the States, she is still compelled to sue in the name of another, as she has no means for paying costs, even though she may have brought her thousands into the partnership. The allowance to the innocent wife of *ad interim* alimony and money to sustain the suit, is not regarded as a strict right in her, but of sound discretion in the court. (Bishop on Divorce, p. 581.)

"Many jurists," says Kent, "are of opinion that the adultery of the husband ought not to be noticed or made subject to the same animadversions as that of the wife, because it is not evidence of such entire depravity nor equally injurious in its effects upon the morals, good order, and happiness of the domestic life. Montesquieu, Pothier, and Dr. Taylor all insist that the cases of husband and wife ought to be distinguished, and that the violation of the marriage vow, on the part of the wife, is the most mischievous, and the prosecution ought to be confined to the offense on her part. (Esprit des Lois, tom. 3, 186; 'Traite du Contrat de Mariage,' No. 516; 'Elements of Civil Law,' p. 254)."

A Conservative Freethinker's Opinion of "Our Worship of Primitive Social Guesses."

The Literary Guide, London, England.

Those who think that Rationalism should be carried into all departments of thought and conduct will do well to weigh the words of this spirited pamphlet. Whatever may be wanting to the argument, it bears the marks of sincerity and general clear-headedness; and the writer, while bold and innovating in his discussion of the sex problem, is free from anything which can be construed as prudence of thought. The pamphlet purports to "state frankly and clearly the views of those who hold that not State nor Church nor Society, not Law nor Creed nor Custom can rightfully interfere between lovers—can, without crime, invade the non-invading." While questioning many of these "views," we, like the writer, repudiate the very dogmatic notion of marriage still current—a notion derived from priestly pretensions, yet adopted, in the main, by civil authority, and approved by some Freethinkers themselves. We cannot help sympathizing with the following characterization of divorce procedure: "The forced exposure in divorce courts, in judges' chambers, or before referees, of sexual and affectional secrets and miseries is vulgarly impudent, insolently invasive, hideously cruel, and cowardly beyond the power of words to express."

"The Evolution of the Family." New series, Vol. 1, No. 1 of Light Bearer Library, by Jonathan Mayo Crane, M. Harman publisher, 507 Carroll Avenue, Chicago; 48 pages. The primary object of the author was to give undisputed facts regarding the marriage customs of various peoples, ancient and modern. The word marriage is not used in the legal or ecclesiastical sense as the union of persons of opposite sexes when ratified by civil or religious rite, but in the ethnological sense of a voluntary union either for life or a shorter period. The general object is to show the futility of attempting to regulate morality by either ecclesiastical or governmental authority. The book is a suggestion to those who are interested in the origin and evolution of the marriage relation, and is worthy careful reading and earnest thought.—Freedom, Equality, Wash.

VARIOUS VOICES.

E. F. H. Manton, R. I.:—I send you today the money due on Lucifer, a paper that has given me more pleasure than any I have ever taken before. Glad to know you have decided to retain the name Lucifer for the paper. I shall probably take a copy of your book.

A. B. C., Montreal:—In regard to the pamphlet by Mrs. Stewart, I think it is a very good "opening wedge" for people who still have need of a God and the Christian Religion and of course they are in a vast majority. It is very significant too as showing that the new idea is beginning to permeate the great social fabric represented by the church and its allied organizations. It only deals with generalities, it is true, but only let the

main idea of it get a start among some of the leaders and the rest will follow. I will use this copy you sent me to bring before the woman's club here and possibly the idea will travel, as it comes from such a "respectable" source.

Mrs. M. W. Jenne, Monson, Me.:—Lucifer has been a very welcome visitor in my home for one year and it has brought to me divine truths and led me out into broader fields of thought, and I am truly thankful that Lucifer lives and came to my notice. I am greatly indebted to you and your inspirers. I am unable just now to send \$1 for renewal but I should be sorry to lose the visits of Lucifer as I realize they are of great value to me, so if you can afford to I should be glad to have you send the paper right along and I will send the dollar just as soon as I can. I am sorry to keep you waiting as yours is a noble work and I know all money is well used. I will enclose a list of names that I wish you might send sample copies of Lucifer to, as it contains a gold mine to all people of sense and thought. I am glad the name still remains Lucifer.

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THIRD SERIES, VOL. IV., No. 16. CHICAGO, ILLINOIS, APRIL 28, E. M. 300. [C. E. 1900.] WHOLE No. 811

A Song.

"That passed over, and this may, too."
Many sorrows have come and gone:
Pain has tarried—and then, passed on,
"That passed over, and this may, too."

This is the song I would sing to you,
Now that the trial has come once more,
You've conquered pain in the days of yore,
"That passed over, and this may, too."

Who forgets that the skies are blue
In dreary seasons of fog and rain?
To-morrow the rain may shift again,
"That passed over, and this may, too."

—Youth's Companion.

The Cats' Paradise.

—H. Zola.

An aunt has bequeathed me an Angora cat which is the most foolish animal that I know. This cat told me the following story one winter evening as we were sitting together by the fire: I was two years old at the time and the fattest and cutest cat that you can imagine. At that tender age I was full of conceit and despired all the quiet comforts of our home. Yet deeply indebted was I to the providence that had brought me to your aunt. The good lady worshipped me. My bedroom was in the bottom of a closet, and it was handsomely furnished with a feather pillow and a tricolored blanket. My food was equally excellent; never any bread or soup, but always meat—good, raw meat.

Yet amid all these joys and comforts I had only one desire. I knew only one dream—namely, to slip through the open window and escape over the roofs. I was tired of caresses; I was disgusted with the softness of my bed; I was so fat that I felt horrified whenever I caught sight of myself; hence it was that I felt bored all day long.

I ought to have said that I could see the opposite roof from our window whenever I stretched my neck out a little. There four cats had great fun every day prancing around with bristling hair and tails erect as they sang their joyous songs amid the sunlight on the blue tiles. Such a wonderful sight I had never before seen.

The very first day when I saw them I made up my mind what to do. True happiness was only to be found on that roof beyond that window which your aunt so carefully closed. I determined to escape. I felt that there must be something else in life besides raw meat. Yonder lay the unknown, the ideal world. One day they forgot to close the kitchen window. I sprang out on a small roof below.

How beautiful the roofs were! Broad gutters ran around them, and these I followed with unspeakable delight, my paws meanwhile sinking deep in soft, warm mud. I seemed to be walking on velvet, and the sun shone warmly down on me, and its hot rays seemed to melt my fat.

Yet I must admit that I was trembling in every limb. My joy was mingled with fear and anguish. Especially do I remem-

ber a horrible occurrence, which almost made me fling myself down on the pavement. From the peaks of an adjoining house came three cats rushing toward me with fearful miaouws. When they saw my terror, they laughed and said they had only intended to scare me. When I heard that, I began to miaouw with them. Oh, it was great sport! The rascals were by no means as fat as I was, and much fun they made of me as I rolled myself around like a ball on the sun warmed zinc roof.

An old tomcat was one of the company, and he became very friendly toward me. He even offered to train me properly for outdoor life, an offer which I gladly accepted.

Ah, how far away was your aunt's comfortable home! I drank some water on the roof, and no sugared milk ever tasted as sweet to me. Everything, indeed, seemed beautiful. A very handsome young lady cat was strolling near us, and at the mere sight of her I fell in love.

Until that time these delightful smooth skinned creatures had only appeared to me in dreams. So I approached the young lady and was about to pay her a compliment when one of my comrades bit me horribly in the neck. I uttered a fearful yell.

"Bah!" said the old tomcat soothingly as he drew me away. "You'll soon see lots of others."

After walking for an hour I felt terribly hungry.

"What do cats eat on the roof?" I asked my friend the tomcat.

"Whatever they can find," he answered.

This reply filled me with despair, for I found no food anywhere, though I hunted very eagerly. Finally I saw a young working girl preparing her breakfast in an attic, and on the table in front of the window was a beautiful cutlet with a most appetizing smell.

"There's a chance for me," I thought in all innocence, and I sprang on the table and grasped the cutlet.

The moment, however, that the working girl caught sight of me she raised a broom and struck me a fearful blow on the back. I dropped the meat and rushed out of the attic.

"What are you about?" remarked the tomcat. "When you see meat on a table, you must understand that you can only enjoy it from a distance. If you want food, you'll have to look on the roofs."

His statement that meat in kitchens does not belong to cats was incomprehensible to me. Now indeed my stomach began to clamor most earnestly for food. The tom cat filled me with despair by his assurance that we could not expect to get much food before nightfall. "When darkness comes," he said, "we will go down into the street and search through the ash heaps. Wait till nightfall." How calmly he said that, the hardened old philosopher!

Very ugly the street appeared to me. Here I found no more warmth, no more sunshine. Very different was it on the gleaming roofs, where one could frolic so comfortably. With bitter regret I thought of my warm blanket and of my feather pillow.

Scarcely had we reached the street when my friend the tom-

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eat began to tremble. He made himself small, very small, and sneaked past the houses, while he ordered me to follow him as quickly as possible. As soon as he came to a door he hid himself and began to purr contentedly. When I asked him why he had fled, he answered:

"Did you see that man with the big hook?"

"Yes."

"Well, if he had caught sight of us, he would have cooked and eaten us."

"Cooked and eaten us!" I cried. "But doesn't the street belong to us? We don't get anything to eat, and yet we are to be eaten ourselves."

Meanwhile the heaps of refuse in front of the houses had been ransacked. I found two or three hare bones buried in dirt and ashes. Then I appreciated the value of fresh meat. My friend the tomat examined the heaps with the skill of an artist.

He let me run around until morning, and for ten hours I remained in the rain, shivering with cold in every limb. Infernal street, accursed liberty! How I longed for my prison!

When day came and he saw me almost powerless, he asked:

"Have you had enough of it?"

"Oh, yes!" I replied.

"Do you want to go back home?"

"Of course I do, but how are we to find the house?"

"Come. When I saw you yesterday morning, I knew well that a fat cat like you would not appreciate the joys of liberty. I know your home, and will take you to the door."

The worthy old tomat said these words with the utmost composure. When we reached the door, he bade me farewell and did not seem in the least moved at parting from me.

"No," I cried; "we cannot part thus. You must come with me. We will share the same bed and the same meat. My mistress is a good woman."

He interrupted me hastily.

"Silence!" he exclaimed. "You are a fool! In your warm home I would soon go to pieces. Your quiet, domestic life is good for pet cats. Cats that love liberty will never surrender it for the sake of tidbits and a featherbed. Goodbye!"

He returned to the roofs. I saw his large, lean body quiver with joy as it felt the caresses of the rising sun.

As I entered the house your aunt caught a rod and gave me a thrashing, which I received with deep joy.

It was a real luxury for me to feel warm once more. While she beat me I thought with rapture of the dainty meat which she would soon set before me.

"Let me tell you," said my cat as he stretched himself out at full length on the hearth, "true happiness, paradise, my dear sir, consists in being locked up and getting a thrashing in a room where there is a piece of meat."

I merely give this as my cat's opinion.

Sense vs. Metaphysics.

BY C. L. JAMES.

Comrade Morton, recently in "Free Society," paid me a compliment, which Lucifer has reprinted, to effect that I had a peculiarly keen eye for a fallacy. There is a fallacy running round loose among correspondents of liberal periodicals which has long vexed my righteous soul; and to which my attention has just been directed again by Jonathan Mayo Crane's vindication of egoism against Voltaire de Cleyre. This fallacy consists in giving some familiar word, such as "happiness" or "nature" a definition so wide as to make it logically useless, and then carping, for an ignoramus, at every one who employs it in its ordinary sense.

If some one says, that a law requiring people who have once begun living together to go on doing so notwithstanding a change in their feelings, is unnatural; he is forthwith informed that this is "the babble of the nursery"—nature includes men and their actions—nothing which anybody chooses to do can be unnatural. If he point out that seeking happiness is not the way to get it, a dogmatical chorus at once assures him that no action can possibly be anything else than a seeking after happiness—because the speakers have chosen to define happiness as the object sought in every action. Now, those who prefer the common use of such words as nature and happiness, are not necessarily ignorant of the technical meanings given them by certain schools.

These schools are very old, their jargon is known to almost everybody; and the reason it has not passed into common language is that common sense does not find it expressive. There is something deeper in this fallacy than supposing lovers of plain English have not read such musty moralizations as

"Nature is made better by no mean
But nature makes that mean."

The common use of such terms is the practical use. The theoretical substitute plunges us in the Scrobian bog of metaphysics—"where armies whole have sunk." Everything in general means Nothing in Particular.

The only use of having such a word as nature is to distinguish what men make from what they find already existing. The only use of having any word is to distinguish something from something else; and, for all purposes of reason what signifies everything signifies nothing. If the natural is to include the artificial, its name must be eschewed in all argument—all composition which aims at any conclusion—and relegated to those imaginative effusions which propose only to stimulate emotion by contemplation of the infinite and sublime.

Surely "the art of puzzling oneself methodically" achieves a master-piece when we are told that the unnatural—the bad art which nature will not tolerate—is itself a part of nature's operations! Or, applying this to egotism—when we are told that every man in every action seeks happiness, and also that happiness means what is sought in every action, we need but substitute the definition for the term defined in order to see that this is but the saying men's motives are what they are.

The objection to raising such discussions in the liberal press is that they waste time and space. They are the Weary Willies of philosophy, begging at the doors of anarchism because everything else has given them a cold shake long ago. The real mark of ignorance is not to know that they are played out. The method they represent is obsolete. Any generalization which covers the totality of things can be at once offset by another, thus affording those who like it material for interminable controversy. Optimism says the universe is the best possible. Pessimism that it is the worst possible. We have but to remember it is the only one possible in order to see first that neither proposition is exactly false, and secondly that each is unmeaning. Yet ages have been spent and libraries written, by men of no common ability, to prove one or other of opposing theses, both which can be thus neutralized with a word.

The only sound philosophy—the inductive—applies a very different operation to morals as to other things. It seeks to learn by observation and experiment, what are the causes of each effect, and thus how what we may please to desire can be accomplished. How can we, as Anarchists, prevail on men to discard the superstitious beliefs that kings or politicians are a terrestrial providence, a God Almighty junior, or anything else but a gang of thieves and impostors? Of course this is a big question.

In dealing with individuals we must consider individual character. For general effect the lessons of history appear to me so important that I have made considerable effort to present them in their true light. But it is easier to decide what cannot be done than what can. I am sure there is no good in reviving speculations which had their trial and failure before Anarchism was heard of.

Progress Does not Depend on Martyrdom.

BY LILLIE D. WHITE.

Some of my comrades who write for Lucifer seem to be looking forward to a heaven, or a condition of perfection on earth, when men and women will be absolutely consistent, unselfish and wholly free. I am not looking for such a time or

place and do not believe the time will ever be when the best of people will not have some bad in them and the worst of people some good, just as it is now. Possibly we would not be any better satisfied if it were otherwise.

I would deny no one the right to have a high ideal of excellence for his or her associates and withhold the "hand and heart of comradeship" from all who fall short of that standard but such a one is in danger of boycotting some pretty good fellows and taking in some who may have good, stiff "spines" but lack some other equally useful and important part of anatomy.

Francis Barry would better knock out the "only difference" and agree with me that it is not best to draw such clear cut lines between the selfish and the unselfish, the consistent and inconsistent, the free and the unfree or half free, as he and some others attempt to do. These human traits are notably diffused amongst all people, conservative as well as radical; they may be found even in the same person. Nor is it best to label any one else, especially with the term free lover. Some, who would scorn the name, are quite free in their love and its expression, while some of us who would be called "free lovers" quick enough by mother Grundy have "queered" ourselves with the advance guard, the standard bearers of radicalism, so it is difficult to know "where we are at."

The world has always been guided by gods and laws and duty but we are not satisfied with results. We would make everything lovely by applying Right and Truth and Principle. Principle may be better than statute laws, demands of liberalism an improvement over orthodox creeds but is there not danger in all of them, especially when we become so strictly consistent that we stand by them though the heavens fall?

Obedience to parents has always been considered one of the prime virtues, but we all know what happened to the boy who stood on the burning deck; and his is not an isolated instance of sacrificial devotion to filial obedience. What untold suffering can be attributed to those dearly loved but false gods, duty, vows, chastity, obedience to husbands, to parents, to the dead, not to speak of religious duty and martyrdom.

What is the difference, in principle, between the religious fanatic who scourges the flesh for Christ's sake and the pambler who wrecks his own life and happiness and that of another—one that he professes to love—for the sake of compliance with his principle "Do not marry"; or the man who refuses for years to speak to a hitherto well-loved brother because that brother refused to heed the rule? If our conduct in the past has not been guided by reference to our happiness it is time we begun to be so guided. We have suffered enough from devotion to authority and duty.

The impression given by my article in *Lucifer*, No. 804 that I favored the position of the unthinking slave wife is not a correct one. On the contrary I admire very much the spirit of independence that the rebel shows, and at the same time I am amazed at her courage and her choice. A choice that is not "simply stepping out of the harness with no more ado about it," by any means. It is often a choice between comparative ease and comfort and freedom from responsibility on one hand, and hardships, poverty, toil, loneliness, lovelessness on the other.

I am thinking of the rebel who wants to be free, to live her own life, to be herself; the wife who has no complaint, from a conventional standpoint. She is the one who meets "persecution and isolation." The wife who leaves a drunken, worthless husband who beats and starves and abuses her will be helped along, even by the church folks, if she is virtuous and pious. Not so with the rebel who is struggling for freedom; the conventional world has only condemnation for her, and if she hopes to find the radical world full of "just and unselfish manhood and contented, self-reliant womanhood" she will be disappointed. She will, probably, find jealousy, bigotry, intolerance and about all the faults common to humanity every where.

The intelligent rebel is happier than she would be as a slave but it is a question whether she is happier than the contented wife who has not discovered that she is a slave. Freedom is a

condition to be attained by growth, not conversion. It is all right to help any one who is struggling for freedom but I do not feel it my duty to go about waking the sleepers. The world is not to be saved that way.

It seems to me that some reformers place more importance on their personal work than it deserves. They seem to think the car of progress moves only as they push it along with their little lever called radicalism. Nothing without that label is of any value.

Bloodshed and suffering are hateful in every phase. We have no right to be benefitted by the suffering of others, certainly not to expect it. If the world cannot be saved without the shedding of blood let it go unsaved. The victims of war and cruelty are helpless, but a feeling that it is necessary or our duty to suffer, and sacrifice happiness, comfort and life to save humanity, is a superstition. To glorify martyrdom, in a way condones the executioners. If the "blood of martyrs is the seed of the church" the Christians have reason to thank Nero and Torquemada for sowing it.

The Lord God has always received a great deal of undeserved praise for giving his only begotten son to redeem the world; same with Abraham. Bill Nye was so devoted to a "cause" he was willing to sacrifice all his wife's relations, but generally, we are improving. We restrain men who offer their children as burnt offerings unto the Lord. We, rightfully, love and honor the memory of many noble men and women who worked and suffered and died for truth's sake, but it was their life, not death, that benefits us. Ingersoll's life was worth more than his death would have been had he been killed for denying the regulation number of gods. Galileo did not retard the car of progress by recanting what he believed to be the truth for the sake of saving himself from torture or death.

Woman's Debt to Christianity.

Elizabeth Cady Stanton, in "Eighty Years and More."

Soon after this Mr. Conway asked me to fill his pulpit. I retired Saturday night, very nervous over my sermon for the next day, and the feeling steadily increased until I reached the platform; but once there my fears were all dissipated, and I never enjoyed speaking more than on that occasion, for I had been so long oppressed with the degradation of woman under canon law and church discipline, that I had a sense of relief in pouring out my indignation. My theme was, "What has Christianity done for Woman?" and by the facts of history I showed clearly that to no form of religion was woman indebted for one impulse of freedom, as all alike have taught her inferiority and subjection. No lofty virtues can emanate from such a condition. Whatever heights of dignity and purity women have individually attained can in no way be attributed to the dogmas of their religion.

Struck by Lightning.

Lola Walsbrooker in "Clothed with the Sun."

A man and a woman, old acquaintances who had not met for a long time, were talking of what had occurred during that time. The man, who had long posed as a reformer, said, "I have married again and we have one child, but my wife went to her parents because I was out of employment and could not provide for her. I have a school now and am going for her tomorrow. If she will not come with me I shall take the child."

The woman replied: "You have no right to take the child from its mother."

"Oh, but the child's future must be considered and she is not fit to bring it up."

She turned upon him a look that was like lightning and the words fairly leaped from her mouth. "What right had you, sir, to make a woman a mother who is not fit to bring up her own child?" and he looked as if he had been struck by lightning after she had said it. He hemmed and hawed a little but could find no words with which to reply, so relapsed into silence, and after a few moments got up and left.

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Notes on Trip to Southland.

While it is yet timely I wish to add a few thoughts to those already printed, in regard to happenings and observations while on my late vacation in the "Sunny South."

Among the noteworthy experiences of this trip, as I view the matter, is my little encounter with the chief apostles of what may be called the

KORESHAN TRUST.

At New Orleans in February last, I wasted—or "improved," as the case may be—two evenings in hearing Cyrus Teed, the founder and expounder of what he calls "Korshanity." That I may do Mr. Teed and his followers no injustice I will quote at some length his and their definition of what Korshanity is. On page eleven of the book called "Cellular Cosmogony or the Earth a Concave Sphere," Mr. Teed says:

Korshanity includes both the science of life and its application, and comprises the scientific religion of succeeding ages. It deals generally and specifically with every department and phase of universal form and function, and is therefore universology, and the only system that can be thus nomenclatured. Unlike all the presumptuous figments and vagaries of pretended science, the Korshan Universology has for its major premise a geometric figure embracing the union of three simple elements, positive and absolute in their form, relation, and application. This geometric foundation of the Korshan System embraces the chord, radius, and arc, not in theoretical geometry, but in its positive application to earth measurement, by which is determined the contour of the surface of the earth in which we dwell.

Like most founders, or attempted founders, of new systems Mr. Teed begins by denouncing all conflicting systems and theories as "presumptuous figments and vagaries of pretended science." Continuing he says:

The earth is a concave sphere, the ratio of curvature being eight inches to the mile, thus giving a diameter of eight thousand, and a corresponding circumference of about twenty-five thousand miles. This fact is physically and mechanically demonstrated by placing a perpendicular post at any point on the surface of the earth, (though it were better to place it by the side of a surface of water,) and extending a straight line at right angles from this perpendicular. The line thus extended will strike the surface at any distance proportionate to the height of the vertical post.

The Roman Catholic church quotes the Nazarene as saying, "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." Brother Cyrus Teed posits, as the foundation stone of a new astronomy and a new religion, the alleged fact that the earth's surface "curvates" upward, not downward, at the rate of eight inches per mile; and judging from the manner of his utterances—such as "the gigantic fallacy and farce of the benighted Copernicus"—he is quite as sure as was

ever the most bigoted and fanatical religious hierarch, that the "gates" of modern "infidel," or irreligious, science cannot prevail against his cellular cosmogony. Equally sure is he that none of the older religious sects, or interpretations of the Christian Bible, can prevail against his own interpretation:

"All that is opposed to Korshanity is Antichrist."—page 9.

The Korshan system alone scientifically defends the Scriptures. The Bible is scientifically correct; KORSH, the divine and natural scientist, is its sole interpreter and expositor." p. 184.

Just here it might be well to say a word in answer to a pertinent inquiry,—

"Why devote the space of Lucifer to exposing a scheme, a transparent fake, so monstrously absurd that no man in his right senses could by any possibility be imposed upon thereby?"

To this question I reply,

First, in numbers and intelligence of adherents; in amount of literature published and distributed; in numbers of cooperative colonies now in successful operation; in amount of material wealth placed at the disposal of the leaders by admiring adherents; and in the space or recognition given to this cult by the daily and weekly press of this country and of foreign lands—in all these particulars the Korshans are not to be despised or ignored by those who would keep abreast of the world's humanitarian movements.

Second. I am interested in their attempts to inaugurate and practice equitable co-operation, the "labor exchange," freedom and self-ownership for woman, communal life, etc., etc., and would be glad to see and compare results of their efforts with those of other experiments along the same lines of human endeavor.

With this end in view I attended two of the public meetings of the Korshans, held in the large and commodious parlors of Mrs. and Capt. Massie, at whose home I was very kindly and hospitably entertained during my stay in the Crescent City one year ago. I was informed that Mr. Teed, —who calls himself "Korsh," and is generally known as "Dr." Teed, and a lady lecturer known as "Rev." E. M. Castle, had been holding public meetings in New Orleans for some two months, twice a week or oftener, and that they had made quite a number of converts, among whom were believed to be our good friends, the Massies.

After hearing two lectures from "Korsh," and after hearing the main points of Korshanity explained by himself and his co-adjutor, Mrs. Castle, and after a somewhat careful perusal of the book whose title has just been quoted, and also copies of their weekly paper or magazine, called the "Flaming Sword," I have come to the conclusion that "Korshanity," like Christianity (Roman Catholicism), and like the parent of Christianity, Judaism, and like its sister cult, Mohammedanism, and like its daughter cults—Episcopalianism (Church of England), Presbyterianism (Church of Geneva), Mormonism (Church of Latter Day Saints), Christian Science (Church of Mrs. Eddy), like all these and many more that might be named, Korshanity is simply another attempt to found a new religious trust, a new theocracy, with Cyrus Teed as the chief hierarch, or visible head and representative on earth of the alleged divine creator and ruler of the universe; and with the usual characteristics or accompaniments, namely, power, rulership, honors, wealth, ease, privileges and perquisites without end, for the priesthood, the hierarchs, while for the rank and file, the common followers,

there will be obedience, servility, self-denial, small pay with plenty of hard work, in this world, but large promises of crowns, scepters, principalities, honors, ease, rewards without end—in the next.

A few only of the proofs that lead to this conclusion, besides the quotations already made, can here be mentioned.

First—Titles. Jesus, the alleged founder of the religion, the cult, that superseded Judaism, was surnamed the Christ—whence the name Christianity. Cyrus Teed the founder of the religion, the cult that is expected to supersede Christianity, signs himself Koresh, whence the name Koreshianity. Mrs. Castle, who seems to be the most popular Koreshian lecturer, next to "Koresh" himself, takes the title "Rev.," as do nearly all the priests and prophets of the various Christian hierarchies. How many more "reverends" have been ordained to preach the new gospel I do not happen to know, but notice in the list of contributors to the "Flaming Sword" the name of Rev. Bertha S. Boomer. Another titled personage is "Victoria Gratia, Pre-Eminent of the Koreshian Unity"—similar, it is to be inferred, to the titles, "Very Reverend" and "Right Reverend" in the Roman Catholic hierarchy; or, perhaps this title has been suggested by the fact that Victoria, Queen of England, is, "by the Grace of God," head of the Anglican hierarchy.

Time and space permitting I propose to have more to say in regard to the Koreshians, and other religious trusts encountered while on my late southern trip, but for this issue am compelled abruptly to close. M. HARMAN.

Fanaticism and the Flesh.

R. B. KERR.

There has lately been considerable discussion in *Lucifer* as to the respective merits of what Madame de Cleyre calls fanaticism and the flesh. Mr. Morton began the discussion by advocating "utter fealty to our ideals." That is a very pure example of fanaticism, which Hegel justly defined as devotion to something abstract. Mrs. White, on the other hand, takes the famous view of Goethe that the concrete and particular is always to be preferred to the abstract and general. When one of Emerson's brothers became heterodox, but did not like to give up his intention to become a minister for fear of grieving his mother, he wrote to Goethe for advice. Goethe advised him to please his mother, and not bother about his principles. Such a thing would doubtless be very shocking to Madame de Cleyre, who would of course regard filial love as of "the flesh." However, it seems to be in harmony with the ideas of Mrs. White, who is backed by Messrs. Crane and Barry. But a curious mixture of the two schools is noticeable in Mr. Crane, who thinks it worth while to assert that one has sometimes "the right to be a hypocrite." He does not perceive that the expression "the right" belongs essentially to the abstract school of his opponents, and that the truly positive mind of a Goethe or a White would adopt hypocrisy on occasion without caring whether it had "the right" to do so or not.

Madame de Cleyre takes it for granted that the fanatic is the man who does most to advance his cause. But I doubt that very much. I am inclined to think that "sweetness and light" have a wider, though less notorious influence, than the clenched fist of fanaticism. We can see a proof of this in the liberal theology now universally accepted, and in the total disappearance of the doctrine of eternal punishment. Who have done most to bring this about; Strauss, Renan, Seeley, Arnold, Darwin, Huxley, Tyndall, on the one hand, or Bradlaugh, Foote, and Ingersoll, on the other? Undoubtedly the former. The latter lot have only appealed to a few, and have rather disgusted the many than attracted them. Although I have had many opportunities of falling in with advanced literature, I never in my life

saw anything written by Bradlaugh or Ingersoll on religious subjects, and I am sure that the circulation of the "War Cry" alone far exceeds that of all the secularist literature of the age. But the Renans and Huxleys have gained the noblest of triumphs by converting the very leaders of their opponents. They have made the ministers themselves Darwinians and disciples of the Tübingen school. The aim of every theological student today is to be considered more advanced than his fellow students, and every orthodox professor of theology is contemptuously regarded by his students as an old wife. In the Presbyterian churches of Scotland, for example, the great question with every minister is how far he can go without bringing his congregation about his ears, and in all the heresy hunts of late years it has been found that the ministers support the heretic, but the elders elected by the people to the presbyteries and assemblies vote against him. The well-known fact that the established churches are the most radical in thought, because the least directly governed by the people, show from which direction the movement is coming. Such are the influences exerted by sweetness and light.

But after all it is but little that the individual can do, whether he be a fanatic or a philosopher. We have not long emerged from the stage of petty tribes with their petty wars, in which the valour of Achilles or the craft of Ulysses might be all important; and we continue to hug the delusion that it is of great consequence to modern civilization what Moses, This or Abraham That may say or do. But the world has changed very much since the days of our tribal ancestors, and the solid fabric of the modern state is affected only by moral and economic changes brought about in due time by the fundamental forces of evolution. Such things as the gradual transition from militarism to industrialism, and the institution of machinery for hand labor, are the events which really change our moral ideas and social institutions. In order to show how little the individual counts it is only necessary to look at the great movements of human emancipation which already belong to the past.

Nothing was more obvious to all the great minds of antiquity than the propriety of slavery. Aristotle has left us a most able plea for slavery, and every man who lived in his time thought as he did. But just when all the great minds had disappeared, when a complete intellectual eclipse had fallen upon Greece and Rome, there was a sudden and spontaneous movement of slave emancipation. The movement had no thinker and no leader; no single name has come down to us in connection with it; it was merely the natural result of the universal peace which sprang from the universal empire of Rome, and the spread of humanity which has always accompanied the spread of empire.

When Rome was destroyed by the barbarians, there was a general reversion to slavery which lasted many centuries. But as soon as peace and solidity began to emerge from the universal public and private wars of medieval times, the anti-slavery movement sprang up again. Who started and who led it we do not know, except that the priests were most prominent in it; but we do know that in an amazingly short space of time slavery became extinct throughout Europe.

It is the same with the great movements of the nineteenth century. Women have everywhere obtained rights of property which they had nowhere a hundred years ago, and in many places they have the franchise. But who has done all this? Nobody. We have our societies to prevent cruelty to children and cruelty to animals, and our vegetarian movements and anti-vivisection movements. But where are the thinkers or martyrs of these movements? Who can say that if any man, or any thousand men, had not lived, any one of these movements would have been weaker than it is today?

It will be the same with the abolition of undesired motherhood and enforced celibacy, and all the other evils which create so much misery in our time. These things will come like a thief in the night, when the time is ripe. The spirit of sympathy which swept away the slavery of men like snow before the balmy winds of spring, and the requisite modifications of our economic conditions, will also sweep away the slavery of wo-

men. But in the progress of this movement let not any individual take himself too seriously, for he who takes himself seriously misses a good joke, and gains very little in exchange.

Notes and Comments.

C. F. H.

We learn from reports from South Africa that girls and women are in the Boer ranks being shot to death defending their native land. There must be at least five righteous men in England else that island would meet the fate of Sodom.

I am beginning to observe to what an extent advocates of freedom in theory become Puritans when freedom is practiced. I also notice that some who actually practice the freedom they advocate, condemn the same practice in others.

Freedom may be defined as action without invasion. I know a person who has several close friends. Certain "liberal" critics despise this person on account of these intimacies, saying that these several friends are wronged—invaded—that they are deceived; but on investigation I find that each knows of the other intimacies, and seem to have no grievance whatever, and do not know that certain advanced philosophers have taken up their cause. I know others who practice even more liberty than is good for them, yet complain if their legal partners are not strictly Puritans.

Why should we use the word "invasion" until we agree what it means? Principles are either misapplied, forgotten or never learned. We can do nothing except make a list of the acts that are invasions, call a convention, try to agree on them, then paste the list over the mantel and in our hats.

And then we had better form a cult, write our creed, elect a minister. Preferably James Morton, if he can preach more sermons like the two which lately appeared, get him to sign our credentials (the same as transfer letters in churches) declare all who have not the sanction of our minister to be "hoodooed" outside the ranks of radicals. Then in order to fully enjoy the isolation of our lofty position we shall need a list made of the only real radicals—say four hundred.

There is no such thing as mental slavery; the term is a self contradiction, for the mind can only be persuaded, not compelled. If a zealot is persuaded by a priest to inflict self torture, the act is voluntary, and there is no slavery.

No person can compel another to act. The tyrant can only establish an environment which makes the subject act in compliance rather than accept the alternative. The weakest minded negro could never have been compelled to use the hoe; he preferred to use it to escape the lash; therefore there is no slavery of any sort, and never was.

The Boer War.

BY C. DE. MAUPASSANT.

So Jesuitism is not dead yet. It has survived the heavy blows Pascal inflicted on it in his time, and has now found an advocate in Mr. R. B. Kerr of British Columbia. We may well say of the English policy in South Africa what Thoreau said of government in this country:

"If injustice is part of the necessary friction of the machine, let it go, let it go! Perhaps it will wear smooth; certainly the machine will wear out."

Mr. Kerr should hear the warning English politicians, and let him be sure at least of one thing, namely, that nobody even among the supporters of his policy, believes in the justice of the present war against the Boers.

What a farce these sanctimonious professions of the English in regard to the justice of murdering inoffensive farmers who ask only to be let alone! Did ever Jesuitism, in this nineteenth century, surpass the statement that the British government scruples to employ Mussulmans or Buddhists to fight Christians? I

wonder how many of Mr. Kerr's countrymen will be edified by this marvelous assertion. I doubt if many will be found to agree with him in this view, for it would open anew the old theological question that is now fast dying out.

The fact remains that the English are already defeated morally, if not otherwise, and a moral defeat will, in time, overthrow their power backed though their power be by unlimited wealth and exhaustless military supplies.

Since writing the above I happened to notice the following paragraph in my French paper which I beg to quote as giving the French view of the matter:

"Bjoernstjerne Bjoernson, the great dramatic novelist and poet, the most eloquent orator and most feared polemic writer of the republican party of Norway, in speaking of the English war in South Africa, said:

"There is no excuse for the infamy of the British government in its conduct of the Transvaal war. The English are proving, once more, that among the so-called civilized nations they represent the most barbarous and most hypocritical. In this question of the Transvaal war our duty is to take sides with the few Englishmen who fight for peace and justice. Let us inaugurate a league against barbarism and hypocrisy, and counteract the influence of the knaves who commit the worst crimes in the name of religion and patriotism!"

Bjoernson closes with this sentence which I translate literally:

"The English papers affirm that Queen Victoria has done all she could to maintain peace. She will not have done all she could as long as she does not abdicate!"

What Is Morality?

From "Marriage and Morality" by William Harman.

Morality is defined in Webster's dictionary as "the quality of an intention, a character, an action, a principle, or a sentiment, when tried by the standard of Right: the quality of an action that renders it good."

Yet when we have read this definition, the further questions arise, What is right? What is good?

Some one has said, "Morality is a matter of geography." There is truth in this statement. What is good in some places under certain conditions, may not necessarily be right and good at all other places, under widely different conditions. For instance it is bad in the United States to have a member of Congress with three wives; but it is all right for the ruler of a far distant island under the protectorate of the United States to have twenty or more wives. It is right for that same ruler to own slaves, but it is wrong for a person in this country to own a slave—unless he acquires that ownership by marrying her.

The Great Religious Trusts

In the Nineteenth Century "Religion," like industry and politics, was capitalized by greater or smaller corporations which controlled exclusively the plant and machinery, and conducted it for the prestige and power of the firms. As all those who desire to engage in politics or industry were obliged to do so in subjection to the individual and corporations controlling the machinery, so was it in religious matters likewise. Persons desirous of entering on the occupation of religious teaching, could do so only by conforming to the conditions of one or another of the organizations controlling the machinery, plant, and good-will of the business—that is to say, of some one of the great ecclesiastical corporations. To teach religion outside of these corporations was, when not positively illegal, a most difficult undertaking, however great the ability of the teacher; as difficult as it was to get on in politics without wearing a party badge, or to succeed in business in opposition to the great capitalists. The would-be religious teacher had to attach himself to one or another of the sectarian organizations, whose mouth-piece he must consent to be, as the condition of obtaining any hearing at all. The organization might be hierarchical, in which

case he took his instructions from above; or it might be congregational, in which case he took his orders from below. The one method was monarchical, the other democratic; but one as inconsistent as the other with the office of religious teacher, the first condition of which should be absolute spontaneity of feeling and liberty of utterance.—Bellamy's Equality, pp 260.

VARIOUS VOICES.

E. Williams, Stockton, Calif.:—I am about to leave civilization for a while and when I return I hope to communicate with you again. The ideas promulgated in Lucifer are slowly but surely taking hold of the minds and hearts of good people. Success to Lucifer.

C. C. F., Stockton, Calif.:—I enclose \$2.20 which pays for the renewal of my subscription to Lucifer for one year; one dollar to be applied to your autobiography, and for the balance send me a copy of "Our Worship of Primitive Social Guesses" by Walker; and "The Evolution of the Family" by Crane. I am very much interested in reading Lucifer, and hope I shall be able to subscribe for it, as long as it is in existence. I always hand the paper to some appreciative person when I have done reading it.

C. J. Zeitinger, Zeitonia, Mo.:—My subscription to Lucifer will soon expire and I don't want to miss a single copy, therefore enclose one dollar and sixty-five cents to extend Lucifer one year from \$13 and send me "Light Bearer Library" for one year, beginning with No. 3, (New Series No. 1.) and "Our Worship of Primitive Social Guesses," by E. C. W. A word of encouragement to you. I think \$09 is a banner number. "Come, Let us Reason Together" is brimful of clear and correct thought. I shall want several copies of the Autobiography when issued. I consider the field to which yourself and daughter Lillian are devoted the greatest educational work extant.

Leon Partridge, Milford, Mass.:—As a constant reader of your paper and follower of its teachings allow me to congratulate you. The abolition of chattel slavery was not more valuable or necessary to the race than your work. In number 798 of Lucifer appears a short article by R. B. Kerr, on "Respectability," with which I agree. Lucifer is quite as respectable as any of our daily papers—more so than many. Your article in the same issue entitled "Fakes and Fakirs" is just such as we would expect from the editor of Lucifer. The remedy proposed in that article for our economic rottenness is sensible and would prove effective. I have seen much of the evils of love in bondage, without sharing them, and have seen and contrasted the beauty and worth of love in freedom. Freedom in social relations requires much of self-control and much careful thought for the welfare of others, but it is preeminently the rule of life to bring out the best traits in human character. I have several friends here who have adopted freedom in love as their motto in social life. Among these I am glad and proud to name Mrs. J. M., and her two daughters. It was through them that I learned what I know of Lucifer's philosophy. They taught me decency and true manliness.

Edgar F. Hicks, Mantion, R. I.:—I believe you have lived in Missouri and have traveled in othersouthern states. I have been thinking of joining a colony and want your opinion, supposing it to be entirely uninterested. I have been talking with a person who went to Missouri who says the winters are very cold, the summers hot and the climate unhealthy. He was in St. Louis. What is your opinion, comparing different states you have lived in and the ones you have visited?

[I lived nearly forty years in Southern Missouri, mainly within a radius of one hundred miles of St. Louis, and can testify that the winters are generally milder than those of Northern Illinois, Indiana or Ohio, or of Kansas—in all of which localities I have lived from one to ten years each—and that the

summers of S. E. Missouri are but little if at all hotter than in the more northern localities named. As to healthfulness I regard the upland of Southern Missouri as unsurpassed by any portion of the U. S. with which I am acquainted, and I have lived or visited in thirteen different states of the American Union. At present I know of no section of our country that offers better inducements for co-operative industry, co-operative home building, than does Southern Missouri. I need not say that this is a "disinterested" opinion; but would advise no one to decide on a location for home-building without personal investigation, and perhaps residence for a year or more. M. HARMAN.]

Mrs. B. A. Bolton, Pawnee, Ok.:—Enclosed find three dollars. Please give me credit on Lucifer. We want the book of your life by all means. Let us know if you get money all right.

[Yes. The money came all right. Many thanks to our old time friend. Mrs. Bolton has encountered many privations and unforeseen mishaps in her Oklahoma home-building, and like hundreds more of Lucifer's subscribers, failed to keep her subscription paid ahead. Believing that she would pay up when able to do so we continued sending the paper to her address for nearly three years after subscription expired, and now our faith in human integrity has been duly rewarded. As there are many others now in arrears we would just add that while we ask impossibilities of no one, prompt remittances of dues to Lucifer's office are peculiarly welcome at this time. From various causes our expenses have been largely increased without a corresponding increase in receipts. M. HARMAN.]

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THIRD SERIES, VOL. IV., No. 17.

CHICAGO, ILLINOIS,

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WHOLE No. 812

Verses of Discontent.

I see naught in the silken robe
But labor of the spindle slave;
I see naught in the ancient pile
But mark of tyrants low and vile,
The splendor of the rich has shown
But sharper as in chiselled stone
The hunger of the lowly poor.

—Otto Walden Henschel.

An Open Letter to Queen Victoria.

YOUR MAJESTY:—Although born a princess myself, and, by virtue of marriage, a queen—being the daughter of one of America's Voting Kings and the wife of another—I yet feel a diffidence concerning the propriety of addressing you personally. However, having the interests of my sex at heart, and having on good authority learned that you (I must believe without due thought) are treating with injustice a large class of your loyal subjects, I feel impelled to plead for their rights, and to ask you to give the matter more careful consideration.

I refer to the status of divorced women in your empire. I am told that your Most Gracious Majesty refuses to receive at court, any woman who has been divorced from her husband no matter what the cause of such divorce may be.

Just think of the penalty! To be denied the sight of your benign countenance; to be forever debarred from the extreme felicity of bending the knee before the Queen of Queens, and of *backing out* of the royal presence with consummate grace and without stepping on one's train, just because one's marriage has not happened to be as fortunate as your own!

But, Madame, please to remember that your female subjects are denied the royal prerogative of choosing husbands for themselves, as you did. Even the more fortunate among them must wait to be chosen, and many have nothing to say but to acquiesce in the decisions of parents or guardians.

Then, too, after marriage they have not the power of a queen to govern even domestic affairs.

It is a safe rule to go by that no person can judge of another's motives unless placed in similar circumstances. Now, madame, please for a moment, imagine yourself in the place of one of these divorced wives. Without doubt the late Prince Consort—(peace to his memory) was a most exemplary husband; but try to imagine that he was *not*. Suppose he gambled away his money until the little princes and princesses were forced to go without shoes! Suppose he came home late at night, intoxicated—his whole system saturated with whiskey and tobacco, and in this state insisted on kissing your pure lips and nauseating you with his vile breath! Would you not have repulsed him with loathing and disgust?

But suppose again, that you were not a queen, but just an ordinary wife, and that your husband, in this drunken state insisted on claiming his "marital rights." Would not your whole nature have revolted against the outrage? And suppose that he was brutal enough to *beat you into submission*, and that

act resulted in the creation of a deformed or idiotic child! Would you not feel justified in leaving him rather than continue to suffer degradation, and thus perpetuate his vices in your offspring? All this, and much more is frequently endured by your subjects. Is it any wonder they seek release from such a fate in the divorce courts?

Considering all this, can you still continue to exclude all these innocent but unfortunate women from your august presence?

We women of America reverence you as the brightest light of the old world. We admire your motherly, and grand-motherly, yes, and *great* grand motherly zeal in securing for your progeny princely incomes drawn from the toil of your poorer subjects. We appreciate all the tender solicitude which agitates your royal bosom whenever a new member is added to your already numerous flock, and which solicitude will not let you rest until the child's future is provided for, even though the children of the tax-payers starve, in consequence. For all your many good and noble qualities we revere your name, but until you readjust this matter, and do justice to divorced wives, we must be permitted to think that one dark blot stains the character of the world's greatest queen.

Shall we see the blot removed? Hopefully yours,

ELSIE COLE WILCOX.

Divine Authority of the Bible.

BY CARRIE AUSTIN.

In your editorial, "Who Will Oppose," which appeared in *Lucifer* 808, you say the classes who will oppose the freedom of womanhood are, first, men who want to own a sex slave. Secondly, women who are willing to become ciphers in the matrimonial scheme, and thirdly, the clergy or the church. All this, to my mind, is quite correct, but as you no doubt are aware the strongest of these opposing forces is the church.

The influence of the church over the minds of men and women is simply tremendous, because of its supposed divine authority. It is the one fundamental despotism now holding the race in bondage, and especially the women of the race. For a long time it has seemed to me that no error needs combating so badly as does the accepted belief in the Bible—the foundation or chief corner stone of the church. Without this superstitious belief, holding the race on a lower plane of development, we would find few men inhuman enough to want to enslave a woman, and few women weak and ignorant enough to accept the position of slave.

A few weeks ago it was announced in our city papers that a certain minister would preach from the text, "Let your women keep silent in the churches." I went to hear what he had to say and was surprised—and yet not surprised—at the trend of his remarks. He allowed the women considerable latitude in the way of teaching, and of church work in general, as compensation, I presume, for their holding the church intact—for he said

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that without the women we could have no churches. Women he informed us, are, the support of the church.

But while he granted women the privilege to teach and work in the church, yet on account of her having been the first to sin, God had placed her under subjection to man, thus making him of greatest importance in the church; establishing a man as head of the church even as the husband was the head of the wife. And woman being thus subordinated by divine decree it naturally followed that the door was forever closed against her holding any high official position in church organization—that is, with the divine favor.

As evidence that God's face was set against women as leaders in spiritual thought he cited the failure of Mrs. Eddy, the founder of Christian Science; the Fox sisters, the originators of modern spiritualism, and Anna Besant, the leader in theosophical thought—all seekers after high positions and all failures; all God-condemned, so he declared. Not because these women lacked brains to succeed, but because you know, Eve ate the apple!

What presumption in Eve to do such a thing as that! and how strange it would be if God should ever cease to punish her posterity for her act! The whole sermon was a ridiculous farce and to the intelligent, thinking person, held as much laughter provoking material as any comedy ever played. But I didn't laugh. On the contrary I grew sad at heart, when I realized the extent of the harm this man could accomplish, on the minds of his large audience. For an hour or more he drilled into his credulous auditors that old, old superstition, namely, the inferiority of woman and the divine subordination of woman.

He handled his subject authoritatively, but gently, as a rule. His aim was to make an impression, and if countenances are any indication of the inward mental state, he made it. In vain I looked for some woman's face to show a twinge of resentment, or an inclination to ridicule. Every countenance was serious and full of confidence in the words of the preacher. And why not? Wasn't his sermon pregnant with quotations from the Bible? And couldn't every utterance be backed by texts of scripture? "Wives submit yourselves unto your husbands as unto the Lord," came direct from the "holy word," and with the calm assurance of the preacher, "It is not I who speak, but the Lord." Overwhelming were the quotations showing that God demanded the obedience of the wife, and proving her subordination because of the first sin.

Once only while enforcing the gospel of obedience the speaker changed from his usually pleasant manner and snappishly remarked, "If there is any cantankerous, faultfinding woman in the audience who thinks the preacher too severe in his remarks, let me say to her that I didn't write the Bible! God wrote the Bible, and I'm only telling you what the word of God says." Then as if to pacify and reconcile the hearts of the women he assured them that while it was the wife's duty and province to obey, yet God had commanded husbands to love their wives even as Christ loved the church.

Of course we know that husbands have always kept this commandment! But even if they had kept it, does not the preacher know that the demanding of obedience in such a case is incompatible with love! There are many simple truths that the clergy are not able to see. Maybe that sometimes they don't care to see.

But I will say to the credit of this particular man that I believe he was honest. He was in the old ruts as completely as most men are, on this question, and felt it his duty to preach the "plain word of God." No doubt he thought his text was suggested by the "spirit" as a means to help counteract the devil's work, as manifested in the present tendency of women to assert their individuality.

But it is such teaching as this, together with the withholding of education so long from women, that has produced the pitifully weak, but universally prevalent type of woman that you describe in your article, "Who Will Oppose," and therefore it seems to me, as I said in the beginning of my letter, that the one error needing most to be eradicated from the minds of the people is the belief in the divine authority of the Bible, and of its child, the church.

The Sheep and the Goats.

BY R. B. KERR.

Heaven for climate, but Hell for society.—Scottish Proverb.

From the recent articles of Mr. Morton and Madame de Cleyre I gather that a number of rubbernecks have got into the army of martyrs. It seems that a good many people are lacking in "better fealty to their ideals," but yet they "want the honors without the work." This confusion of the sheep and the goats is not only very annoying to the select souls of the sheep, but it may even throw dust in the eyes of posterity. Accordingly Mr. Morton and Madame de Cleyre have been running about the field of the faithful, hallooing and waving their arms, in order that the goats may be expelled and none but sheep left within the sacred enclosure.

Persons of less eager temperament than Mr. Morton and Madame de Cleyre might be willing to leave such matters to the judgment of posterity. But our friends are determined to take no chances, and prefer to give posterity pointers too straight to be misunderstood. Howbeit, posterity is very stupid, and I think the only safe way is to give a definite list in black and white, about which there can be no mistakes. As Mr. Morton and Madame de Cleyre would certainly be too modest to place themselves in the right class, it is better that the list should be made up by a humble outsider like myself. Accordingly, I give a list below, for the benefit of all future historians.

In doing so I have an admirable precedent, for I knew an old Scotchman who always carried in his pocket a complete catalogue of all the people in the world who were going to heaven. There were exactly 400 in all. But in this case there is nothing like that number, so it may be more appropriate to quote the precedent of an old Scotch woman who had a profound insight into the spiritual state of others.

"Hoots, woman," said a friend to her one day, "to hear ye speak a body wad think that naeboddy but the minister and yer-self wad gang to heaven."

"Deed, sir," said the old woman, "I'm no sae shure about the minister."

In this case, however, I do not wish to be too strict, so I shall include the minister. Accordingly the lists are as follows.

THE SHEEP.

Voltairine de Cleyre.
James F. Morton, Jr.

THE GOATS.

The Legitimation League. Condemned for frivolity by V. de Cleyre.

Grant Allen. Condemned as namby-pamby. "The Woman Who Did" did nothing.—V. de Cleyre.

Moses Harman.	} All condemned as married.
Emil F. Ruedebusch.	
August Bebel.	
P. B. Shelley.	
George Bedborough.	

Lillie D. White.	} Condemned as butterflies.
J. M. Crane.	
Francis Barry.	

Lillian Harman. Condemned as cautious.

C. L. James. Condemned as a philosopher. "We do not need learned men."—Robespierre.

Elmina Drake Slenker. Condemned as a Dianite. ("I would thou wert cold or hot.")

E. C. Walker. Condemned as approving American-Spanish war carried on by compulsory taxation.

I hope the above will not be considered personal. If so, my excuse must be that posterity is very stupid, and that it is most important that there should be no mistake.

No two people ought to eat and drink alike. Nor should they think alike.—Miss Fowler to the Hundred Year Club.

If they got married there would be no fear of their thinking alike.—N. Y. Sun.

Reform.

[The following paragraphs constitute part of the last public lecture ever delivered by Robert G. Ingersoll, the most eminent of American orators and prose poets. One of his hearers on that occasion writes us that the speaker prefaced the part of his lecture herein reproduced by saying that he had long intended saying what he was then about to say, thereby intimating that the matter was of very great importance but for reasons best known to himself he had hitherto hesitated to put his thought into words. The lecture is entitled, "What is Religion," and will be mailed to your address for ten cents per copy.]

M. H.]

For thousands of years men and women have been trying to reform the world. They have created gods and devils, heavens and hells; they have written sacred books, performed miracles, built cathedrals and dungeons; they have crowned and uncrowned kings and queens; they have tortured and imprisoned, flayed alive and burned; they have preached and prayed; they have tried promises and threats; they have coaxed and persuaded; they have preached and taught, and in countless ways have endeavored to make people honest, temperate, industrious and virtuous; they have built hospitals and asylums, universities and schools, and seem to have done their very best to make mankind better and happier, and yet they have not succeeded.

Why have the reformers failed? I will tell them why.

Ignorance, poverty and vice are populating the world. The gutter is a nursery. People unable even to support themselves fill the tenements, the huts and hovels with children. They depend on the Lord, on luck and charity. They are not intelligent enough to think about consequences or to feel responsibility. At the same time they do not want children, because a child is a curse, a curse to them and to itself. The babe is not welcome, because it is a burden. These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the great majority are failures. They become vicious, ferocious. They live by fraud and violence, and bequeath their vices to their children.

Against this inundation of vice the forces of reform are helpless, and charity itself becomes an unconscious promoter of crime.

Failure seems to be the trademark of Nature. Why? Nature has no design, no intelligence. Nature produces without purpose, sustains without intention and destroys without thought. Man has a little intelligence, and he should use it. Intelligence is the only lever capable of raising mankind.

The real question is, can we prevent the ignorant, the poor, the vicious, from filling the world with their children?

Can we prevent this Missouri of ignorance and vice from emptying into the Mississippi of civilization?

Must the world forever remain the victim of ignorant passion? Can the world be civilized to that degree that consequences will be taken into consideration by all?

Why should men and women have children that they cannot take care of, children that are burdens and curses? Why? Because they have more passion than intelligence, more passion than conscience, more passion than reason.

You cannot reform these people with tracts and talks. You cannot reform these people with preach and creed. Passion is, and always has been, deaf. These weapons of reform are substantially useless. Criminals, tramps, beggars and failures are increasing every day. The prisons, jails, poor-houses and asylums are crowded. Religion is helpless. Law can punish, but it can neither reform criminals nor prevent crime. The tide of vice is rising. The war that is now being waged against the forces of evil is as hopeless as the battle of the fireflies against the darkness of night.

There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or by law, by priest or by hangman. This cannot be done by force, physical or moral.

To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible saviour of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother.

This is the solution of the whole question. This frees woman. The babes that are then born will be welcome. They will be clasped with glad hands to happy breasts. They will fill the homes with light and joy.

Men and women who believe that slaves are purer, truer, than the free, who believe that fear is a safer guide than knowledge, that only those are really good who obey the commands of others, and that ignorance is the soil in which the perfect, perfumed flower of virtue grows, all these will with protesting hands hide their shocked faces.

Men and women who think that light is the enemy of virtue, that purity dwells in darkness, that it is dangerous for human beings to know themselves and the facts in Nature that affect their well being, all these will be horrified at the thought of making intelligence the master of passion.

But I look forward to the time when men and women by reason of their knowledge of consequences, of the morality born of intelligence, will refuse to perpetuate disease and pain, will refuse to fill the world with failures.

When that time comes the prison walls will fall, the dungeons will be flooded with light, and the shadow of the scaffold will cease to curse the earth. Poverty and crime will be childless. The withered hands of want will not be stretched for alms. They will be dust. The whole world will be intelligent, virtuous and free.

The Medical Trust.

(Inscribed to Joseph H. Greer, M. D., Chicago.)

BY KENNETH LAMAR.

O, the Medical Trust is a capital thing
For the quacks and cormorants in its ring;
No matter how many it cripples or kills
With its poisonous powders, and purges and pills,
The foolish public will still proclaim
Hosannas and honors unto its name,
And stand of its every act in awe—
For, isn't it fortified by the "Law?"

And the Medical Trust, sir, is braced and bold,
For none can deny that it has the gold
That governs our little old globe today,
No matter what Optimists may say.

The Medical Trust, thus having the gold,
Have a pull and an influence all untold,
They cloak their purse, and the pulpit
Turns, with a bow and a smile to hear,
And lends them the aid of the Holy Church
Thus leaving competitors in the lurch.

O, the Medical Trust, sir, has bought and sold
Our legislatures by force of gold;
Has sold and bought up near every court
Which once was considered the last resort
Of Justice, Liberty, Truth and Law—
Of all things commanding the public awe.

But a day is dawning when nevermore
On any sea, nor on any shore,
Will the Medical Trust be licensed to kill,
With an orthodox powder, or purge, or pill;
When the matchless rules
Of the newer schools

Will oust the "regular" frauds and fools,
Whose terrible reign has been marked by graves,
Because their patients have been their slaves.

Then science, supreme, will walk hand-in-hand
With Health, through the homes of our lovely land.

Government Analyzed. By John R. Keiso. The chapter headings are: "Derivations and Definitions of Political Terms; Various Forms of Government; General Principles of Government; Functions of Government; Origin of Government; Declaration of Independence; Articles of Confederation; Defects of the Confederation; Formation of the Constitution of the United States; Constitution of the United States; Taxation; Tariff or Protection; War; Punishments; Marriage; Religion; Prohibition; Money; What a Government Should Be." 325 pages. Price reduced to \$1.00.
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Wanted—Copy of "Social Revolutionist" for November 1887. Published at Berlin Heights, Ohio. The most of this issue burned by a mob. State condition and price.
John A. Lloyd, Union Mills, Ind.

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A Religious Trust.

Regarding as I do the Koreshan trust as typical of all religious guilds or hierarchies, I ask the forbearance of our readers while continuing a little further the discussion of this modern Christian cult. Please read what here follows in connection with what was said in last issue:

Second. Another circumstantial proof that the Koreshan cult is simply a new religious trust, similar to its many predecessors—is the method adopted by its apostles in conducting their meetings. At the close of the two lectures, mentioned in last week's issue, no invitation was extended to persons in the audience to ask questions, or to say a word of dissent or of approval. Whether "Koresh" was not willing to have the psychological effect of his lecture marred or weakened by embarrassing questions, or because he did not wish his auditors to go away from the meeting with the conviction there are two sides to the question upon which he had been instructing them, I do not know, but my habit of looking for causes of human actions suggests these as the most probable causes of his failure to invite others to say a word.

At the close of the first of the lectures named I ventured to ask permission to make a little announcement, which having been granted, I invited all present to meet me, the next Sunday eve, at the Hall on Camp Street and take part in discussion of "Motherhood in Freedom," saying I preferred not to do all the talking myself, but wished to compare views with other investigators and thinkers. Then, without rising from my seat—the audience was small and my position therein a prominent one—I related the story of the seven blind Hindoo philosophers who were so very sure they knew "all about the elephant" until, on comparison of notes, they found that each knew only a section or fragment of the beast. Before I could finish the story "Koresh" sprang to his feet and, speaking with energy, not to say excitedly said,

"Ah! I see! You are a 'post'! You have got only a fragment of the truth. We have got it all! I want to say here and now," he continued, "that it is impossible to know a part of truth till you are in possession of all truth. You must know all its relations to all other truths before you can say you are in possession of any truth."

Then "Rev." Mrs. Castle took up the refrain and repeated in almost the exact language the same statement. Seeing the utter uselessness of argument with people who are absolutely sure they know it all I followed the suggestion of my friends and quietly withdrew, with the impression uppermost that the evangelists of Koreshanity dread nothing so much as free and fair discussion of their peculiar views.

In reply to this last remark it will probably be answered that the evangelists do sometimes answer questions,

as for instance, at the close of a lecture in Savannah, Ga., as per report in "Morning News" of that city—quoted in "Flaming Sword," June 30, '99:

"At the conclusion of the regular lecture, Rev. Castle answered the questions of those in the audience who cared to propound them, and not for a single moment was she caught napping. When her questioners would think they had her, she would get out of her apparent confusion by saying that the premise upon which they relied had been disproved by the Koreshans, and that a fact accepted was not a fact at all."

This is certainly a very convenient, not to say original, way of answering puzzling questions. I was myself treated to a specimen of the lady's peculiar method of argumentation when I asked her how she disposed of certain astronomical facts that militate against the cellular theory. Her reply was: "Ah! the Koreshans have anticipated all these difficulties. They have a satisfactory answer for every alleged fact in favor of the Copernicans. We have no trouble with the real scientific defenders of that theory. It is only with the unscientific—those who do not themselves understand the theory they defend, that we have trouble."

Not claiming to be a scientific defender of the Copernican cosmogony there was nothing left for me to do but to accept my defeat, my punishment, with the best grace possible and again to quietly withdraw.

Quoting again from the book "Cellular Cosmogony"—page 34:

We are now approaching a great biologic conflagration. Thousands of people will dematerialize, through a biological electro-magnetic vibration. This will be brought about through the direction of one mind, the only one who has a knowledge of the law of this bio-alchemical transmutation. The change will be accomplished through the formation of a biological battery, the laws of which are known only to one man. This man is Enjah the prophet, ordained of God, the Shepherd of the Gentiles and the central reincarnation of the ages. From this conflagration will spring the sons of God, the biotic offspring of the Lord Jesus, the Christ and Son of God.

From this paragraph and others of like purport—also from the language used by "Koresh" in his oral discourses, I infer that Cyrus Teed claims to be the "one mind, the only one who has knowledge of the law of this bio-alchemical transmutation"—the great "conflagration," out of which, or after which, shall come the "New heaven and new earth, in which dwelleth righteousness."

It will doubtless be objected that my showing the Koreshan cult to be a religious trust does not disprove the truth of their claim that the earth is a hollow sphere, and we are living on the inside thereof, instead of on the outside of a solid globe.

As the Koreshans seem to have rules of logic all their own I do not expect to convince them of error, but will just state a few of the facts and arguments that seem to me to show the cellular cosmos to be improbable if not impossible.

If the earth "curvates" upward at the rate of eight inches the first mile, thirty-two inches for the second mile, seventy-two inches for the third, as claimed by the Koreshans, then the elevation of an object thirty miles away, at this rate of increase, would be about 600 feet above the horizon of the first mile. This would enable the Chicagoans to see the east coast of Lake Michigan with great distinctness on a clear day. For a like reason the main bulk of Pike's Peak, in the clear atmosphere of Colorado, could be seen long before its topmost cone, when the observer approaches from the level plain on the east; whereas the reverse of this is the well known fact.

Second. The analogies nature are against the cellular concept. The hollow cell is not the type of nature's formations; the exact reverse being the almost universal fact, as far as we know.

Third. The Koresians say that the Copernican concept is based upon unsupported assumption. Can there be an assumption more completely unsupported by proof than the claim that the earth's crust is about one hundred miles thick, and that outside of this crust there is nothing—not even space? "There is nothing on the outside—no heat, cold, light, darkness, temperature, condition, entity, quality of substance—nothing. There couldn't be." "There is nothing outside to attract the earth, and hence it can never move out of the only space—place—there is."—pp. 166, 167.

The defenders of the Copernican concept of astronomy do not claim to know it all! They are modest enough to admit that many theories are mere hypotheses. In thus acknowledging ignorance their wisdom is shown. It is the beginner in science who claims to know it all. The sophomore—"wise fool," or second year man in our colleges is much wiser—in his own opinion, than is the "senior" or the fourth year man. Franklin was much more modest in his method of argument in his maturity than in middle age. The same of Isaac Newton and of others whose names are regarded as among the wisest of men. M. H.

Life in Guam.

In a recent issue of *Lucifer* was given some account of social conditions in Guam, one of the late acquired possessions of our now imperial Uncle Sam. We find the following additional items of interest, in regard to that far off land of the palm and the coconut, accredited to Lieut. W. E. Safford who seems to have been appointed vice governor of the island about a year ago. The letter from which the extract is made was published in the Chicago "Record."

The great difficulty here (in Guam) is the lack of laborers. Every native is a landowner and farmer. A man may know how to bake bread, make shoes or build a house, yet such a thing as a regular baker, shoe maker or carpenter is unknown in Guam. You may be kept waiting weeks for a pair of shoes, or a chest, or a pair of trousers, because the man engaged to work for you has to harvest his corn, or build a hut on his ranch, or plant his rice. Did you ever imagine what the conditions would be if every one were rich? Who would make our clothing, build our houses, cook our food? We should have to do all these things for ourselves unless we repaid somebody else by work for helping us in the time of our troubles and necessity. These are the conditions in Guam.

If you had a farm producing sweet potatoes, coconuts, corn, yams, pigs, chickens, pigs, coffee, chocolate, syrup of coconut sap, vinegar, elder, sugar, beans and pumpkins, would you go to work on the road for fifty cents a day (Mexican) or hire yourself as a farmhand for \$6 a month and board? The people of Guam will not do this, and are therefore called by some lazy and worthless. I have seen them on their plantations planting coconut trees which, when once bearing, will give them a sure and steady income, besides cultivating their sweet potatoes, tobacco, corn, etc. I am sure that I should do as they do. I do not say it is for the good of the island that such conditions exist. The roads and bridges are bad and nobody wants to mend them. Formerly all such work was done by convicts sent here from Spain and the Philippines. We need laborers and need them badly.

While this vice-governor, under Emperor McKinley acknowledges that he would do just as the native Guamanians are doing, he is not at all satisfied. He thinks it bad "for the island" that the people should be their own masters, their own employers. He tells how they can get a sure and steady income by planting coconut trees and waiting till these come into bearing. But a sure and steady income for the laboring man is just what the capitalist and the imperialist does not want. The normal condition of the laboring man, according to these dignitaries, is to be landless and homeless, living from hand-to-mouth upon wages reduced to the point of bare subsistence.

This is the condition to which imperialistic landlordism and moneylordism have today reduced millions of American laborers and this is the condition to which the same imperialisms hope to reduce the inhabitants of Guam, of the Philippines, of Porto Rico, of Cuba and of any other land upon which McKinley, Mark Hanna, Rockefeller and Wall Street can lay their covetous clutches.

It would be all right and consistent for the loyal subjects of an old-world imperialism—such as our good friend R. B. Kerr of British Columbia—to advocate the subjugation and absorption of the islands of the sea, so that fat places be made for governors, vice governors, judges, commissioners, &c., men who have worked long and hard for "the party," but for whom there are not offices enough at home to go round—but for Americans, for men who profess love for the doctrines of the Jeffersonian Declaration of Independence, it would seem that such letters as this from the vice-Governor of Guam should be eye openers to show whither we are drifting. M. H.

In Memoriam.

Died at Hecla, South Dakota, April 11 1900, Priscilla Spalding Clark. The immediate cause of death was pneumonia though her health had been precarious for a number of years.

Mrs. Clark was born at Glenville, N. Y., July 12, 1838, and was therefore in her sixty-second year when she passed away. She leaves a daughter, Nora E. Palmer, and two sons, Arthur E. and I. Gaylord Clark.

For many years Priscilla Clark has been a faithful and earnest friend of *Lucifer* and its work, and in her last will and testament its editor was not forgotten.

In answer to questions Arthur E. Clark tells us his mother was a reformer from childhood. Early in life she became a spiritualist and an advocate of dress reform, wearing the bloomer costume from girlhood until her children were grown to manhood and womanhood. Then, feeling that the battle was practically won she said to her daughter and sons:

"I expect to be more or less alone during the last part of life's journey. I have battled public opinion for my children's sake. They now can fight their own battles. I would like to take a rest, and wear dresses that would not attract attention if agreeable to all my children. But if any one of them can get the least satisfaction or pleasure from my continuing to wear the bloomer dress I will gladly do so until life's battles are done."

Feeling that their mother had done enough—"having learned the value of a kind and loving mother's affection and having the great satisfaction of knowing her strong individuality and steadfastness of purpose to accomplish what she set out to do, we [her children] assured her that the lesson was learned,—that we fully appreciated the sterling traits of her character, and hoped that henceforth the worth of her example would be manifest in our lives."

"After this," continues her son, "she wore her dresses long, but never to touch the floor. She was a constant and interested reader of such papers as *Lucifer*, 'Woodhull and Claflin's Weekly,' 'Religio-Philosophical Journal' and many others—last, but by no means least, T. J. Shelton's 'Christian.'"

For several years Mrs. Clark lived in Chicago and was one of the most constant attendants at the meetings of the "Lucifer Circle." Her surviving friends have our most sincere sympathy in their bereavement. Not many sons and daughters have so good reason to be proud of the record of their mother as have the surviving children of Priscilla Spalding Clark. M. H.

Light Bearer Library.

No. 3, New Series, contains "Judgment"—an original drama with three actors, by Wm. Platt,—London,—author of "Do We Live Do We Love," "Women, Love and Life" and other radical works. In this his latest effort Mr. Platt shows up in vivid colors the hollowness, the falsity and the wickedness of popular standards of virtue—for women and men. An important contribution to the literature of radical humanitarian thought. Forty-eight pages, price five cents—or by the year, twelve numbers fifty cents. It is hoped our friends, and especially the admirers of Mr. Platt, will do what they can to give this storiette a wide circulation. Reduced rates given to those who buy for distribution. A review of this number of the "Library" will be printed in *Lucifer* next week.

The Worst Monopoly.

Grant Allen.

Last, and hardest of all to eradicate in our midst, comes the monopoly of the human heart, which is known as marriage. Based upon the primitive habit of felling the woman with a blow, stunning her by repeated blows of the club or spear, and dragging her by the hair of her head as a slave to her captor's hut or rock-shelter, this ugly and barbaric form of serfdom has come in our own time by some strong caprice to be regarded as of positively divine origin. The Man now says to himself, "This woman is mine. Law and the Church have bestowed her on me. Mine for better; for worse; mine, drunk or sober. If she ventures to have a heart or a will of her own, woe betide her! I have tabooed her for life; let any other man touch her, let her so much as cast eyes on any other man to admire or desire him—and, knife, dagger, or law-court, they shall both of them answer for it." There you have in all its native deformity another monopolist instinct—the deepest-seated of all, the grimest, the most vindictive. "She is not yours," says the moral philosopher of the new dispensation; "she is her own; release her." The Turk hales his offending slave, sews her up in a sack, and casts her quick into the eddying Bosphorus. The Christian Englishman with more lingering torture, set spurs on her life, drags what he thinks her shame before a prying court, and divorces her with contumely. All this is monopoly, and essentially slavery. Mankind must outlive it on its way up to civilization.

And then the Woman, thus taught by her lords, has begun to retort in these latter days by endeavoring to enslave the Man in return. Unable to conceive the bare idea of freedom for both sexes alike, she seeks equality in an equal slavery. That she will never achieve. The future is to the free. We have transcended serfdom. Women shall henceforth be the equals of men, not by the levelling down, but by levelling up; not by fretting the man, but by elevating, emancipating, unshackling the woman.

Spiritualization vs. Annihilation.

Nietzsche

All passions have a time when they are fatal only, when, with the weight of their folly, they drag their victim down; and they have a later, very much later period, when they wed with spirit, when they are "spiritualised." Formerly, people waged war against passion itself, on account of the folly involved in it, they conspire for its annihilation,—an old morality monsters are unanimous on this point: "*il faut tuer les passions*." The most notable formula for that view stands in the New Testament, in the Sermon on the Mount, where, let us say in passing, things are not at all regarded from an elevated point of view. For example, it is there said with application to sexuality. "If thine eye offend thee, pluck it out." Fortunately no Christian acts according to this precept. To annihilate passions and desires merely in order to obviate their folly and its unpleasant results appears to us at present simply as an acute form of folly. We no longer admire the dentist who pulls out the teeth, that they may no longer cause pain. It may be acknowledged, on the other hand, with some reasonableness that, on the soil out of which Christianity has grown, the notion of a "spiritualisation" of passion could not at all be conceived.

The primitive church, as is well known, battled against the "intelligent" in favor of the "poor in spirit": how could we expect from it an intelligent war against passion?—The Church fights against passion with excision in every sense; its practice, its "cure" is castration. It never asks, "How to spiritualise, beautify, and deify a desire?"—it has, at all times, laid all the emphasis of discipline upon extermination (of sensuality, of pride, of ambition, of avarice, of revenge).—But to attack the passions at the root means to attack life itself at the root; the praxis of the Church is inimical to life. . . .

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The LIGHT BEAKER LIBRARY will be published monthly, each issue containing at least thirty-two pages. Some will be larger—perhaps double or even triple that size. Each issue will contain a valuable contribution to the literature of personal freedom, consisting of essays, addresses or other articles bearing on the important problems of race culture.

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Marriage and Morality.

Horace L. Traubel, in "The Conservator."

Two pithy paragraphs in this significant while unpretentious pamphlet seem to indicate the brave propaganda it is intended to observe:

"Marriage is the foe of true morality. Morality often exists in spite of, or regardless of, marriage, but I do not believe morality ever came into being because of marriage.

"I do not believe in a 'double standard' of morality for men and women. Neither do I believe in a double standard of morals, one inside, the other outside, marriage. I believe that right conduct and wrong conduct do not change their natures merely because of the words of priest or magistrate. I do not think it should be necessary to obtain a license to do that which is right. It should not be possible to obtain a license to do that which is wrong."

Woman is the Race.

Lester F. Ward, in the "Arena" (Boston.)

Accepting evolution as we must, recognizing heredity as the distinctive attribute of the female sex, it becomes clear that it must be from the steady advance of woman rather than from the fluctuations of man that the sure and solid progress of the future is to come. Woman is the unchanging trunk of the great genealogical tree; while man, with all his vaunted superiority, is but a branch, a grafted scion, as it were, whose acquired qualities die with the individual, while those of woman are handed on to futurity. Woman is the race, and the race can only be raised up as she is raised up. . . . True science teaches that the elevation of woman is the only sure road to the evolution of man.

Woman's Re-Awakening.

E. B. Foote, Jr., M. D., in "New Humanity."

The time for easy assumption of male superiority is passed. The new woman is asserting herself, claiming individuality, equality, and demanding to be recognized as a person, a citizen, a full fledged human being with as much right as man to self-ownership, life, liberty, and the pursuit of happiness. In this re-awakening to her natural heritage, we need not wonder that she devotes herself mainly to establishing her claims to individual rights favorable to her own comfort, well-being and happiness, and seems inclined to act as though she were here for her own sake and satisfaction. If in the new enjoyment of the new sensations of liberty and independence she seems to forget for a time her best sphere as home-maker, mother and transmitter of the accumulated heritage of the human race, we may trust her to rediscover this function in due time, and employ it with more judgment and better results than ever before.

"Marriage and Morality" is the title of a lecture by Lillian Harman, and is No. 2 of the "Light Bearer Library," published by M. Harman, 507 Carroll Ave., Chicago; price five cents each. It is an argument against our present system of marriage. That the Harman's are conscientious no one who knows them will dispute. Men and women who endure imprisonment for an idea are generally honest in their views, however absurd those views may be. That they have logic on their side all who have studied their writings must admit, and the fact that their adversaries answer their arguments by persecution and imprisonment, is evidence that they have no better logic at their command. This little booklet is a strong argument made from an ethical point of view against legalized ceremonial marriage, showing that where discordant unloving men and women are bound together, more misery and sin results therefrom than any other relation.—*The Liberator*.

VARIOUS VOICES.

T. H. Lewis, St. Paul, Minn.:—Karezza was duly received. The book is the best that I have received from you, and worth much more than the price charged. I would like to see Karezza have a greater circulation—I am in love with it.

W. P. Austin, Hoaglin, Calif.:—Enclosed find list of names to which please send sample copies of Lucifer. I want to do a little missionary work and this is all I can do at present. I see much to encourage us in the way the people are gradually coming our way.

G. F. Morong:—have just read "Our Worship of Primitive Social Guesses" and am charmed with the fine sentiment as well as the truth expressed therein. No *Liberal* can take any other view of the question which the author has handled in such a creditable manner.

C. L. Wash.:—I received a sample copy of your paper, and I enclose five cents for J. M. Crane's "Evolution of the Family." I am a cousin of J. M. C., and to me the name of "Jonathan Mayo" brings a vision of a grand old apostle of truth and I feel sure the soul of that grand old man is influencing his grand-

sons, as they look upward, they find the loving thought of that grand old soul. Over here away across the great divide is one in whose veins flows the same blood. One who is individualized; a woman who dares to say "My person is my own,—subject to no control but my own." I have a reading room open for metaphysical literature and so soon as I am able and fully understand Lucifer shall put it on my table.

Chas. F. Schneider, Ocala, Fla.:—Enclosed find fifty cents for which send me the "Light Bearer Library" for a year, beginning at No. 1. Also kindly enclose sample pages of Karezza. I am in full sympathy with you and your aims, but regard that sort of labor as lost. As a socialist I realize that sex slavery is the result of economic slavery, of private property in the means of production and distribution. Woman cannot become sexually free until the care and support of her children is guaranteed by the state (i. e. the co-operative commonwealth). Present and past morality, or immorality rather, is only what under present economic environment it can be; hence we must change the environment; make the mother economically and industrially free and she will never consent to an uncongenial marriage, nor for longer than the union remains congenial. Preaching Christian or sexual morality in an environment where such morality is next to impossible, if it does not require a heroism which it is absurd to require from frail misguided and artificially stupefied humanity. We must make a virtuous life as easy at least as a vicious life is today!

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 18.

CHICAGO, ILLINOIS MAY 11, E. M. 300. [C. E. 1900.]

WHOLE No. 813

Woman to Man.

Woman is man's enemy, rival and competitor.—J. J. Ingalls.

You do but jest, sir, and you jest not well,
How could the hand be enemy of the arm,
Or seed and sod be rival? How could light
Feel jealousy of heat, plant of the leaf,
Or competition dwell 'twixt lip and smile?
Are we not part and parcel of yourselves?
Like strands of one great braid we intertwine
And make the perfect whole. You could not be
Unless we gave you birth; We are the soil
From which you sprang, yet sterile were that soil
Save as you planted. Though in the book we read
One woman bore a child with no man's aid,
We find no record of a man-child born
Without the aid of woman! Fatherhood
Is but a small achievement at the best,
While motherhood is heaven and hell,
This ever growing argument of sex
Is most unseemly, and devoid of sense.
Why waste more time in controversy; when
There is not time enough for all of love,
Our rightful occupation in this life!
Why prate of our defects—of where we fall
When just the story of our worth would need
Eternity for telling, and our best
Development comes ever through your praise,
As through our praise you reach your highest self?
All we have done, or wise or otherwise,
Traced to the root was done for love of you
Let us taboo all vain comparisons,
And go forth as god meant us, hand in hand,
Companions mates and comrades evermore.

—Ella Wheeler Wilcox.

Waiting.

Serenely I fold my hands and wait,
Nor care for wind or tide or sea
No more I rave 'gainst time or fate
For lo! my own shall come to me.
I stay my haste I make delays,
For what avails this eager pace
I stand amid the eternal ways
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me
No wind shall drive my bark astray,
Nor change the tide of destiny.
What matters if I stand alone
I wait with joy the coming years,
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own and draw
The brook that springs from yonder height
So comes the good with equal law,
Unto the soul of pure delight.
The stars come nightly to the sky
The tidal wave unto the sea,
Nor time nor space nor deep nor high
I'll keep my own away from me.

—John Burroughs.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—Sir Humphrey Davy.

Progress depends upon improving what the past has produced.—Investigator.

Cause of Prostitution and Infanticide.

In a recent *Lucifer*—No. 809—was reproduced a selection from a comparatively unknown writer, Karl Heinzen, and yet one who in life enjoyed the intimate friendship of such men as Wendell Phillips, W. Lloyd Garrison and Charles Sumner. At the memorial gathering held in Boston to do honor to the name and work of Heinzen, Wendell Phillips said concerning him:

"I never met him on the streets without a feeling of the highest respect, and this respect I paid the rare, the almost unexampled courage of the man. Mr. Heinzen in this respect stood almost alone among the immigrants to these shores. His idea of human right had no limitation."

It was because of this fact mainly—the fact that there was no limitation to Heinzen's idea of human rights, that he was not appreciated during life as his work in humanity's behalf deserved. Many other foreign born American citizen's fought bravely and wrote and spoke strongly and well in favor of freedom and justice for the African, and yet failed to see the logic of their own arguments. They failed to see that freedom—human right—has no limitation as to sex, and because Karl Heinzen spoke and wrote in favor of freedom without limitations as to sex he went through life and died a comparatively obscure and unknown man.

Now, after the lapse of nearly a half century since its first appearance in the German language Heinzen's "Rights of Women and the Sexual Relations" is beginning to receive the attention, the appreciation it so richly deserves. The selection reproduced in No. 809, under the head, "Come Let us Reason Together," has received so many commendations, and so many calls have been made for that number, that we herewith add a few more paragraphs from that same chapter in which Mr. Heinzen gives us a report of an imaginary convention of women in "Frauenstadt"—woman's state. The president of that meeting, in stating the work done by "Mrs. Branch" a woman who had shocked conventional moralists by her claim that no one but herself had any right to decide "where, when or whom she should love," said:

Mrs. Branch emphasizes the fact that five-sixths of the frequenters of houses of prostitution are married men! And how necessary present society considers prostitution to be, is shown by the answer with which the Mayor of New Bedford met the request that the houses of prostitution should be abolished: "If these houses are abolished, our wives and daughters will no longer be safe anywhere—on every street they will be in danger of being insulted." (That reminds one of the worthy Mr. Strang-fellow, who argued that slavery was necessary, because the female slaves were a moral lightning-rod, so to speak, for the Caucasian women.)

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Insulted on the street! "But," Mrs. Branch asks, "by whom would they be insulted? Not by any man outside of the world, but by somebody in the world, somebody here and there and everywhere—sixty thousand of these men are in the streets of New York daily, they meet you everywhere, their warm breath fills the air, and the purest and most modest girls are constantly brought into contact with them! Who are they? Who but husbands father, brother? Is it yours? Is it mine? The blood rushes into my cheeks as well as into yours, at the thought that they could be our friends."

And yet, she ought to have added, [says Karl Heinzen] each one of the sixty thousand considers himself qualified to play the part of superior moral teacher, and to condemn Mrs. Julia Branch, because she said that she alone was to decide where, when and whom she was to love. The fact that this liberty is not recognized and practiced everywhere, she considers the chief cause of prostitution. "The cause lies in our present institution of marriage, which forces a man and woman to remain together until death separates them, without love, without intellectual, moral and physical harmony." The objection, that without the present marriage bonds our sexual relations would sink into a state of anarchy, she meets with the true observation that worse conditions than the present are impossible, and that perfect liberty at its worst would create a better generation of men and women. The hypocrisy which declares that bonds are necessary to restrain those who cannot restrain themselves, and as an example mentions "Mr. So-and-so, who neglects his wife," etc., she silences with the question, "How old is the youngest child of Mr. So-and-so?" Answer: "Two or three months." "Does it not make one heart-sick to see such degraded conditions and the wretched subterfuges behind which they are to be concealed?"

The second subject upon which Mrs. Branch spoke was infanticide. She proved by statistical statements that this crime, which has here come to be an every-day measure of expediency and correction, has increased in a frightful degree. In the year 1805 the proportion in New York of still-born children to the entire population was one to sixteen hundred and twelve; in 1820, one to six hundred and fifty-four; in 1840, one to five hundred and sixteen; in 1850, one to three hundred and eighty-six. Dr. Wyne calculated that for the year 1805 there was one abortion in forty-nine births, for 1810 one in thirty-three, for 1815 one in thirty-two, for 1830 one in twenty, for 1840 one in sixteen, for 1845 one in thirteen, for 1850 one in twelve. . . . And such a population listens to condemnation of "free love" as if it had any right to condemn anything whatever except itself! How many mothers of those thousands of murdered children could say of themselves that they alone were to decide where, when and whom they should love? None of the pharisees, who condemn women like Julia Branch as immoral, have ever asked themselves this weighty question.

"What," asks Mrs. Branch, "is the cause of this frightful increase of this most unnatural of crimes? I can find it only in our present institution of marriage. Not the slightest scruple exists, either in or out of wedlock, to destroy the life of a child—out of wedlock on account of the fear of losing 'respectability' since society condemns the mother as immoral; in wedlock because the cares of maternity are binding, annoying and difficult. We can have no idea to what extent this system of murder is practiced, and yet if we consider the numbers of children which fill our prisons, we must almost call it a boon. Mothers, think of it! Every son whom you place into this world, whom you have not conceived in purest love, has all the qualities which fill our prisons and poor-houses, inherent within him; every daughter of this kind is born with the tendencies which lead to houses of prostitution. Therefore it is your responsibility as well as your right to say, where and when and how you want to become mothers. Therefore it is also a necessity for you to acquire a knowledge of every art and science which now are the monopoly of men, that you may learn how to bring better children into this world. I repeat in all things the saying that ignorance is a

blessing. Woman is to know everything that man is capable of knowing, and is to have full liberty to acquire the knowledge. You must break every chain that hinders your development, be it church or state, man or woman, wife or child, who forges it."

Confusion of Morals:

—E. B. Foote Jr., M. D., in "Conservator."

As I did not see the play *Sapho*, and have not read the book, my only knowledge upon the subject comes from the very lengthy (and quite full enough) reports which the newspapers gave for the evidence offered for its suppression by the moralists. Its offense appears to have been in the main such a presentation of the allurements or bright side of fast life, its critics allege, as would render it unsafe for the average "young person" to view, since familiarity might breed enchantment. Our worldly wise yellow journalist joined with others in the declaration that there are some phases of life, however real, for which the stage may not hold the mirror up to nature—whatever the ultimate moral trend of the story. Unless I am greatly mistaken, the actual lesson of the play was surprisingly overlooked in the discussion, possibly because those who were capable of comprehending it were not asked to give their views for print or before the magistrate, or maybe because they lacked the courage to say a good word for anything so generally tabooed. Certainly any young man would be convinced from the last scenes of *Sapho* that the prior experiences of the "hero," however alluring, are not worth the cost—that things are not what they seem, especially seductive sirens, whose meshes it is better to avoid than to play with. May not the viewing of *Sapho* in the play so seriously impress many an inexperienced youth as to save him from compromising his morality by following the example of *Sapho's* Jean? To my mind this lesson is as certain as another so pathetically presented in *Madam Butterfly*, that a man may come keenly to regret having trifled with a childish maiden's affections, even though she be a "heaven."

Sapho is only one of half a dozen recent stage productions that critics have condemned as unfit, improper or immoral, but I notice that none of these keen-scented hounds of impropriety have mentioned *The Ambassador*, which, no doubt, the theater-going public regards as one of the most innocent, if not most pleasing, of society dramas, its author, John Oliver Hobbes (Mrs. Craigie), being a refined lady who moves in "our best society." But let us see the moral of the play. It portrays in its chief character a gentleman of fine intellect and irreproachable manners, charming to meet and above criticism (from society as it is), but nevertheless a man of the world, a friend of publicans and sinners and a hale fellow well met in circles of very doubtful character. Concerning his newly-awakened love for an "innocent" young woman, the *Ambassador* makes a confidant of an old chum, who at the time is entertaining "ladies" such as attended the ball in *Sapho*. Though the *Ambassador* is evidently about fifty years old, he somewhere admits that the reason he has not married is not because he could not trust women—he has all faith in them—but because he could not trust himself. He is plainly one of the many men who indulge their fancies ad libitum until with advancing years variety elays, and what is left of their affectional nature becomes enamored of a dear young thing just ripe enough to leave her mother—in this case her guardian, as the Juliet of the play is an orphan. The guardian herself is a fine woman of middle age, who is manifestly "utterly crushed" when she learns from the *Ambassador* that he has fallen in love with the orphan instead of herself. From the point of view of good morals this guardian is herself far too good for him, but more suitable than the immature maiden, while in the play there are others also, more nearly his age and somewhat on a par with him as to experience. The curtain falls with the assumption that "they were happy ever after," which is generally not the case with such ill assorted marriages. The misfortune of such a situation is that the blissfully innocent girl in the audience goes home a little envious of the good luck of the heroine and is ready to be led a victim to the altar by

SOME very respectable elderly friend of the family who has sported round town for thirty years and now concludes that "love is the only thing worth while after all." If one could publish the pitiful tales told in the confessional of the family physician by young wives yearning for unborn babes, they would prove quite sufficiently that such marriages as that of the Ambassador and the orphan are occasion for weeping rather than rejoicing, and that they should be depreciated rather than made alluring to matinee maidens. For such reasons I unhesitatingly proclaim The Ambassador to be an immoral and unfit play (or at least unfortunate in the standard it implies), while Sapho seems to me useful as a terrible example, in that it illustrates what a young man may well shun. Whenever a play-writer finds occasion to make a woman of forty fall in love with a young man—even if so far along as thirty or more—it is made ridiculous, as though there could be only one idea of it and that absurd; while, over and over again, these matches of old chaps and merry maidens are brought about as being serious and satisfactory, commendable and worthy. From a physiological point of view both are a mistake, and for posterity's sake and for the happiness, in the long run, of unsophisticated young women it would be well if novelists and playwrights would write to make such matches less acceptable. Professor Sumner has estimated that not ten per cent of those who enter matrimony find it to square with their ideals. Not a tenth of one per cent of the young girls who yield to the matrimonial wiles of seductive old bachelors of the type we are considering are even half-way pleased after ten years—if so fortunate as not to be disillusioned in a year or a week.

It is a mistake, too, for the man who is merely a burnt ember to attempt to play the part of the young husband. The man may be pitied for his folly—the final error in a misspent life (he was at least old enough to know better)—but the more deserving object for our regret is the unsophisticated maiden who has been hired or driven into the unfortunate alliance, and who, from this most important step, realizes, instead of the fulfillment of delightful expectations, only the bitter dregs of disappointment. Court records in any city would provide more than enough instances of tragic terminations of marital unions of this class. It is confusion of morals to make them seem attractive in story and play. The status of society morals needs leveling up.

Is Lucifer Growing Conservative?

BY M. L. STEDERAKER.

In Lucifer No. 811 I notice some rather conservative reform talk. If there are many such people in the radical army, then I think we are not very far ahead.

R. B. Kerr seems to think that the young and progressive in thought would be best led by old fogeyism; that ignorant, superstitious, and insane parents ought to be allowed to tyrannize over their children. It is this kind of insanity that has held the world back. I would not do wrong to please my mother, no matter what the consequences.

The tyranny of parents and of the home is on a par with the tyranny of government.

L. D. White accuses Morton of being dictatorial and dogmatic. I think she forgets that we ought to be fighters. As a soldier in the ranks of the radical army Morton exclaims "Do not desert! The cause cannot move ahead in that way!" White would have us marry (desert); join church (desert).

Lille, there is only one way to fight; and that is to fight! In unity there is strength. We all know that marriage is wrong that it is whoredom, &c. Do not marry. He or she who does is a coward and deserter. Do not do a thing just to please parents or others. I would drive a bayonet into the breast of my brother if he fought against liberty. "War is Hell." Political strife sets father against son, brother against brother. No, you cannot ride the horse of peace, and the steed of war at the same time. If we intend to establish liberty for oncoming generations to enjoy, then we must fight.

C. F. H., (page 126) says there is no such thing as slavery. Then why not cut the word out of the dictionary? I am surprised that such rot could find its way into Lucifer. The black snake whip and the present day lash of starvation are but the means by which the slave is made tractable. They are different means to the same end, but the alternatives that C. F. H. would offer would be—apparently—to be whipped to death, starved to death, or suicide direct. Yes, C. F. H., there has been slavery in the past and there is slavery now, and lots of it too.

Lillian H. says a word about morality. There are two definitions to this word; one as given in the dictionary, the other as the word is used by the rabble namely, conformity to established customs regardless whether that custom be right or wrong.

The latter definition is what put Heywood, Harman, Moore and others inside of the man-pen.

I hear comrades say it is wrong to serve on a jury. I doubt this, though I am an anarchist. Is it true or not that it is the violation of the constitution that has deprived us of our personal liberty, freedom of speech, &c? I think the constitution is better than the people; better than the legislative or judiciary or executive departments of this despotism, United States Government. In a vital case in court, enforce the constitution and serve free speech, press and mail, then let education do the rest.

This is all I ask for at present. It is said that the powers that be will not permit the enforcement of the constitution. Well, go on a jury and establish a precedent that will knock Comstock out of time. Then the enemy would try to alter the constitution. Let them do that if they can.

It seems the policy with some anarchists is to let the powers that be just kick and knock them about like old shoes, then pose as martyrs. I would snatch the enemy's weapons from their hands; cut their throats with their own knives, and enforce their own constitution on them in our favor.

Light Bearer Library

BY ELMIRA SLENNER.

The Light Bearer Library No. 2, New Series, just received and read. It is brim full of meat; full of serious food for thinkers. Marriage is the most important event in life. To unite one's fate and fortune with another "for good and for all, is some thing requiring the best of care, judgment, and forethought.

The masses will marry for hundreds of years to come, therefore essays on this subject will retain their importance and general interest.

While Freedom is a grand and glorious thing very few are so educated that they can be free to love and to parent children, outside of legal bonds. To increase the number of free lovers just such little booklets as Lilian's on Marriage and Morality should be scattered broadcast.

Now is the time to work for the future. Be strong, firm, and true.

"All waits or goes by default, till some strong being appears.
A strong being is the proof of the race
And of the ability of the universe.
When he or she appears materials are overawed.
The dispute on the soul stops.
The old customs and phrases are confronted.
Turned back, or laid away."

—Waltman.

Not Natural Enemies.

Lillian Harman in "New Humanity."

Man has inalienable rights to life, liberty and the pursuit of happiness. It is sometimes held that "man" in this instance is a generic term and includes woman. Not so, however, if motherhood is impossible under freedom of choice. Man's happiness, liberty, life, are enjoyed at the expense of woman's misery, bondage and death. What matter? "She is here for that purpose," said Melancthon, and though nearly five centuries have rolled by since his day, yet his spirit controls nearly all the doctors of bodies, souls and morals, in this dawn of the twentieth century.

Is it not time to discard the old ideals, to shake off the rusted shackles of the past? Man and woman are not natural enemies; not by nature tyrant and slave. They should be and will be friends and comrades, trusting each other, helping and loving each other in freedom.

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Chats With Correspondents.

CONSERVATISM AND RADICALISM.

In this issue of Lucifer attention is called to the old, old conflict between the iconoclasts, the image-breakers—the discontented pioneers and pathfinders, on the one hand, and on the other, the conservatives, the defenders of the old, the established, the time honored, the respectable, the ease-loving, etc.

M. L. Studebaker refers especially to articles by R. B. Kerr and others in 811 and wonders how "such rot could find its way into Lucifer."

In reply to this I have only to remind our friend that Lucifer's platform is the freest of the free, and that in order to get the whole of truth we must hear all sides. An additional reason for giving a hearing to articles such as those objected to by our radical friend is the fact that Lucifer does not belong to its editors and publishers alone but also to all who have labored and paid their money to keep its banner aloft through all the years of mortal conflict with the great American Inquisition—the Evangelical suppressors of freedom of speech and of press. All of those whose articles M. L. Studebaker would exclude on account of their conservatism have earned the right to be heard in Lucifer's columns by faithful and long continued helpful co-operation.

It will probably be objected that such articles as those of Kerr, C. F. H. and others, articles that belittle and disparage Lucifer's central propaganda work, should not be inserted without an adequate antidote, or suitable reply. Two things prevented a reply to Kerr and others, in No. 811. One was lack of time and lack of physical strength; another was the desire to leave to others the task of replying to what seemed an unfair belittling of the work to which Lucifer's editor has devoted the best years of his life. Now my forbearance has been duly rewarded. The short and pointed defense by Studebaker and the more elaborate and very scholarly one by James, leave little to be said by me.

"Putting things in the right boxes" is most necessary to right thinking, right talking and right acting, and it need not be wondered at if the best of us fail at times in this classification. For instance, is our keenly logical friend, C. L. James quite sure that he is right when putting John Tyndall and Robert Ingersoll in different boxes? Is it not true that he who by direct iconoclasm destroys the old and false does much to put in its place the newer and truer? It is said that every denial contains an affirmation and every affirmation a denial. R. B. Kerr says he "never read anything written by Bradlaugh or Ingersoll on religious subjects." Then he cannot have read much of the writings of either of those men. He should read Ingersoll's lecture entitled "What is Religion" and Bradlaugh's "Talks about the Devil," "David," "Jacob" and other heroes of the olden religious cults. Ingersoll and Bradlaugh belong to the destructive, the iconoclastic, and also to the idealist, the constructive boxes. The same of Paine, of Voltaire, of Huxley, Darwin and G. W. Foote.

R. B. Kerr is disposed to disparage the work of Ingersoll and Bradlaugh—and for a like reason presumably, that of Bruno, Voltaire and Paine, and exalt the work of Strauss.

Renan, Arnold and other less radical fighters against old time superstitions, and thinks that the former "lot have appealed only to a few and have rather disgusted the many than attracted them."

Last summer at the great convention in Chicago, called the Ingersoll Memorial Meeting I heard an avowed Christian declare that the service to humanity for which Ingersoll will be longest remembered is his work in reforming the churches. He maintained that Robert G. Ingersoll had done and is still doing more to civilize and humanize the Christian churches than any man living or dead.

In this statement I think this distinguished Christian eulogist of the great agnostic was in the right. More than any other man, not even excepting Paine and Voltaire, Ingersoll alarmed the clergy of all the Christian lands, and caused them to look to the foundations of their faith, and to speak and write against the great iconoclast. The discussions thus aroused have compelled a remodelling of the basic doctrines of the churches, causing them to abandon the more savage features,—the doctrine of hell, of a partialistic and revengeful god, etc.

The New York "World" said editorially that it was not because Ingersoll reached directly a great many people but because he compelled the clergy to speak and write against him, that made his influence upon the world's thought so great. The same is doubtless true of Bradlaugh's work in England—thus disproving R. B. Kerr's statement that Ingersoll, Bradlaugh, Foote, and all that "lot have appealed only to a few." As to whether the Renans, Arnolds and the less radical religious reformers, have "converted the leaders of their opponents," more often than have the more radical iconoclasts just named, may thus be a matter of honest doubt.

As an advocate of imperialism in government it is quite to be expected that R. B. Kerr should see that ancient slavery, such as that advocated by Aristotle, was abolished by imperial Rome. His argument and the facts upon which he relies, are similar to those of the imperialistic "Republicans" of this country who never tire of boasting that they abolished slavery in the United States; whereas it is not hard to prove, as some of us see it, that the slavery established by imperial Rome was in many respects worse than was that of the Grecian and early Roman States, from the despotic tendencies of which the later imperialism was developed; just as some of us maintain that slavery has never been abolished in the United States—only evolved and expanded from the local and concrete to the more general and all inclusive, more refined and sublimated but none the less savage, cruel and inhuman forms.

Brother Kerr and the editor of Lucifer seem to be catching it from all points of the compass. See Court Norman's "Protest" in "Various Voices," just today received. At the close of his article in 811 Mr. Kerr warns his reader not to "take himself too seriously, for he who takes himself seriously misses a good joke, and gains very little in exchange." These lines seem to me to furnish the key to much that our good brother Kerr writes. Hence we must remember who it is that tells us "The abolition of undesired motherhood, enforced celibacy and all the other evils which create so much misery in our time," will be "swept away like snow before the balmy winds of spring," and without any self-sacrificing effort on the part of any one. Mr. Kerr is the champion jester of Lucifer's contributors. If Bro. Norman had remembered this fact he would not have sent us the strongly worded protest concerning the very amusing *jeu d'esprit* entitled the "Sheep and the Goats." Most readers enjoy a little fun now and then even in a paper that deals with the most serious of all problems affecting human life.

That the editor's position is a hard one to fill, goes without saying. If he prints what is sent to him without change he is often censured because of crudities or lack of clearness, and

sometimes because the writer uses personalities in a way that to or by the supersensitive reader may be considered offensive. An instance in point is the letter on the "Boer War," on page 126, by our old time and very faithful friend C. de Maupassant. Being, as usual, short on space, and thinking a little cutting down and change of wording would add to the clearness as well as brevity of the article, and would do the writer no injury in any respect I made some changes in wording reducing the length a third or more. Now it appears that serious injury was done to the article as first written, at least Mrs. de Maupassant so regards it. See her protest in this week's "Voices." I shall enter no defense, other than that contained in the explanation just given. If an injury was done to the article or its writer it is much regretted by the unintentional and sometimes over-worked and over-buried offender.

M. HARMAN.

About Blue Grass Moore.

BY E. W. CHAMBERLAIN.

Notwithstanding the president's rebuke of the former outrage upon Mr. Moore the postoffice sneaks continue persecuting him with most malignant vindictiveness. Mr. Moore's unique figure is well known, his integrity is well known, and the infamy of the persecution now pending is well known, and yet in some quarters a fashion seems to have obtained of decrying the victim of this persistent malignity and discouraging efforts for his relief.

It is said that Mr. Moore's management is unwise, and some carry the imputation of folly to the extent of saying that he is more fit for a lunatic asylum than a jail. Granting this, is it not more just, humane and liberal to bestow upon him the sympathies his alleged deficiencies entitle him to than to belabor him with a censure from which such weakness should exempt him? We are none of us any too wise, but even a weak, vain or foolish man is fairly entitled to protection against wanton outrage, and a little observation of the methods of Mr. Moore's assassins would show that by first attacking the weak and those incapable of putting up a good defense they are more readily enabled to establish precedents which later on they can employ with greater force against a victim better capable of resistance. This has been the constant policy of the assassins until by accumulating mischievous precedents their machinations have become formidable, and wisdom indicates that they should be met with sturdy opposition in every case, more especially in the case of the weak and the unpopular, for the worse the case and the more incapable the victim the greater the need of defense.

Mr. Moore's frankness has antagonized some, but it is a very cheap and mean revenge to abandon him now to a common enemy who will next seek other victims and who if successful against Mr. Moore will be by that very success fortified to do the greater mischief. Let us first settle the common enemy, and then if Mr. Moore deserves a spanking we may be able to administer it in peace and quietness.

Another mean insinuation is that Mr. Moore likes persecution and courts martyrdom. This is utterly foolish. No man likes to be the victim of outrage any more than feels like to be skinned, but if he did like it, is that any reason why we should acquiesce in the outrage?

Doubtless it will save money and effort, to those who are willing to economize those forces, to refuse aid to Mr. Moore in the present exigency, but I can conceive of no meaner spirit nor one that will more amply contribute to fasten a blackmailing censorship upon this country than that which carps at Mr. Moore while the worst enemies of liberty are besieging him, and I remember with infinite contempt that when good old D. M. Bennett was similarly attacked certain unprincipled editors tried to belittle him in the same way. Those editors are buried beneath the scorn of mankind while the name of Bennett will be revered by all lovers of liberty.

No human being in this country and in our age of enlightenment should be subjected to the outrage that threatens Mr.

Moore, and the vaguest appreciation of the blessings of liberty should inspire every American to a strenuous effort to rebuke and thwart the attempted suppression.

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"Judgment"

Under this title William Platt gives us a sketch of an incident in the lives of three men. John Turnbull breaks into Matthew Meffan's rooms thinking them the apartments of Reginald Hyatt. Turnbull wishes to take the life of Hyatt because Hyatt has "raped" Turnbull's sister. Meffan demands the details of the alleged outrage.

Turnbull: Details! I have no details to give; the man raped my sister; that is enough for me.

Meffan: That's all very well, my friend, but it's not enough for me—I demand details.

Turnbull: What details do you want? A rape's a rape.

Meffan: My dear fellow, that won't do; Morality is a question of details; and the things that look alike are most unlike. On the piano I can make one chord sound soothing or harsh, mysterious or familiar, or what you will, just according to the other chords which I place before it; so in morals also the worth of an act is dependent upon the facts which ushered it in. Give me your details.

Turnbull: Why should I probe my griefs for you? I say a rape is rape; I refuse to give details; assume what details you please.

Meffan: Very well then; I will assume in the first place that the man was married to your sister when the rape occurred.

Turnbull (astounded): What?

Meffan: You ask me to assume my own details; I therefore begin by assuming that the man was married to the woman when the rape occurred.

Turnbull: But then how could there be a rape?

Meffan: Of course there could; that's commonplace—rape is the enjoying of a woman's body against her will—that is to say, it is the turning of an act which should be mutual tenderness and love into one of exclusive brutal selfishness and lust—do you think that never happens under the marriage-bond? I tell you that it is more liable to occur there than anywhere else!

Turnbull (staggered): But . . . but . . . the marriage bond is . . . an honorable thing . . . it permits—

Meffan: What does it permit? Rape?

Turnbull: No . . . not exactly . . . but would you call it rape?

Meffan: I have your authority for saying that a rape is a rape, and such rape as I have described does not lose its ugliness by being committed upon a wife.

Turnbull: "Oh, but the mere fact of marriage makes a difference . . ."

Meffan: What difference? If a woman feels she is merely the sport of a man's lust, do you think she likes it any the better because she is bound hand and foot to that man?

Turnbull: No . . . but society in general accepts . . .

Meffan: O, my fine moralist, so that's where it ends, eh! The horror, the brutality of the act is nothing in your eyes—the fact of whether the larger number of fools called "society" accepts it or not, that is the vital fact after all! And you are

ready to shoot a man for a rape if "society" does not accept and ready to excuse another man for a rape if "society" does accept it—what kind of backboneless thing are you?

Turnbull: Gently, I say!

Meffan: I am not shooting with pistols but with arguments; you come here to take life! you cannot and dare not as a man refuse the utmost scrutiny as to your views. I call upon you to defend them—or renounce the privilege of moralizing—and shooting.

Turnbull: But surely marriage counts for something?

Meffan: For what? Dare you say that it permits rape? such rapes you maintain would otherwise be answerable with death?

After Meffan agrees that under the circumstances Hyatt was guilty of a great wrong in deserting the girl and his child, Meffan yet insists that it is impossible to judge a man by one act of his life, however reprehensible that act may be. Turnbull does not agree with him. Meffan then asks him if he is willing to be judged by any one act of his life. Turnbull agrees to submit to this judgment—provided that act is not unimportant. Meffan asserts that no act can be unimportant. Turnbull is unmarried, and Meffan asks if he objects to submit his relations with women to judgment.

Turnbull: Not at all; I face your challenge, though I claim that the matter is unimportant. This is my contention—that by practically universal consent it is granted that male nature makes a certain imperious demand; a man is not expected to control it altogether so long as he can sensibly direct it; it is enough for me to claim that I have never perverted the innocent nor revelled in a vulgar excess; all that I have done, which is neither too good nor too bad, is at a few sundry times to seek the class who make a squalid livelihood from ministering to the needs of men.

Meffan: (quietly) Was there ever a child from any of these unions?

Turnbull: (thunderstruck) Eh?

Meffan: I understood you to say that from sheer lack of self-control you mated yourself with a class of women whom you call squalid—I ask you was there a child from any of these unions?

Turnbull: (confused) It is but seldom that prostitutes have children.

Meffan: It may be seldom, but it happens. The fact as I see it is that you, from lack of will-power and thirst for low pleasure, have put the seed of your manhood into these women whom you despise—and if here be a child or not you neither know nor care. And this you call "unimportant" and dismiss with a shrug—and for all you are aware there maybe at this moment in some wretched tenement an unfortunate who has been made a mother by you. I tell you to your face, self-satisfied Pharisee, that however squalid you may think that child's mother, I think that child's father more squalid.

Turnbull: (white with horror) God forgive me!

Meffan: You have claimed judgment upon one act alone—you shall yourself taste such a judgment. . . . You have claimed that the deserter of his child shall die—dare you affirm with any certainty that you are not trebly a deserter of your children?

Turnbull: (white and stricken) I have sinned in ignorance, brutish ignorance; I never thought to what it might lead.

Meffan: Did Hyatt, whom you condemn to die, did he realize to what it might lead, think you, when he sinned in careless lust? Dare you claim a difference betwixt yourself and him? Are you so cowardly as to shrink from the judgments you mete out? Turnbull: I say nothing; I am condemned.

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The Right Thing in the Right Place.

BY C. L. JAMES.

One of the rarest and highest marks of a really cultivated intellect is ability to "keep things in the right boxes," as St. Clare ("Uncle Tom's Cabin") proposed. The study of formal logic will never produce it. Rhetorical proficiency positively hinders its development. I wish I could say scientific pursuits created it; but I remember Prof. Tyndall on the Irish church, and refrain. I think, however, that familiarity with mankind, as revealed in contemporary life, in literature, and in history, has a real tendency to promote it. Let us see if just arranging things "in the right boxes" will not dispense with necessity for further controversy about "the respective merits of fanaticism and the flesh."

It is evident those who take the side of the flesh are by no means well agreed among themselves. Lillie D. White thinks Ingersoll's life was worth more than his death would have been had he been killed by denying the regulation number of Gods. But according to R. B. Kerr, it was worth very little. He says that Strauss, Renan, Seeley, (Matthew) Arnold, Darwin, Huxley, Tyndall, have done more to liberalize the world than Bradlaugh, Foote, and Ingersoll. For my own part I incline to think that Mr. Kerr is right so far. But why does the work of Strauss, Renan, *et al.* count for more in this direction than that of Bradlaugh, Foote and Ingersoll? Because, as it seems to me, they were positive scientific thinkers. They perfectly understood that superstitions which have ruled the world for tens of centuries must have something in them; and they set themselves impartially to winnow the truth from the falsehood. They made undeniable discoveries, and forced their way underneath the "forts of folly" by dint of irresistible demonstration. The man who can do that, may be excused some time serving (I mean by excused we have little reason to complain of him for prolonging his life in that way) inasmuch as his life is clearly of more value than his death. But it is widely different with the man who like Ingersoll, makes no positive discoveries, who can only repeat, popularize, and on occasion suffer for his ideals, such a man's death is often much more useful than his life—that is, to avoid misunderstanding, it may do much more for his ideals.

The life of Jesus as a magnetic healer, is not likely to have been much more valuable than that of any other quack; and in his words analysis finds little but a rehash of Oriental commonplaces. It was his death which "drew all men unto him." His demonstration that love of sinners and hate of sin are phases of the same sentiment, made world wide the one striking doctrine of Christianity about which all Christians, and many not usually reckoned Christians can agree. More modern instances are easily found. When John Brown was going to be hanged, he said it was probably the best use he could be put to. From his point of view it was. John Brown, considered as a general, politician, or social philosopher, was a very foolish fanatic. In one respect only he was wise. He understood that "utter fealty to ideals" is a very efficacious way of promoting them. Examples on the other side are found just as easily. Mr. Kerr disagrees with his fellow apologist of the flesh, as we have just seen; but he also disagrees with himself. He says in one paragraph that sweetness and light (admirably defined as trying how far you can go without bringing the congregation about your ears) do wonders, in the next that Abraham (Lincoln) or Moses (Harman) can do very little. Nothing at all, if they are resolved to think so. The Beechers and H. L. Greens, who make a specialty of seeing how far they can go without bringing some body about their ears, do nothing. They are the garish figure of Minerva which stands at the prow pretending to move the vessel, but in fact is moved by it, as it is by the invisible wind or the concealed engine. Nay, this is not all. These pillars of other peoples' work (which they euphemistically call evolution), do harm. The battle of truth against falsehood is always won before that throat-cutting camp-follower called public opinion comes over to her side. When he comes there is nothing left him

to do for her cause except dishonor it. An old abolitionist said at the beginning of the war, "I am afraid I am not telling the truth any more. The stale egg payments do not come in with the accustomed regularity." He was very right and very wise. Stale eggs are the coin in which a truth is always paid. When it has ceased to attract them it has degenerated into a cant; and a cant is just as good as a lie. Let us keep things in the right boxes. We may learn how to save our own skins by the example of the Greens and Beechers, but never how to touch hearts or win souls. Lillie D. White thinks it hard that radicals as such should boycott them. But why? Their company is inconvenient and dangerous. They can be counted on to run away—nay, to aid the enemy—as often as we are in a scrape into which they helped to get us. Let us help to keep things in the right boxes.

So much for the gospel of saving one's own skin, when regarded as an aid to reform. But little reading between the lines is necessary to see that those who would save their own skins lose the skin for its own sake. I can understand that. Let us open another box. There are several smaller boxes in it—like bomb shells in what they call a Happy Family. Box one, contains those who, though principally interested in their own skins, have some real inward sympathy with reform. Now, to all such I would say, "My dear fellows, you can do nothing for reform unless you are willing to face stale eggs. Yes, there is one thing you can do. Let it alone. Don't hound its real advocates on, and then back out when they need assistance—as you will. Wait till it comes 'like a thief in the night.' Then you can have the pleasure of blackguarding those who oppose it honestly. We won't grudge you that satisfaction. It suits your temper and does not suit ours. Only, don't claim then to have effected the reform. Remember 'evolution' did that while you were skulking. 'Keep the right things in the right boxes!'"

Box two, contains the tender-hearted Egoists, who would dissuade us from risking our own skins by reminding us what befell the boy who stood on the burning deck. Well, let's see. He died. So will you. He achieved immortal fame. Could he have done it if he had declined to stand there? Probably not. Do you care for fame? Go and do likewise! You would rather give it to some one else? Get into Egoistic box one. You care nothing about it anyway? Get into Egoistic box three. Right things in right boxes!

Egoistic box three contains those who wish they had been born a hundred years hence (for of honest conservatives and mere Philistines nothing need be said at present), but to whom their own skins seem so transcendently important that their progress can be exactly measured by its apparent timeliness. I have observed, first, that these people generally come to bad ends, and secondly that their deaths, after all, are generally more honorable than their lives. They often redeem badly tarnished reputations by dying game—when they can't help it. Cicero and Cranmer were men of that sort. I cannot recommend this box on the ground of safety. But some were born to fill it.

Encompassing all three is the larger box of self, which we began by opening. It probably concerns mankind that this box should be full. I can believe there might be less plowing and hoeing and weaving, and other drudgery done if it were empty. And that, as the world goes would be a pity. Such things must be done. I rather doubt if unselfish motives ordinarily make people undertake them; though I am sure such motives do prompt the improvements which render toil for perishable goods more easy and less necessary. What concerns us to notice at present is that no inmate of any compartment in this box is (as such) any use to the cause of progress. None can (in his character as Egoist) claim any share in that praise people are still foolish enough to give those who have benefited them for love, or, in the way of progress, at all. And if there should turn out to be a sphere where these pains and pleasures which Philistia can give or take away became absolutely nothing, will Mr. Kerr wonder at my forgiveness if I suggest that no inmates of this box (as such), can have laid up much treasure there? "They have their portion in this life."

It is no wonder Egoism and Materialism go together. They are a pair well matched. I should think it preposterous to disturb their good understanding, if I could; and I know I cannot. Let us keep things in the right boxes. It is equally preposterous in them to pretend that either can do anything for progress but hinder it. Do you want a witness? Pentecost no sooner got into this box than he concluded that it would not be for his happiness to do without "the necessities or luxuries of life." Do I blame him? Not a bit. He was perfectly logical and consistent. From his standpoint at any given time, he always is. But I should have thought him most illogical and inconsistent if he had said in the same breath that egoism and materialism were the basis of radicalism. Radicalism is hostility to society as at present organized. It means a struggle against odds which would be utterly hopeless but that the love of man, the love of truth, and the hope of immortality, are irresistible. And therefore to all of whom they have taken possession, I would say; keep the right things in the right boxes, and "be not unqually yoked together with the unbeliever."

VARIOUS VOICES.

Court Norman, St. Louis, Mo.:—I strongly protest against the article, "The Sheep and the Goats" by R. B. Kerr. It is an insult to Morton and V. de Cleyre, and I cannot see how the editor can publish such a senseless and foolish piece. If any one made a fool of himself it was Kerr in the first and the editor in the second line.

Lillian K. Provis, Arena, Wis.:—Am in receipt of the flash-light picture and am much pleased with it. Accept my thanks, many of them, for your kindness in designating to me "who is who." I enclose \$1 for Moses Harman's book when out.

[We did not have enough pictures to fill all the orders at first received; but we had more printed, and can still supply the pictures at 50 cents each. It is the picture of a group taken at the home of the editor a few weeks ago. Among the persons present were E. P. Ruedebusch, Lillie D. White, J. M. Crane, and the editor, his daughter Lillian, and grand-daughter, Virna, also others whose names are known to Lucifer's readers. The names are given numbered for identification.]

C. De Maupassant, Otter Lake, Mich.:—I wrote to you that I considered you as entirely free to accept or reject anything I may happen to write for Lucifer; but I did not expect that I would be made to write gibberish and nonsense when I had not. In the second paragraph of my views on the supporters of the English policy in the Boer war I simply wrote and maintain it yet, that mere cant about it will never efface the crime committed in the name of right. The royal family gives the example of policy and hypocrisy in flattering the leaders of the government and in trying to make itself popular among the Irish, simply because they want soldiers, more victims yet of the infernal policy of a Chamberlain and other politicians of his ilk. Yes, "Royalty will be as plentiful in Ireland this year as berries in June" as the old Irishman said, but two wrongs can not make a right and the Irish will not be long in discovering that flattery will not get them out of slavery.

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CHICAGO, ILLINOIS MAY 19, E. M. 300. [C. B. 1900.]

WHOLE No. 814

Cage Life.

Costly Frank sat rocking in his swing
With sleepy head half turned to waiting wing,
My step aroused him: slowly, dreamily,
He moved his drowsy eyes to look at me. —
"You unwise bird," I said, "you eat and sing,
And eat again, and sleep, and drink, and sing—
Why not cry out—demand your liberty?
If you were mine, Frank, I would make you free."

I lost myself in sleep; in dreams I saw
The bars that held him prisoner withdraw,
And forth he sprang, on glad, uncertain wing,
Wind-tossed, he found a tree and paused to sing.
I thought the choir of heaven were in his throat,
Such exultation gladdened every note.

And then a storm-cloud darkened all the west.
"Come, seek," I cried "the shelter of your nest!
You have no skill to cope with Nature's rage,
What madness mine to free you from the cage."
He turned to face the storm with looks that said:
"Would it so greatly matter to be dead?
I am not fit to cope with Nature's rage,
But better death than in a living cage."

—Clara Dixon Davidson.

Plain Talk to Women, by a Woman.

Among the evidences that the thinking world is slowly but surely waking up from its ages-long sleep in regard to the responsibility of Woman, as mother and builder of the race, and also in regard to the wrong done to the mother and through her to the race at large, by depriving her of the right of self-ownership—a right possessed by most if not all females of the lower orders of animate nature—is an essay by Helen H. Gardener, the deservedly popular social reformer and novelist, which essay was read at the Woman's Congress, Columbus Hall, Chicago, during the great World's Fair of 1893, and entitled "The Moral Responsibility of Woman in Heredity."

The pamphlet edition of this essay from which the following characteristic paragraphs are taken, was issued by Geo. E. Wilson of Chicago. Whether this edition was authorized by Mrs. Gardener or not does not appear from a reading of the pamphlet itself, and whether more copies can now be obtained is a question we cannot answer. It is hoped, however, that a new and revised edition has been put upon the market, and that it will be as widely circulated and read as the subject upon which it treats deserves.

Poets, statesmen, novelists, and artists have for ages untold striven to eclipse each other in their eulogies of motherhood. On the stage nothing is so sure of rapturous applause as some touching bit of sacrifice which has reached its climax in a mother's love wherein she has yielded all to shield, to protect, or to better the condition of husband or child. From the crude topical songs which advise the son to "Stick to your mother when her hair turns gray", through the various phases of maternal

love and devotion or sacrifice in the "Camille" type of thought on up to the loftiest touches in art and literature, there is alike the effort to celebrate the power, the potentiality and the beauty of motherhood and to stimulate the sentiments of gratitude and love and of admiration for the emulation of the ideal depicted. But through it all, in the building and nurturing of the ideal, there runs—ever and always—the thread of thought that self-sacrifice, self-abnegation, self-effacement, are the grandest attributes of maternity. That in order to be a perfect, an ideal wife and mother, the woman must be sunk, the individual immolated, and ego subjugated.

THE HEROISM OF MOTHERHOOD.

To a degree, and in a sense, that is, of course, true. For the willingness to go down to the gates of death; to face its possibility for long, weary months; to know that suffering and to fear that death stands a sure and inevitable host at the end of a long journey—to know this and be willing to face it for the sake of others is a heroism, a bravery, a self-abnegation so infinitely above and beyond the small heroism of the camp or battle field that comparison is almost sacrilege.

The condemned man, upon whom the death watch has been set, who cannot hope for executive clemency, who is helplessly in the hands of absolute power, still knows that, although death may be sure, physical suffering is unlikely or at the worst will be but brief; but he alone stands in the position to know—even to a degree—the nervous strain, the mental anguish, the unthinking but uncontrollable panics of flesh and blood and nerve which woman faces at the behests of love and maternity and, alas, that it can be true, at the behests of sex, power and financial dependence!

THE RESPONSIBILITY OF MOTHERHOOD.

But when we study anthropology and heredity we come to realize the indisputable facts that her love, her physical heroism and her bravery, linked with her political and financial subject status, has cast a physical blight, a moral shadow and a mental threat upon the world, we cease to clap quite so vigorously at the theatre, and our tears or smiles are mingled with mental reservations and a sigh for a loftier ideal of the meaning and purpose of maternity than the merely physical one that man has depicted as maternal sacrifice to the child and self-abnegation and subjection to him. We begin to wonder if much of the vice, the crime, the wrong, the insanity, the disease, the incompetence and the woe of the world is not the direct lineal descendant of this very self-abnegation of the individual character of woman in maternity.

THE AWFUL POWER OF MATERNITY.

We wonder if an unwilling, a forced or supinely yielding (and not self-controlled), a subject motherhood, in short, is not responsible to the race for the weak, the deformed, the depraved, the double dealing, pretense-soaked natures which curse the world with failure, with disease, with war, with insanity and with crime. We wonder if the awful power with which nature

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clothes maternity in heredity does not strike blindly back at the race for man's artificial and cruel requirements at the hands of the producer of the race. We wonder if mothers do not owe a higher duty to their offspring than that of mere nurse. We wonder if she has the moral right to give her children the inheritance that accidents and subservience stamps upon body and mind. We wonder how she dares face her child and know that she did not fit herself by self-development and by direct, sincere firm and thorough qualifications for maternity before she dared to assume its responsibilities. We wonder that man has been so slow in learning to read the message that nature has telegraphed to him in letters of fire and photographed with a terrible persistency upon the distorted, diseased bodies and minds of his children, and upon the moral imbeciles she has set before him as an answer to his message of sex domination.

DANGER OF SUBSERVIENCY TO MAN.

Self-abnegation, subservience to man—whether he be father, over or husband—is the most dangerous that can be taught or forced upon her, whose character shall mould the next generation. She has no right to transmit a nature and a character that is subservient, subject, inefficient, undeveloped—in short, a slavish character, which is blindly obedient or blindly rebellious and is therefore set, as in a time lock, to prey or be preyed upon by a society in the future!

MORE AWFUL TO GIVE LIFE THAN TO TAKE IT.

We have been taught that it is an awful thing to commit murder—to take a human life. There are students of anthropology and heredity who think that it is far more awful thing to thrust, unasked, upon a human being a life that is handicapped before he gets it. It is a far more solemn responsibility to give than to take a human life! In the one case you invade personal liberty and put a stop to an existence more or less valuable and happy, but at least all pain is over for that invaded individuality. In the other case in giving life—you invade the liberty of infinite oblivion and thrust into an inhospitable world another human entity to struggle, to sink, to swim, to suffer or to enjoy. Whether the one or the other no mortal knows, but surely knows it must contend not only with its environment but with its heredity—with itself.

DOES IT PAY TO BE BORN?

Not long ago a great man, who is successful beyond most human units, who is wealthy, socially to be envied, who enjoys almost ideal family relations, who is in all regards a man of broad intellect, of large heart, who is beloved, successful and powerful—not long ago this man said to me, when talking of life and its chances, its joys and its burdens and wrongs:

"Well, the more I think of it all, the more I know, the more I delve into philosophy and science, the more I understand life as it is and as it must be for long years to come, if not forever, the more I wonder at the sturdy bravery of those who are less fortunate than I. Does it pay me to live? Would I choose to be born again? Were I today unborn, could I be asked for my vote, knowing all I do of life, would I vote to come into this world? Taking life at its best estate, are we not assuming a tremendous risk to thrust it unasked upon those who are at least safe from its pitfalls? I ask myself these questions very often," he said, and then hesitatingly, "I sometimes think it pays after all. Of course, since I am here I am bound to make the best of it, but for all that, I am not sure how I would vote on my birth if I had the chance to try it—not quite sure."

"If you are so impressed with life for yourself—you, a fortunate, healthy, wealthy, happily married, successful man," said I, "don't you think it is a pretty serious thing to assume the right to cast that vote for another human pawn, who could hardly conceivably stand your chances in the world?"

"Serious," he exclaimed, "Serious! With the world's conditions what they are today, with the physical, moral and mental chances to run, with woman, the character-forming producer of the race and half-educated subordinate to masculine domination, it is little short of madness; it is not far from a crime. It is a crime unless the mother is a physically healthy, a

mentally developed and comprehending, morally clear, strong, vigorous, entity, who knows her personal responsibility in maternity and, knowing, dares maintain it."

A Long Look Ahead.

The following allegoric letter sent us by a western correspondent is dated, "New York, November 13, 2003 A. D.," or more than one hundred years from the date of this issue of *Lucifer*. Great changes in the relative positions of nations and peoples will doubtless occur within the next hundred years but whether the prophecies outlined in this letter will materialize or not, remains to be seen.

A special dispatch from Europe announced this morning that the war between Ireland and England has come to a speedy close, and from an unexpected source. As is well known the Transvaal Republic has kept aloof from this seven years struggle, and it has been whispered that President Younger-Smith Kruger has been secretly in sympathy with England. But the Volkraad in special session yesterday brought the issue to an end by unanimously declaring England's rights to independence, and accordingly sent three flying machines to Europe with orders to stop fighting at once. Admiral Mohaphney of the Irish squadron, that for the last three years has been harassing the English coast, was inclined to demur, when chief Aeronaut Ludwig Johannes Cronje, the celebrated African air navigator, who by the way is a great great grand son of old General Cronje of St. Helena fame of a hundred years ago, gave him just thirty minutes to get ready to sail for home; and as the African flying machines can sail to a height of five miles and drop explosive shells that kill everything within a diameter of three miles, the Irish Admiral had of course to obey, though it is feared that it will produce a revolution in Ireland, as the Irish people are clamoring for revenge for the eight hundred years of English misrule.

A fearful state of affairs is reported to exist in England. The country has for the last hundred years been greatly overpopulated and tramps and famines have been the consequence, and it is said that people die on the highways like grasshoppers, and often lie for days before buried. The general government is helpless, partly because of its disastrous war with Ireland as well as because of the degeneracy of the upper and ruling classes, who have degenerated to such extent that they are hardly as intelligent as cheerful idiots.

The local governments of the different cities and shires are doing their best, but are greatly hampered by the interference of the officials of the general government who, as they progress in idiocy, seem to value more and more their own importance.

Among the remedies that the different local governments have been trying to introduce is the adoption, as a text book in the public schools, a book called "The Law of Population." The philosophy of this book tends to check the fearful increase of the population, from which the whole world has been suffering for the last hundred years or more, but the general government has been steadfastly opposed to this movement. Now it is rumored that the Transvaal Volkraad, through President Younger-Smith Kruger, has recommended the adoption of this book as a text book, not only in England but also in Ireland, and it is generally well understood that the Catholic clergy are greatly vexed over this question, and the next few days will undoubtedly bring us interesting news from Ireland.

Don't be afraid. Courage will lead you over conditions, making you master of your situations. If fears persist for a while to prevent themselves, you can by daringly and yet intelligently facing them, destroy their influence and crush them out of existence.

The greatest of all acts of charity, is to say or do something that will make a man self-reliant. Self-reliance is the key to the treasures of the whole universe.—*Fred Barry's Journal*.

"One More Unfortunate."

We are sometimes advised not to publish examples or instances from real life illustrative of the working of our social institutions. It is argued that such recitals do no good, but rather harm. That the contemplation of human misery has a hardening, a callousing effect upon the beholder, etc., etc.

That there is truth in this line of argument is freely admitted, but wisdom means the power to discriminate. While it is true that the contemplation of public executions—by hanging, beheading or burning, have a hardening effect upon those who voluntarily witness such exhibitions, just as the contemplation of the endless suffering of "lost souls" has a hardening, a brutalizing effect upon believers in the hell-fire dogma, while all this is doubtless true we should not forget that it is the hopelessness of such suffering, it is our own powerlessness to save the victims of "law," that render such sights and such recitals demoralizing, brutalizing.

But so long as human suffering is remediable, and so long as we have it in our power to change the laws and conditions producing such instances of suffering, the contemplation thereof need not be demoralizing, but rather the opposite effect would naturally follow. And how, it may very properly be asked, can intelligent effort be made to cure an evil until we first learn the nature, the extent, of that evil?

Impressed with this view we herewith insert a few paragraphs of a confidential letter from a woman of more than average intelligence but dominated by superstitious creeds, to her physician. Believing such relations would help to build up a public conscience that in time will bring about freedom and justice to womanhood and motherhood, and through free and consciously responsible motherhood bring freedom and justice to the race of humankind, the said physician sent us the letter for publication. Leaving out the less important paragraphs here is the letter:

I was an orphan child only fourteen years old when I married. I have reason to believe that I was deceived from the beginning although my husband was very kind to me until about four years ago. He had then completely lost his manhood and became very jealous, cross, fault-finding, cold and indifferent. This treatment almost drove me mad. I would get upon my knees by his side and swear that I was true, and beg him to love me. I did all in my power through kindness to make him love me. I prayed God without ceasing, to restore his love and confidence, but all in vain. He grew worse day by day. He told me just after our marriage that he had led a fast life and how he was afflicted by having been diseased; I was disappointed when I saw I could have no children; he told me that this was my fault; but a good doctor said it was not my fault. Later he admitted his fault. My whole heart's desire was for a child or two but I did not let him know that it grieved me.

When we were married we were very poor. I worked hard and economized until we were worth about \$10,000. While he was mistreating me my eyes opened and I saw that I was doing all the work while he did nothing. I quit working, this displeased him; he began to talk about me to his friends, saying that I had lost all interest in everything; that I was dissatisfied and he knew not what ailed me, and that he did not intend to do much more for me. I've learned to almost hate him. I tried hard to overcome this but could not. I dread to hear his footsteps.

I am twenty-nine years old and my husband is fifty-four. About one year ago, a young man visited us; we were well acquainted; he saw how I was treated and I told him my whole sad story. He was so kind and sympathetic that I learned to love him and our love is mutual. He went away and I tried to break off from him but found it impossible. I am healthy and affectionate and long to be with the one I love. I will tell you my father's advice; but as he has always been unkind to me and persuaded me into this marriage I don't feel under any obligations to take his advice.

He said to me, "You have worked hard for what you have, so live with your husband in spite of all. If he treats you coldly treat him the same, but endure it and enjoy what justly belongs to you."

It seems as if I shall lose my reason if I live with my husband much longer. But I fear God and the scandal of a separation. I am a member of the Baptist Church and always tried to serve God and I fear if I get a divorce and marry again, God will visit me in his judgment. Then again I think that if I should marry again I may yet have a family of my own, live happy and ask God's forgiveness. I don't see how that sin could be greater than the sin I am now committing by hating my husband and loving another. I cannot love my husband more and it would be worse than death to give up my lover. God knows I've been true, faithful and all that a wife could be. I did not deserve his ill treatment. Now I hate him for marrying me, a simple child, after he had ruined himself and then accusing me of doing wrong when I was innocent. . . .

Dear doctor, do tell me what is best to do under the circumstances. Do you think God will condemn me if I separate and marry the one I love? A doctor of this place advised that I live with my husband and be as a wife to my lover. But this I will not do. I shall keep my character until death. Should I do wrong, I would be more miserable than I now am. I want to do God's will as near as possible. But if I knew God would forgive me I would soon be the wife of my lover. I know the Bible teaches, "Whom God has joined together let no man put a sunder." But surely God did not intend such unions because He said, "Marry and replenish the earth." And I am wife in name only. From my youth I had hoped for at least one child of my own to love and be loved by. When I see a fond mother and baby, my heart aches to think that I must die childless. My husband and I live as strangers, under the same roof. When I loved him dearer than my own life, and I saw he was growing cold and indifferent, I humbled myself to him and did all I could to retain his love. He scorned me and drove me to hate him. He is held in high esteem by all who know him, but it is beyond my power to love him. I've tried with my whole heart and soul and asked God to help me love him, but all in vain. I have a tender feeling for him. I wish him no harm. But I believe I shall die soon or lose my reason if I have to live with him. If I should die while living with him and loathing him as I do, my soul will be lost. If I should quit him and marry again, will God forgive me? Please let me know what you think of this.

Case of J. N. Lee.

A friend writes us that an effort is being made to secure the release by pardon of J. N. Lee, who is now serving a term of imprisonment in the Federal prison at Fort Leavenworth, Kansas, sentenced for two years at hard labor for "having caused the deposit of certain obscene matter in the mail box." It is maintained by his friends that Mr. Lee nor the lady friend who deposited the manuscript believed it to be obscene. The Kansas friend who writes me thus says petitions are being extensively signed for the pardon of Mr. Lee, who is reported to be "suffering from sciatic rheumatism and other troubles, all of which are aggravated by his confinement."

I know almost nothing of the merits of the case against Mr. Lee, but knowing something by experience of the iniquity, the injustice, the essential and inherent criminality of the laws under which Mr. Lee is deprived of his liberty I will gladly join in any rational effort for his release, believing that whatever his offense against what is technically called "morality" his imprisonment is an outrage so long as no one can be shown to have been injured by any act of his.

Remonstrances against the imprisonment of J. N. Lee, and petitions for his release may be forwarded to the editor of the "Free Thought Ideal," Ottawa, Kan., or to this office.

M. H.

LUCIFER, THE LIGHT-BEARER

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What Lucifer Is Here For.

The failure of Peace Congresses, and of Moral and Religious Suasion, to prevent war;

The failure of law and gospel, the failure of threats and penalties of all kinds—including prisons and scaffolds—to prevent crime or its increase;

The failure of education, religious and secular, supplemented by anti-vice societies and laws, to prevent vice;

The failure of political parties, of labor unions, of economic clubs, of co-operative combinations, etc., etc., the utter failure of all these agencies to prevent poverty and to secure to the worker the just reward for his labor, or to secure for him a chance to sell his labor at any price—all these failures indicate with reasonable certainty that a radical and fatal defect exists somewhere, in the philosophy or the methods of the reformers.

Looking for causes of failure the conviction is growing in the minds of many thinkers that the reformers have been too superficial in their work; that they have been trying to remove effects without looking for their chief producing causes. As when R. G. Ingersoll says,—see his lecture "What is Religion?"

"You cannot reform people with tracts and talks. You cannot reform people with preach and creed. . . . These weapons of reform are substantially useless. . . . Religion is helpless. Law can punish but it can neither reform criminals nor prevent crime. Charity itself becomes an unconscious promoter of crime. . . . There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by religion or by law, by priest or by hangman. This cannot be done by force, physical or moral.

"To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question.

"I look forward to the time when men and women by reason of their knowledge of consequences, by reason of the morality born of intelligence, will refuse to perpetuate disease and pain and will refuse to fill the world with failures."

As some of us see it this last brief paragraph furnishes the key to the whole of the very perplexing problem. Through ignorance—ignorance enforced by law and custom—and through lack of responsibility in the matter of reproduction, men and women are now "filling the world with failures." The great masses of people are born failures; born totally unfitted to become self-reliant, self-sustaining, self-respecting, self-directing human beings. Born fitted only to be what they are, the pliant tools and submissive slaves of power-loving and narrowly selfish leaders. Born to care nothing for ideals, nothing for principles, but caring only for the means of gratifying their animal appetites, desires or passions. Born with no desire for change of systems but only for more opportunities of getting into the positions now held by their more fortunate or more cunning masters.

Lucifer recognizes it as an incontrovertible if not self-evident truth that the institutions of any people or nation—the law

the customs, the religions and the morals, of any people—are as good and as bad as the people themselves,—as the people who make and who endure or submit to said laws, customs or institutions.

It seems then a self-evident proposition that to obtain better laws, better customs, better religious creeds and better standards of morals, better conduct of life, it is first necessary to have better people.

How then to get better people, would seem to be the "previous question."

Another of the recognized thinkers of the age—if not of the ages—Gerald Massey, gives the answer to this question in these words:

"We must begin in the cratory if we would benefit the race and woman must rescue herself and consciously assume all responsibility of maternity on behalf of the children.

"No woman has any right to part with the absolute control of her own person."

And still another whose name is a household word in all English speaking lands, Helen H. Gardiner, in her paper on "The Moral Responsibility of Women in Heredity," as quoted elsewhere in this issue, says:

"She [woman] has no right to transmit a nature and a character that is subservient, subject, inefficient, undeveloped—in short a slavish character, which is blindly obedient or blindly rebellious and is therefore set, as is a time lock, to prey or to be preyed upon by a society in the future! If woman is not brave enough to demand and to obtain absolute personal liberty of action, equality of status and entire control of her great and race-endowing function of maternity, she has no right to dare to stamp upon a child and to curse a race with the descendants of a servile, a dwarfed, a time and master serving character."

Many other similar quotations might be given to show the fundamental importance of free and responsible motherhood—the overshadowing, the all-inclusive importance of rousing woman to a conscious sense of her own importance in the great equation, in the problem of problems, that of evolutionary progress in human life and character.

This then is Lucifer's mission.

This is what Lucifer is here for. Lucifer does not disparage, nor deny, nor ignore the importance of the various movements known as labor reform, land reform, finance reform; nor the great importance of emancipation of the human mind from the thralldom of religious creeds and theological dogmas, but on careful examination some of us have become thoroughly convinced that all these reforms are more or less superficial in character. That they do not touch the bed rock cause of the evils they seek to remove. That cause we believe to be found in the enslavement of woman in the realm of reproduction—the subordination of motherhood to fatherhood, thus denying and reversing the methods by which nature has secured improvement, on all planes of life below the human.

The various reforms just named have many advocates. Their papers are numbered by the thousand, and the aggregate weekly circulation of these journals runs up into the millions. Their lecturers are found everywhere, and they address audiences that number in the aggregate hundreds of thousands weekly.

But where are the journals that plead for woman's primal right to self-ownership?

Where are the papers that give a prominent place to discussions of the right of children to be born well, if born at all?

Where are the lecturers that make a specialty of "Freedom of Motherhood"? of the power of heredity and of prenatal impression upon the weal or woe, the success or failure, of the unborn?

These have constituted Lucifer's chosen field for near two decades of years. Through good report and evil report—chiefly evil—through storm and sunshine—chiefly storm—Lucifer has kept a single eye upon this central aim, this leading purpose. Sustained by an unflinching consciousness or conviction of the

righteousness of the work to which our time and labor have been devoted; sustained also by the encouraging words and the financial aid of a faithful few, we have kept the flag aloft. We have not "bowed the knee to Baal"—Grundy—nor have we retracted a single word at the command of a priest-and-clergy controlled United States government, even though fines and prison walls stared us in the face.

And now, although the night of conflict is not yet ended; although the enemies of freedom of speech and of press, and the enemies of freedom of motherhood, are still on the alert, and still have the ear and the confidence of the law-makers and law-administrators of this country, we are very glad to be able to report that daylight seems at length to be breaking. Some of the leading journals and some of the popular lecturers of the country are not now afraid to say a word on the tabooed "sex question," lest they lose social caste and be reckoned as favoring that blackest of all *bete noirs*, popularly designated as "free love."

A few intellectually brave and honest women and men have been found among the leaders of human society, who care more for character than for reputation; more for justice and human progress than for the loaves and fishes—the fleeting and empty honors and emoluments of popular creeds and parties; and it is believed that the number of these is slowly yet daily growing.

In future issues we hope to find time and space to quote more extensively from the utterances of these makers of public opinion, of public conscience, which after all is said is the final court of appeals, in this or any other land. M. HARMAN.

A Word to the Reader.

This edition of *Lucifer* will go, as a sample, to many who are not now subscribers. To this class of readers we address ourselves first, and will ask all such to read the copy carefully through, from beginning to end.

Is this asking too much of a busy man or woman?

We are well aware that life is too short and its duties too numerous and absorbing to permit the reading of all the papers that come to most of us, as samples or otherwise. But this sample *Lucifer* is not a large sheet. It can be carefully read through in one hour or less time, by the average reader. Cannot you spare one hour to make yourself acquainted with the aim and purpose of a weekly journal devoted to the discussion of a class of subjects that is persistently shunned and tabooed by the popular press and by the popular preacher and lecturer, and yet which class of subjects lies nearer to the happiness or misery, the success or failure, of every human being—born or unborn, than does any other that can be named?

Then, if on careful examination you are convinced that the work to which *Lucifer* is devoted is a good and necessary work, is it asking too much to request you to help push on that work by the expenditure of twenty-five cents? For this small sum we will send you the paper thirteen weeks. At the end of that time you can determine understandingly whether you want it longer or not. If you do not want it continued to your address, all you have to do is to tell your postmaster that the paper is not desired. Or, a postal card addressed to us costs but one cent. Or, when sending us the twenty-five cents if you will just say, "stop when time up," no more than the thirteen issues will be sent, unless you renew subscription.

Second. The next class of readers for which this "word" is intended is the subscribers to *Lucifer* who, through forgetfulness, misfortune, or other cause, have fallen behind on the subscription or mailing list. As often said before we cut off the name of no subscriber because of inability to pay, and so long as the paper is not ordered stopped, either by the subscriber himself or by the postmaster notifying us that it is not taken out of the office, we infer that the paper is read and appreciated, and will be paid for whenever circumstances permit. But while we think it best to continue this unbusiness-like method we would

respectfully but earnestly remind all whose tab on wrapper shows them to be in arrears, that *Lucifer* needs all that is due on subscription. The increase in cost of getting out the paper, because of trusts and increased cost of raw material, makes it doubly necessary that our friends send us what is now due on subscription, and also that they send us renewal for another year.

A third class of readers to whom this word is sent is the class that always pay ahead; the class that not only pay for their own copy of *Lucifer* but who also subscribe and pay for our magazine literature,—our monthly Library—and other publications, and who often send names of their friends for trial subscriptions, accompanied with stamps.

It would seem quite unnecessary to say a word to this class of *Lucifer's* readers and faithful helpers, but the fact that the summer season—with its multitudinous attractions and distractions, is very apt to cause us all to be forgetful of everything not immediately connected with our own immediate business or pleasures—the remembrance of this fact impels us to ask class three to kindly send us the names of such of their friends and acquaintances as, in their opinion, would take interest in our line of work, and if the spirit should move to do so, we should be glad to receive 25 cents in stamps, each, for as many trial trips with *Lucifer* for their friends as the state of their own individual finances will permit.

And while sending 25 cents for a trial trip with *Lucifer*, for friends who are hitherto unacquainted with our work, would it be asking too much to request an additional dime each for a trial trip of three months with our little magazine, the monthly Light-Bearer Library? This publication, in its present shape and size, is specially adapted to propaganda or missionary work. It is not saying too much to call it a veritable *multum in parvo*—"much in little." Small enough to be conveniently carried in a side pocket to be read at leisure and digested without danger of cloying by excess in quantity at first meal.

There are other methods, other ways, in and by which members of class three can help the onward march of the educational forces represented by *Lucifer* and the Light Bearer Library; such as the distribution of the general book and pamphlet literature advertised by us. Of this, however, each must determine for her or himself. All that is intended at this time and place is to remind our friends that we look to them for co-operative aid in getting *Lucifer* and its literature before the people, and that without this co-operative aid our work is and must be ineffective and comparatively futile, but with which aid the prospect for the future is brighter and more cheering than ever before.

Marriage a Legal Monopoly.

The following very pointed and thought-provoking paragraphs were written by Hugh O. Pentecost and appeared in the paper then edited by him, "The Twentieth Century," of March 19, 1891.

If any one doubts that marriage is a legal monopoly, like the ownership of vacant land, or the protective tariff, or the medical or legal profession, let him read the story of the proceedings brought by Col. Hozier against Ellis Ashmead Bartlett, M. P., as co-respondent in his action for divorce against his wife, Lady Blanche. The case has been settled out of court. In the words of a cable dispatch: "The terms of the settlement involve the payment of £5,000 to Col. Hozier by Ashmead-Bartlett, the former accepting the sum as payment in full of all demands of whatsoever character upon the whilom friend of his wife. The money which is to heal the wounds that the feelings of the fiery colonel have sustained was voluntarily loaned by the Baroness Burdett-Coutts, Ashmead-Bartlett's sister-in-law, with the object of averting the scandal which a public hearing of the case would have made certain."

Translated into plain English, Ashmead-Bartlett's sister-in-

law was blackmailed, but the scheme was entirely respectable owing to the legal monopoly Col. Hozier had in a woman. Oh, think of a man who would take advantage of the legal monopoly he has in his wife to make money! When another man wins the love of one's wife, there is only one of two things to do: Either one should be entirely sensible and recognize that a woman should be allowed to love whomsoever she wishes, or wills, or must, and rejoice that she has found some one whom she does love, and bid the happy couple good speed, and take himself out of the way; or if he must be a fool, he should kill the man on sight. But to compromise the case for money! That is unspeakable. That is to sell one's monopoly right in his wife. But, after all, this money payment is the logical outcome of law-made marriages. And yet some people think the union of a man and woman is not sacred unless the politicians sanction it. A union by love is impure, but a union by the politicians is sacred! Was ever a superstition baser than this? What is the matter with the people? Are they stark mad?

A similar case has just been decided by a Pennsylvania court, in which, however, a wife instead of a husband, was given money to compensate her for the loss of her legal monopoly of the love of a man. The following clipped from the news columns of the New York "World," Sunday May 13, tells the story:

Philadelphia, May 12.—The jury in the suit for damages brought by Mrs. Elizabeth G. Reading, of Williamsport, against Mrs. Anna Gazzam for alienating the affections of the former's husband, to-day rendered a verdict in favor of the plaintiff awarding her \$25,000 damages.

That a husband's love is an asset of the wife was established as a fact in law by Justice McCarthy, who presided at the trial. That a wife has a property right in her husband was also evidently held to be good law by the jury.

A FEW DAYS IN JAIL.

As further illustrative of the working of the laws that give a man property rights in his wife, and a woman property rights in her husband, is the case against Mary L. Scoby of Edmore, Mich., as told in a clipping taken from an Ionia, Mich., paper of the 27th. ult:

"The adultery case against Mary L. Scoby and Lawrence Terryberry, of Edmore, came to an end in Justice Curry's court Monday last. A few days in jail had cooled the woman's ardor so that she acceded to the husband's request to go home and look after her children, and on this promise he withdrew the complaint."

No comment seems needed in a case like this. The simple unvarnished statement of fact speaks volumes. What of the morality that can find a word of apology for laws that jail a woman and mother because she loved another man better than she loved her husband, laws that compel a woman to return to a home that had become a prison to her!

IN JAIL FOR BREACH OF PROMISE

In the same issue of the "Twentieth Century" from which we have just quoted is found the following editorial paragraphs:

Harry Gordon promised to marry Maggie Murphy, both of New York City. Then Maggie enjoyed with Harry that form of pleasure known as carnal knowledge. Then Harry refused to marry Maggie. Then Maggie had Harry arrested, and he is in jail. It will be seen that Maggie trusted Harry and on the strength of her trust voluntarily enjoyed herself with him. Is it not fair to ask why the politicians should punish Harry for lying to Maggie? Did she not have the history of the ages to guide her in her conduct? If, in the light of all past experience in similar cases, Maggie chose to trust Harry, should she not be allowed to suffer the consequences of her own willing deeds? How else are women to learn how to take care of themselves?

"Things."

BY JAMETTA.

In Lucifer No. 813, C. L. James argues for putting "things in the right boxes." The ability to do this he maintains is "one of the rarest and brightest marks of a really cultivated intellect." To "dispense with necessity for further controversy about the respective merits of fanaticism and the flesh," he proposes to just arrange things in the right boxes, and then proceeds to pack things, each in the right box. One box has "several smaller boxes in it," and Mr. James puts things in all of them. I watched him pack, and when he had finished, looked in to see how well the job was done. I have a weakness (or strongness) for putting things in the right places, too, and on examination I find no "thing" in the boxes.

The result of the examination suggests this lesson, namely: When packing "things" in boxes, don't put persons in with the things.

Why?

Because they won't stay "put!" Persons move out of their places in the boxes, and thereby disarrange all things therein, and then our "reform movement" is "squashed agin, b' gosh!"

Me and Mac.

Don't talk to me of "Me und Gott,"

Why, "Me und Gott," ain't in it!

Its Me and Mac that "knocks the spot,"

And knocks it ev'ry minute.

I took this country in my hand,

Or Me and Mac, we did it,

We've kept starvation from the land,

Of silver (free) we've rid it.

'Twas Me and Mac that licked old Spain,

And smashed the Phillippines;

Its Me and Mac will fight again,

If there's a chance that we knows.

It may be Abdul Hamid will

Find Me and Mac a kickin'.

And then he'll pay that little bill,

Or he will get a kickin'.

Its Me and Mac that's "up to snuff,"

And foreign conquests seekin';

'Tis too-eat'd find we are the stuff,

When we have captured Pekin.

Its Me and Mac that may turn in,

And worry old Great Britain—

Excuse us if we once begin,

They 'a lots we would be gittin'.

The Kaiser Bill, he brags a heap,

But Me and Mac can lick him;

How quick we'd put that Dutch asleep

If Me and Mac should kick him.

The people chant old Dewey's praise—

'Twas Me and Mac that made him;

They 'a lots of folks that we could raise

That soon would overshadow him.

Its Me and Mac will show the chumps,

When 'lection time is over,

That Me and Mac knows where we jumps,

We always land in clover.

—La Verne F. Wheeler in C. L. Bellows.

VARIOUS VOICES.

Voltairine de Cleve, Phila., Pa.:—Since R. B. Kerr's "Sheep and Goats" article is "an amusing *jeu d'esprit*" permit me to point out the little finishing touch which was missing: The facetious "champion jester" of Lucifer modestly omitted to classify himself. Probably he realized it would be somewhat difficult to classify a —KERR.

L. E. Lincoln, East Buffalo N.Y.:—Find enclosed \$1.00 for "Cultivation of Personal Magnetism" by Leroy Berrier. If you will send me a statement of my indebtedness to you for Lu-I will remit by return mail. Your work is a noble one and should receive the support of all liberal minded people, and every delinquent subscriber like myself who could pay should receive self-censure at least, as the only excuse is carelessness.

E. W. C., N. Y.—Walter Hurt of "Gatling Gun" fame called upon me last night. He is all broken up by the stress of his persecution and is a physical wreck from nervous prostration. He abandons his place here to retire to a sanitarium in the effort to regain his health. It is a most pitiful case, and the pity of it is not confined to his case. This devilish censorship is getting worse and worse and the outbreak of resistance must soon come. I hope it may come in Moore's case. We shall see.

Anton Merakergaard, Sioux Falls, S. D.—Enclosed find stamps for a year's subscription to Light Bearer Library. Have received three numbers of Library—"Ruled by the Tomb," Northcott; "The Evolution of the Family," Crane; "Variety vs. Monogamy," Walker. You are doing a blessed work in sending out such splendid reading matter. The last No. of Lucifer is very good indeed. Elsie Cole Wilcox's letter to Queen Victoria shows how women suffer under tyrannical husbands. Oh! this marriage institution, what crimes are committed in its name.

C. H. Crofts, London Ont.—For the enclosed fifteen cents, send Light Bearer Library No. 2 "Ruled by the Tomb," and No. 3 "Evolution of the Family," also kindly send me sample pages of "Karezza." When I can get American money will send for your book on "Personal Magnetism." Several copies of Lucifer have reached me lately. I will be very grateful if you will tell me who sent me you my address.

[Among hundreds of correspondents it is impossible to tell who has sent us any particular name. Those receiving samples owe us nothing. It is always understood, however, that the receiver of a sample is requested to examine carefully and, if the paper is approved, that he will become a subscriber. M. H.]

Marion B. Carter, Lockport, N. Y.—Enclosed find \$5. As my subscription to Lucifer will soon expire, I wish to avail myself of your good offer for a long term rate. Three dollars, I believe, entitles me to five years subscription for Lucifer; one dollar for your life history; 50 cents for a year's subscription to the Light Bearer Library; "Social Guesses" fifteen cents; the "Sanctity of Marriage" ten cents; "Woman in the Past, Present and Future" twenty-five cents. I like the idea of the long rate; as you say it saves time and expense. I also inclose stamps for leaflets by Austin Kent. I think Lucifer grows better every week. I have taken it for years, and hope to be able to take it as long as I live. May you and your good daughter live forever to continue the good work.

Elsie Cole Wilcox, Laurence, Wash.—The enclosed stamps are for extra copies of No. 806 containing the poem "The Three Saints." I saw that poem eighteen or twenty years ago and was properly shocked as I was then a Christian. Since becoming emancipated I have often thought of it and wished I could find a copy, but did not know where to get it. Do you know the author's name? I have the impression that it was written by a woman, and that her name was Alice, but am not sure what name was signed to the copy I saw. I should be glad if you could inform me.

I am glad Mr. Harman is so much improved and hope he will continue to grow stronger. I shall be glad when the book is published as I am anxious to read it, but do not want him to overwork in order to get it out on time.

Helene Violet Wray, O.—Enclosed find 35 cents; 25 cents to set forward my Lucifer credit; 10 cents for the last lecture by Col. Ingersoll from which the good editor made copious extracts in Lucifer a week or two since. The name of the lecture was "Religion," I think, but am not certain, and as I send my papers "missionary" after perusal, I cannot refer to it, but think you will know what I wish. I know that Col. Ingersoll contended for "Liberty for man, woman, and child," but I did not know that he ever came out so plainly in favor of free love. What a time your Lucifer correspondents are having, abusing

each other; but I don't like that word "rot" to be applied to what Lucifer prints. A more polite word could be used, but its just like men to use bad words. Not all men—the editor is too polite to use any such words to express his meaning,—and nice, modest, though forcible language carries conviction the best. You were generous enough to tell me that if I wished Lucifer but did not feel able to pay for it, you would send it to me gratis; two more Lucifers are yet due me, but I thought I ought to send you the little I had while I could call it my own. I do not wish to be a beggar if I can avoid it and Lucifer has burden enough already.

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THIRD SERIES, VOL. IV., No. 20.

CHICAGO, ILLINOIS MAY 26, E. M. 300. [C. E. 1900.]

WHOLE No. 815

Progress.

The time is ripe, and rotten ripe for change;
Then let it come; I have no dread of what
Is called for by the instinct of mankind:
Nor think I that God's world will fall apart
Because we fear a parchment more or less.
Truth is eternal, but her effluence,
With endless change, is fitted to the hour;
Her mirror is turned forward to reflect
The promise of the future, not the past.
He who would win the name of truly great
Must understand his own age and the next,
And make the present ready to fulfil
Its prophecy, and with the future merge
Gently and peacefully, as wave with wave.
The future works out great men's purposes:
The present is enough for common souls,
Who, never looking forward, are indeed
Mere clay, wherein the footprints of their age
Are petrified forever; better those
Who lead the blind old giant by the hand
From out the pathless desert where he gropes,
And set him onward in his darksome way.
I do not fear to follow out the truth,
Albeit along the precipice's edge.
Let us speak plain; there is more force in names
Than most men dream of; and a lie may keep
Its throne a whole age longer, if it skulk
Behind the shield of some fair seeming name.
Let us call tyrants, tyrants, and maintain
That only freedom comes by grace of God,
And all that comes not by his grace must fall:
For men in earnest have no time to waste
In patching fig-leaves for the naked truth.

—James Russell Lowell.

Woman, Past and Present.

No woman who has not read and reread the book can properly estimate the debt of gratitude due from all women, to the author of "Woman, Church and State." Twenty years of her life were mainly devoted to this work by Matilda Joselyn Gage, as she tells us in her preface. In the language of one of olden time, "Though dead she yet speaketh," and will doubtless long continue to speak, through her writings, to all who care to read the story of the ages-old oppression of womanhood and motherhood, under man-made laws, many of which laws still remain, in modified form perhaps, in the legal codes of this and other civilized lands.

Believing that Lucifer's limited space cannot be better occupied we again insert a few paragraphs from the book, "Woman, Church and State."

The burning of twenty missionaries in a portion of savage Africa a few years since, filled the civilized world with horror. But for several hundred years after the introduction of Christianity into Great Britain, the penalty of simple theft by a woman slave was burning alive, and all the other women slaves were compelled to assist at her *auto-da-fe*. Upon such an occasion mentioned by Pike, eighty other women each brought a log of wood for the burning. By the old Roman Code, burning live as a punishment was forbidden because of its barbarity,

but Christianity re-introduced it, and for long centuries after the destruction of the Roman Empire, that other land aspiring to control of the sea, which proudly boasts that the sun never sets on her possessions, kept it in her criminal code for the punishment of helpless women. So rigorous was woman's slavery that the friendship of women with each other, or with men, was strictly prohibited; yet the deep affection of one man for another to whom he consecrated his life and fortune, and of whom he spoke with that deep tenderness, was highly commended. The despotic, irresponsible power of husbands in Christian England at this period is shown by the diverse manner in which the murder of a wife by a husband, or a husband by a wife, was regarded. For a husband to murder a wife either by his own hands or those of a hired assassin, was of frequent occurrence, but as she was his slave over whom he had power of life and death, this was looked upon as a trivial affair. But under the laws of both church and state, the murder of a husband by a wife was regarded as a petty treason, to be punished with the utmost severity, burning alive being a not uncommon form.

Under Christian legislation not alone the wife's person but her property so fully became her husband's that her use of any portion of it thereafter without his consent was regarded as theft; and such is still the law in the majority of Christian countries; it is less than sixty years since a change in this respect took place in any part of the Christian world. While a wife may steal from her husband it is still the law that a husband cannot steal from his wife. If she allows him to transact business for her, or in any way obtain possession of her property even for a moment he has acquired its legal ownership. Since the passage of the Married Woman's Property Act, the courts of England have decided that a husband cannot steal from his wife while she is living with him. A case before Baron Huddleston, 1888, commented upon by the "Pall Mall Gazette," under head of "Stealing from a Wife," called attention to the superior position of the mistress in respect to property rights over that of the wife.

"Can a husband rob his wife? Baron Huddleston yesterday answered this by saying he cannot rob her at all under the common law, which regards all the wife's property as the husband's; and theft is only robbery under the Married Women's Property Act, when the wife is living apart from her husband, or when he is preparing to desert her. It is really quite amazing how many advantages a mistress has over a wife in all matters relating to property and to person. It almost seems as if the object of the law was to inflict such disabilities on wives in order to induce the fair sex to prefer concubinage to matrimony."

The separate moral codes for man and woman in all Christian lands, show their evil aspect in many ways. Adultery, in all Christian countries is held to be less sinful for men than for women. In England, while the husband can easily obtain a divorce from the wife upon the ground of adultery, it is almost impossible for the wife to obtain a divorce from the husband upon the same ground. Nothing short of the husband's bring-

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ing another woman into the house to sustain wifely relations to him, at all justifies her in proceedings for a separation; and even then, the husband retains a right to all the wife's property of which he was in possession, or which may have fallen into his hands. Less than a dozen years since, an English husband willed his wife's property to his mistress and her children of whom he was the father. The wife, (in what is known as "The Birchall Case"), contested the will, but the courts not only decided in its favor, but added insult to that legal robbery, by telling the wife that a part of her money was enough for her, and that she ought to be willing that her husband's mistress and illegitimate children should share it with her.

Woman's disobedience to man is regarded by both the church and the state as disobedience to God. As late as the first half of the present century it was held as constructive treason, in England, punishable by the state, for a wife to refuse obedience to her husband's commands or in any way to question his authority. She was required to be under submission to him as the direct representative of the deity. For the woman who protested against this annihilation of her individuality, a flogging was the customary form of punishment and so common was the use of the whip that its size was regulated by law.

A Persian Pearl.

"Truth Seeker."

The lecture of Walt Whitman which Clarence S. Darrow delivered at the Prethought Union and Federation Congress in '98 has now been published in a volume with other essays by the same poet, orator, and scholar. The other essays are "A Persian Pearl," being an appreciative critique of Omar Khayyam; "The Skeleton in the Closet," which is a rattling of social dry bones satisfactory to hear provided one has no skeleton in his closet; "Realism in Literature and Art," which may be called a defense of realism against the attacks of the sinful prudes—white sepulchres; and "Robert Burns," one earnest poet's appreciation of another. Each one of these essays is a masterpiece—a poem and a painting. We have left the book at home before attempting to write a notice of it, for fear that it lay before us we should quote the paper full. Mr. Darrow is so broad in his sympathies that his book is like a benediction, and yet he tears the clothes from hypocrisy's back in a most complete and artistic manner. He knows that the difference between most men in the penitentiary and most men out is that those outside have not been caught. So he has charity for the insiders, and is not an unreserved admirer of those outside. He sees the shams of the world, fostered by supernaturalism, and condemns it for its crowded cities, its diseased bodies, its unnatural desires, its narrow religion, and its false morals. He calls it an old, tired, worn-out world, but in this he is evidently thinking for the moment of its artificial life and not of the healthy, natural life that such men as Whitman and Thoreau portray.

The imperfections of the world come from the narrow vision of men.
If the perspective is right, the universe is right.

Mr. Darrow looks facts in the face, and does not let his sympathy and cynicism make him forget the debits and credits belonging to existence. If, looking forward into the dark unknown sea, he shudders when he feels the rising water on his feet, he still feels that somehow the world will correct its mistakes and sometime round into a harmonious whole. So he lovingly sings with Burns, makes Whitman's nature-worship his own, philosophizes with Omar, distinguishes between the pot and the petter; looks over the myriads of human beings, each with his flaws and limitations, and pities instead of blames. His philosophy is broad, deep, and generous, and his book may be read with profit by preacher, teacher, leaders of men, and by men and women of all sorts and conditions. We particularly recommend it to pharisees—the I-am-better-than-thou people skating along on the thin veneer of "respectability" and imagining themselves stronger than the fallen. They might see in it a picture of their real selves—their bare hearts—and some at least might be saved

from the fall in store for the most of them. It will give them a better insight into their own deceptive natures than any theologian, however honest, dare mirror to them.

Omar Khayyam and Walt Whitman were both "onto" the human race, and while one pessimistically cheered it on in its foolishness the other optimistically celebrated its few virtues and made the best of a bad bargain. Mr. Darrow understands the whole scheme and applauds them both, though it is evident from his essay on Burns that he prefers to celebrate the good in the race to uncovering its sores. But whatever he says, it is done in such a charming way that his book is not to be put down till read, and then only to be again and again taken up, each perusal disclosing some new beauty of expression or shrewd point in human philosophy. To poets and humanitarians Mr. Darrow's book is bound to be one of the treasures of the library. The volume is quaintly and extravagantly gotten up, edition limited and numbered, and the dress, as the printers say, is in keeping with the high quality of the text.

The Case of Carl Jaeger Again.

BY LIZZIE M. HOLMES.

It seems to me the "Case of Carl Jaeger" has not been seriously considered nor the question involved fully answered. It is the case of a man that has done all that the most radical of libertarians could ask; and he tells his wrongs and the wrongs of his children, and asks what ought to be done, and if this is the ideal toward which social reformers are steering. The editor responds by repeating the formula which in his judgment should be used by the man in entering into the relations of matrimony with a woman; it is very nearly the understanding which Carl Jaeger and his wife agreed upon in the beginning of their united life.

This is hardly fair reasoning. If the agreement ended in sorrow in this case, why is one so sure that the same agreement is a remedy? It is proven that it did not bring justice in one instance and yet it is recommended to others as the only just and logical position, for two to assume upon entering upon conjugal relations.

Evidently there is something wrong in such an agreement or it would lead to different results. It bears upon the face of it the defect which has marred nearly every contract between men and women or between men and men in all the phases of life since the world began. One is lifted a little higher, one is granted more rights, the superiority of one over the other is conceded, and this is never safe no matter who are the contracting parties. Wherever a little power over the other is granted there is always a likelihood that it will sometime be abused.

In the noble struggle for the equal rights of women which has been valiantly carried on by our able reformers of the last fifty years, many have been carried away by their own enthusiasm too far to the other side and they declare nothing but making woman a queen above men will settle all sociological problems. This is a mistake. The law of equal freedom is the only one that will bring the human race out of bondage and ignorance. Men and women need to meet one another face to face able to look one another straight in the eyes and clasp hands on an equal footing. Even the woman to whom is conceded so much more than she asks, will be far happier thus. She has been in the world's history, queen, tyrant, pet, plaything, goddess, adjunct, convenience, drudge, slave—but never comrade and friend—never a human fellow being. This is what she asks to be. Even as a mother she does not wish to possess either a pedestal, a throne or a glass case. Her children will be better for her being an active, fully-developed, useful and happy woman first; she will be a better and happier mother first having been a working comrade with the rest of busy, progressive, active society.

Under equality, she will not need special privileges. She will be perfectly competent to bear her share of the world's natural burdens, and welcome, healthy motherhood will not incapa-

tate her for them; she will resent the idea that any one could think so. The necessary work under free conditions will be but necessary activity, and normal, willing motherhood will be but a pleasure, not a pain for which society must compensate the mother. It will not be necessary for the man with whom the woman wishes to co-operate to promise to give up all the results of his life's labor in consideration for her being the mother of his children. It will be a mutual arrangement or it will not be. The true man will never agree to give up all claim or right to the children—for the children's sake if not for his own. The children need a father as well as a mother; they are a part of him as well as of the mother. To be sure she carries and nourishes them the longest; but if willingly, this is but a labor of love for which she needs no compensation. If she consents to co-operate with a man at all, she concedes his right to love, to care for, to guard, to enjoy, the child of their union. When a mutuality of responsibilities and interests is recognized, when each meets the other on a perfectly equal plane, when neither is supposed to occupy a higher, better, or more superior plane than the other, these difficulties will not arise to any extent. Wrongs cannot well be perpetrated or perpetuated between equals.

As a matter of sentiment, I have never seen that the general mother love is better, stronger or wiser than equally developed father love. I have not seen that a woman's feelings are deeper or more capable of being lacerated. Father and mother are human beings, capable of great suffering, and to give more power to one than to the other is a sure way of bringing suffering. Inequality, equality is good enough for all human beings—it is good enough for any true woman and mother.

Woman and the Plow.

BY C. F. H.

"A farmer walked into a Chicago employment bureau and asked for a man to help in the plowing or his farm. No men seeking that kind of work were at hand. A woman stepped forward, applied for it and was accepted.

"Great surprise has been expressed over the incident. There is no reason for surprise. Women have participated in agriculture since the Aryan race quit its predatory career and began tilling the earth and organizing society.

"Does not the book of Ruth give a fascinating picture of women in the fields? It is true that they were gleaners. To help with the harvest is not so rare as guiding the plow in these latitudes.

"All over northern and western Europe woman at the plow is a familiar sight.

"Our intense summer heat is unknown there, women and children are the intimate and loving companions of the fields from spring to autumn. At the plow woman is most picturesque. ERECT, her head thrown slightly back, a brilliant drape upon her hair, or its graceful waves falling upon rosy shoulders, her arms at rest or occasionally extended in significant gesture, her lithe body gently awaying with the undulation of the earth yielding its furrows to the tawny ox or impatient horses, she looks a Greek statue suddenly recovered from subterranean gallery.

"Guiding the plow is the lightest phase of agriculture toil. The jerky motion of the scythe is laborious, if not dangerous for women. Sowing and planting are more monotonous and less exhausting.

"Guiding the plow imparts an exhilarating feeling of power a delicious fancy of command. It exercises all the muscles, it is free from tension, mental or corporeal. It expresses grace, freedom, independence, and it clasps the human creature tenderly to the bosom of mother earth.

"Enviably the lot of woman at the plow in Europe compared with that of the factory slave of the United States.—*Chicago Chronicle*, March 13, 1900.

True poetry will stand the test of the most searching analysis. Compare the above picture of a dainty woman with erect head, guiding the slender, modern plow, (note the reference

to hair, shoulders etc. Not a word about perspiration or freckles) with Will Carleton's immortal verse:

"I've choked a dozen swears, so as not to tell Jane she,
When the plow point struck a stone and the handle struck my ribs."

If the "Chronicle" man would be immortal, let him deal with the accidents along with the beauties of plowing. Let him show how feminine grace will move even the stones and hidden roots to spare the lady's ribs. Then if he wants a wider field he may turn down an alley where some metropolitan sylph is gleaming food for her children from boxes, not ignoring the artistic curves of ash barrels. With her head thrown back to better secure the poise of a large canvas bag filled with paper and other gleanings, her chestnut curls peeping from under the same in wild abundance, etc., etc., *ad lib.*

Let him go into the coal mine where Eve's daughters are driving man from a vocation which ought to be her own on account of the ease and leisure it affords, see her sink down on one alabaster knee, or perhaps two, as she drives the playful dynamite home, then laughingly shrinks somewhere to escape the flying coal. Let him note the delicate lines on her low dust begrimed forehead made by the moisture trickling gently down. Here is a field for the absolute spring poet.

With such delightful avenues opening up for women, she should be content with fewer demands, and recognize the husband's position as head of the house, yielding to him all her property, as under the common law; and if her home be unpleasant let her leave it for the fascinating plow deeming herself fortunate if she can visit her children at times, as a welcome guest.

Those who would exclude from Lucifer's columns all who in their opinion utter "rot," no doubt think such a measure would be a conclusive argument. Lucifer's cause is not belittled by urging the use of exact language. It is ignorance, not slavery, that Lucifer must fight, and when we use the term "mental slavery," let us not forget that it is only a figure of speech.

What is a slave? In my opinion, one whose actions are entirely controlled by the will of another. What is a mental slave? Necessarily one whose thoughts are controlled by another. As this is impossible, as every mind is walled away securely from every other mind, a mental slave is impossible. I have met with two conceptions of a mental slave: One where a mind continues to believe, say a superstition, through the personal influence of a stronger mind, as a priest; the other, where an individual acts contrary to his convictions, as a choice of evils, such as a workman voting against his principles in order to keep his position. Here are two distinct definitions.

As to the first: Every mind is supreme over the body which contains it. No matter what external influences shape that mind, there can be no slavery so long as there is no conflict between the will and the act. The mind is formed by environment; having been formed, no matter how crudely in the opinion of philosophers, and no matter how foolish or slavish the act seems to us, if the will chooses to so act, there is no slavery.

As to the second: The power given certain men to create adverse conditions must be regarded as a part of the environment which shapes our choice; for the workman certainly has the choice to vote as told to or leave his job. He chooses the least of evils. He may, for instance at some time approach a turbulent river and desire very much to cross. He may be offered a boat with the information that he will probably drown. He may start and be drowned, or remain and forego the advantage of crossing; but in neither case is he a slave. To be what is called a slave, he must find these undesirable conditions to have been placed by another human being. I know that men have created unfavorable conditions, and that the result is slaves in the political sense; but in the absolute and philosophical sense they are not, for their will cannot be controlled, and they always have some alternative other than obedience. They can fight and die, or remain captive, and neither a captive nor a fighter is a slave. Men have endured both these alternatives to avoid the name of slave.

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Among Our Contemporaries.

A NATIONAL DIVORCE LAW.

The New York "World," of Friday May 16, under the head "Marriage and Divorce," says:

"The paradox of the elder Weller that there were more widows who got married than there were single women might now be improved and brought up to date by making it read that there are more divorced women who get married than there are undivorced women. And the problem it presents is becoming serious, as illustrated by the painful incident at Dr. Morgan's church on Wednesday. It is giving trouble alike to our State laws and to our religious denominations, and we are steadily getting further away from any solution of the difficulty.

"Any condition of the marriage law which needlessly weakens the sense of the marriage obligation is obviously an injurious social influence. The sanctity of the married relation and respect for its obligations are the strongest supports of the purity of social life and of the social structure. But while we all admit this, the practical result of separate State laws is that these supports are unquestionably being weakened.

"Would not a Federal divorce law offer a hope of remedy? And is not the country ready to consider the advantages of such an experiment?"

The "painful incident at Dr. Morgan's church" was the refusal of the pastor to perform the marriage ceremony, after the guests had assembled, because the "bride elect" was a "divorcee."

It is not strange that clergymen object to uniting two people in marriage, either of whom have been divorced. Most church creeds maintain that marriage is a "divine ordinance," a "sacrament," and that to annul a marriage, by State law or otherwise, is a denial, a desecration of the divine character of the marriage institution. Hence most clergymen oppose the divorce laws of the various States, and maintain that if divorce be allowed at all it should be for the "One scriptural reason"—adultery—and that the guilty party should not be allowed to remarry.

In logical accord with this view the demand seems growing, as indicated by the "World," for a "Federal divorce law," expecting, it would seem, that the present numerous and conflicting grounds of divorce, as authorized by the laws of the several states, would be simplified, if not reduced to the single "scriptural" number.

And why should not our imperialistic general government tell its citizens what is true morality in the matter of divorce as well as decide for us what is true morality in the matter of number of wives? If a man can be excluded from a seat in congress because he acknowledges to supporting three women as wives, why should not another man be excluded because he acknowledges that he could not endure his wife's tongue, and therefore had to get a divorce from her?

The "World" is doubtless in the right when it suggests that the "Country"—by which word of course is meant the ruling classes of church and state, "is ready to consider the advantages" of national divorce. Very rapidly the people are losing their primal right to, non-invasively, manage their own business

affairs in their own way. National marriage laws will naturally follow national divorce laws, and none will then be allowed to marry except such as can pass examination before an examining board selected by political and church officials. Naturally, all Anarchists, Agnostics, Infidels and believers in Free and Responsible Motherhood, would be excluded from the privilege of marrying.

NATIONAL CONGRESS OF MOTHERS.

The Sunday "Times-Herald," Chicago, of May 20 gives an illustrated page to the subject of the approaching national congress of mothers at Des Moines, Iowa. Its editorial correspondence says:

"Representative women of fifteen or twenty states will meet in Des Moines next Monday to spend a week in discussing problems bearing chiefly upon the surroundings of the home. This is the fourth annual meeting of the national congress of mothers. The underlying purpose of the organization is to educate the public to give women better opportunities to train their children and to educate the women to make the best use of these opportunities. The theory upon which the leaders of this movement proceed is that the way to reform mankind is to begin with the child, or rather with the parents of the child, and teach these parents how to train their children so they will make good citizens. All the information obtainable from literature and from the practical experience of the women in charge of the work is brought together and an attempt is made to place it in the hands of those who most need it. Sanitary problems form an important feature of the work of the congress, and the addresses and discussions, it is expected, will bring forth some important results along this line of investigation.

"The leaders of the mother's congress think that the cheapest way to deal with the criminal classes is to prevent their increase by removing the conditions that produce dependent and defective citizens. They believe in going to the very root of the evil by surrounding the child from its infancy with the right influences. These women have enlisted in their cause some of the most distinguished students of child study, charities and corrections and all the problems connected with the treatment of the dependent and defective classes. Many of these will attend the congress and give addresses and take part in the discussions."

"They that are not against us are for us," is an old, old saying. "To educate the public to give women better opportunities to train their children, and to educate the women to make the best use of these opportunities," is a noble and much needed work, as all must agree.

Yes, "The way to reform mankind is to begin with the child, or rather with the parents of the child," and the "way to deal with the criminal classes is to prevent their increase by removing the conditions that produce dependent and defective citizens," but is it "going to the very root of the evil" when we go no further than the "influences that surround the child" after it is born into the world? This seems to be the view taken by the congress of mothers.

What of the influences that precede the time of birth? Should not the "Mothers' Congress" look after the conditions that cause unwelcome or undesired motherhood? Is it not true, approximately at least, that "nine tenths of the education of every child is received before the hour of its birth"?

Will the congress of mothers take ground in favor of the right of every woman to say whether she will or will not become a mother? And in favor of the right of every woman to choose all the conditions—including fatherhood—every time she consents to take upon herself the unspeakable responsibility of building another human being?

No! The National Congress of Mothers will not dare to do this. Not yet. But some of these women are working in the right direction, and who knows but that in the course of a decade or two a mothers' congress will demand absolute self-ownership

as the only condition under which the truly moral and truly intelligent woman will consent to become a mother.

"A CANTING LOT OF HYPOCRITES!"

From far away Brisbane comes weekly to our "X" table "The Worker—Official Journal of the Federated Workers of Queensland." That the "Worker" does not stand in awe of priest or judge is shown by the clipping reproduced elsewhere, entitled "Law and Gospel in Australia."

The "Worker" sees that both law and gospel are mere surface plasters by which the ruling classes try to cure or rather to cover up the social ulcers made by their own attempts to regulate the lives of women and men, and thereby to create an impression on the public mind that the people are naturally wicked and must be governed.

A four line editorial paragraph shows that "government" is the same expensive and criminal fraud in Australia as in America:

It would reflect more to the credit of the Victorian Government if, instead of hanging women for performing "illegal operations" it would investigate the cause which leads to the dreadful effect.

Special Rates, and Premiums.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition:

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of one dollar, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

Here is the list of premium books and pamphlets to be sent in the way just described:

Government Analyzed, Kelso.	1.00
Hated by the Tomb, a discussion of free thought and free love, By Orford Northole.	10
Marriage and Morality, By Lillian Harman.	5
Evolution of the Family, By Jonathan Mayo Crane.	5
Judgment, By William Platt.	5
Autonomy, Self-Law. What are its demands, By M. Harman.	10
The Prodigal Daughter, By Rachel Campbell. And other essays.	25
The Revival of Puritanism, By E. C. Walker.	10
Love and the Law, By E. C. Walker.	25

Digging for Bedrock, by Moses Harman.	10
In Hell and the Way Out, H. E. Allen.	10
Human Rights, J. Madison Hook.	10
Vital Force, Magnetic Exchange and Magnetism, by A. Chavannes.	25
Liberty. Political, Religious, Social and Moral, By A. F. Tindall.	10

Brief Mention.

The Chicagoans who miss the Sunday afternoon meetings of the Society of Anthropology at the Masonic Temple, miss a good thing. Last Sunday the first speaker was Dr. King, of the Illinois University—subject, Modern Occultism. The attendance was unusually large and the address and criticisms thereon were decidedly interesting to all who care to keep abreast of the newest thought of the time. Next Sunday at 3 p. m., Dr. Gregory of the Chicago Liberal Society will lecture upon the same or a closely allied theme. Seats and discussions free. Everybody invited.

An effort is being made to secure the release, by executive pardon, of J. N. Lee, now confined in the Federal prison at Fort Leavenworth, charged with having caused the deposit of certain alleged obscene matter in the mail. Petitions for the release of Mr. Lee can be forwarded to this office, or to the office of "The Freethought Ideal," Ottawa, Kansas. Mr. Lee is said to be suffering from sciatic rheumatism, which trouble is believed to be greatly aggravated by his confinement in prison.

On Saturday last Elizabeth H. Russell left Lucifer's office for her home in Cleveland O. Notwithstanding her fourscore and odd years this veteran humanitarian worker refuses to consider herself superannuated. For several years past she has been an occasional helper in Lucifer's office. Last November, feeling the need of a warmer climate than that of the northern lakes, Mrs. Russell went south, spending the winter in Mississippi and Louisiana. Boarding for the most part, at the same places with Lucifer's editor, and refusing to be idle, she assisted him in the mechanical work of his correspondence, in writing names for sample copies, etc. Having no family living, to need her care, Mrs. Russell spends her time and her small yet sufficient income where she thinks they will be most useful to others. That the last years of her long and useful life may be her happiest years is the sincere wish of the Lucifer household.

Do not fail to read the review of "A Persian Pearl," which appears on another page. This makes a handsome presentation volume, as well as an important addition to one's own library. The book is printed on rough-surface English "Boxmoor" paper, rubricated side-heads and initials. Stoutly bound in best Roycroft style, boards and suede backs. Edition limited to 980 copies, each book signed and numbered. The author, Clarence S. Darrow, has generously given us ten copies to sell for the benefit of Lucifer. Price, two dollars. Or, we will send a copy free to any one sending us two new yearly subscribers to Lucifer, with two dollars.

Rights of Husbands and Fathers Again.

In her rejoinder to my reply to the first article on the "Case of Carl Jaeger"—see No. 810—Mrs. Holmes dwells much upon the need of "equality," of "equal freedom" in the relations of the sexes. "The law of equal freedom is the only one that will bring the human race out of bondage and ignorance." This is the key note and refrain of her article elsewhere found in this week's issue. "Equality is good enough for all human beings," etc., etc.

In the sense that every human being should have equal right to life, to liberty and to opportunity to develop and enjoy all of her or his faculties and powers—in this sense, and in this sense only, as I think, it is correct to speak of the "law of equal freedom."

"Under equality she will not need special privileges," says Mrs. Holmes.

No, and again Yes. When nature gives to man the power to become a mother he then can rightfully claim the special privileges that naturally belong to motherhood; not till then. Privileges and rights are, or should be, commensurate with powers and duties, with faculty and function.

When woman makes a hat out of materials that nature has furnished, the hat is hers; and it is her right and privilege to wear it, to sell it, to give it away or to destroy it. When woman makes a child, from materials that nature has furnished—including the pollen of the male—the child is hers, and it is her right and privilege to keep it or to give it away. As to whether it is her right and privilege to sell or to kill her child, might be open to question or doubt, just as there might be doubt as to her right to sell or to destroy her own body—and for much the same reasons.

"It is true she carries and nourishes them [the children] the longest."

Does Mrs. Holmes maintain that man carries and nourishes the child part of the time during its prenatal life? If he does this, then certainly the law of equal freedom would say that he should be part owner of the joint product.

But the facts, the cold hard facts in the case do not bear out this view. As I read these facts child building is wholly the work of the mother organism. All the flesh, the bone, the blood, the hair, the integuments, etc., also mental traits, of the new born babe have been given to it by its mother. That the mother often builds after the model of him with whom she co-operates on the physical plane is readily conceded as a fact. That she often builds after other models,—as of other men, or of women, or of inanimate objects, is also a well known fact.

If Mrs. Holmes is correct in this—that the father carries the child part of the time, then the savage tribe that puts the father to bed when a child is born, has reason for the custom, and the young doctor was not "so far off his base" when, on being sent out by his chief to attend an accouchment case, and was asked on his return, "What luck? Is the child doing well?" answered:

"The child is dead."

"And the mother? Is she all right?"

"Sorry to say the mother is dead, too, but with the Lord's help we hope to save the father!"

Mrs. Holmes started out by saying that the case "had not been seriously considered," etc. If in any part of my argument I have used words that seem to indicate levity it is because in no other way can I show what seems to me the utter absurdity of some of the positions taken by those who claim for man equal right of ownership over the child. The subject is a serious one none more so, but when it is maintained that "The children need a father as well as a mother; they are part of him as well as of the mother," I think it best to show to what absurdities such statements logically lead.

Instead of trying to take up the points in Mrs. Holmes' letter, one by one I will state my own view as briefly as possible—then let each reader decide as to which is more nearly true and right.

In the realm of reproduction nature has *not* made men and women equal, and the laws and customs that give man equal right and authority over the children—or greater right—has been and is today one chief cause of woman's enslavement and of the consequent race-degradation. The claim that the father has equal right to the society and to the care of the child includes the claim that he has a natural right to impose his presence, his society, upon the mother of that child, no matter how repugnant to her that association may have become.

Hence I maintain that absolute self-ownership of the mother involves and includes absolute ownership of her children—until such time as the child arrives at an age when it can be self-owning, and can therefore choose whether it will live with its father or its mother.

That the mother needs masculine help while rearing her children is freely admitted, but she should always have it in her power to choose her masculine help, whether one or more.

That many men are better fitted to care for children than are the mothers thereof is doubtless true, but it is a question of right, rather than of fitness. Under our abnormal conditions many women capable of bearing well-endowed children are better able to fill occupations usually monopolized by man than to train the young, whether her own children or those of others. The remedy for this is not masculine rule in the home or nursery but the proper training and proper sense of responsibility on the part of the mothers.

Mrs. Holmes thinks I have not reasoned fairly. Let any reader compare my article on the "Rights of Husbands and Fathers" in No. 810, with the answer to it in this issue. It will then be seen who it is that has reasoned fairly or unfairly. Instead of advising the "man to give up all the results of his life's labor in consideration of her being the mother of his children," I distinctly stated that "each puts into the common stock what he or she voluntarily chooses to put in, no more," and that each retains "absolute control of her or his time and earnings." It is true that I made the man to say that in case of separation he would "endow the mother and her children with his share in the common home," but a prudent man would not put all the results of his life's labor "in the common home."

But even in case he should do so, most men unencumbered with the care of children could soon build another home for himself, and if he should show himself worthy he would not long suffer for lack of companionship of worthy women, and of their children.

Again I must stop for lack of space. The questions involved in the letter of our correspondent—for whom personally I have very great respect as a noble worker in humanity's cause—are of the very highest moment in solving the problems of our social life and progress, and deserve the gravest and most candid consideration.

M. HANMAN.

Law and Gospel in Australia.

Stephen Baker, in "The Worker," Brisbane, Queensland.

The case of Maggie Heffernan has been engaging the attention—just a little attention—of the public. She was a girl that a chap had walked with casually and left as soon as the trouble came along. She came to the city to hide her shame—if motherhood can be reckoned a shame. Motherhood should be the crowning glory of womanhood. Anyhow Maggie Heffernan came into the city and sought to hide herself. She was admitted into the lying-in hospital and the "card" above her "bed" stated that she was an unmarried woman. Leaving this institution with her babe and 2s. 6d. in her pocket, she sought during the day, in her weak condition, for a place of shelter. "Near a whole city-fall home she had none." Towards evening she sought the Young Women's Christian Association Rooms in Flinders-street and "was refused." Tried the Salvation Army Home, Bourke-street, and was refused, and yet at another kind Christian shelter with the same result. The girl-mother was left walking the streets of Melbourne till close upon midnight ere she could secure a shelter for herself and child. She finally got shelter in a public house for which she had to pay 1s. 6d.—all the money she had. Nothing for her child but water! She left this place, lacking food. Weak from illness of mind and body, friendless, homeless, moneyless, suffering from puerperal mania, she crossed Princess Bridge and walked up and down the south side of the Yarra. She then undressed the infant and dropping it into the river went away. She was arrested, admitted the facts, was tried, and sentenced to death. The Women's Political Crusade took the case up and secured over 15,000 signatures to a petition in less than a week. The Executive changed the death penalty into four years hard labor. The crusaders are not satisfied. They held a public meeting in the Temperance Hall at which 800 attended. Canon Tucker presided, and some capital speeches were made by Labor Member Dr. Maloney, M'Kenzie, M. P., H. H. Champion, Mrs. Beasley (President of the Crusade), and Mrs. Fryer. The resolutions

were unanimously carried, and a big deputation is to wait upon the Premier to urge the release of this girl-mother.

The contrast to this is the now celebrated Mrs. Fraser case. Dr. Fraser, her husband, had led her a dog's life, so she said. Anyhow they were living apart. They used to meet on occasions and snarl. One day she met him and asked if he would live with her or divorce her. He would do neither. She then and there pistolled him in the head. He was removed to the hospital and the doctors said death would ensue. He refused to die. The bullet was embedded in the brain. They X-rayed him and saw the bullet, but they could not remove it. He got better, then worse, then better. And finally became convalescent. The bullet is still there. The Dr. says it dropped into his mouth and he swallowed it. At the trial he was very much alive and stood two hours cross-examination by Parves, Q. C. The jury duly considered their verdict and acquitted Mrs. Fraser. They say this is an emotional verdict. The jury said it served him right. They do say that Mrs. Fraser is a "Xantippe." If this verdict is right how much wrong must Maggie Heffernan's be? We are a canting lot of hypocrites.

VARIOUS VOICES.

Arch. K. Macdonald, St. Andrew Square, Greenock, Scotland;—I enclose two shillings and sixpence postal order for which you will please send me some specimen numbers of *Lucifer*, also a catalogue of any books you have dealing with sex questions etc., at your earliest convenience.

Marriage and Morality by Lillian Harman is No. 2 of the Light Bearer Library. The whole is an address delivered before the Ohio Liberal Society of Cincinnati, Nov. 19, 1899, by the author. This writer has a vigorous style, is logical and sounds a warning to everyone who believes in independent thought. In the line of literary work you cannot better invest five cents.—*Industrial Freedom*.

Chas. Martin, Cleveland, O.—Prof. Anderson of your city has called my attention to your most valuable little paper and I enclose twenty-five cents for a line of back numbers, no two alike, also twenty-five cents for the different issues of the Light Bearer Library. I would subscribe for both but am traveling and stop but two weeks in a town, so please fill my order by return mail. Wishing you abundant success in your grand work.

P. C. Leonard, Riley, Ok.—I would suggest to my fellow egoistic, materialistic clogs on the wheels of progress that we need not be discouraged because that Messrs. James, Morton, and others deem us unworthy a crown; neither take offense that they claim theirs to be the only true faith. They are doing the work they are fitted for, which we could not do, any more than they could do ours; and if they derive either pleasure or profit from the contention that their methods of propaganda are the only ones capable of attaining the desired end, we need not grudge it them. We also may have a good opinion of ourselves. Glory may not come to us who seek it not; but it is well, perhaps, that we are not all seeking glory, else there might be none to do us homage.

J. B. Elliott, Philadelphia, Pa.—During a discussion at our club, on the "Woman Who Did," the claim was made that it is necessary for the authors of popular fiction to sacrifice their heroes and heroines for commercial reasons. That to make a successful ending of a free union would be fatal to the sale of the book, and therefore unprofitable to the author. After looking over the field for the past twelve years, and seeing the number of those who enter free unions and afterward return to marriage, it seems to me that Grant Allen had been gathering statistics, and had come to the conclusion that to make his novel realistic it was necessary to make the climax to his story such that would deter future generations from further experiments in that direction.

It seems to me that free divorce, or divorce by agreement would answer all the purposes now sought to be gained by free unions. Advocates of sex freedom themselves set bad examples. When—, and —, and others show no sense of obligation to contract, what can we expect of the average layman?

I should like to hear the views of *Lucifer's* readers on this subject.

Jealousy is the curse of curses, and yet the churches worship a jealous god, and jealousy is considered a "natural" attribute of a true lover. Jealousy is nothing but selfishness. Love which is of such a narrow character that two individuals are confined to the limits of each other's personality for its expression is not the love that never dies.—*Fred Barry's Journal*.

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THIRD SERIES, VOL. IV., No. 21.

CHICAGO, ILLINOIS JUNE 2, E. M. 300. [C. E. 1900.]

WHOLE No. 816

Woman and War.

We women teach our little sons how wrong
And how ignoble blows are; school and church
Support our precepts, and inoculate
The growing minds with thoughts of love and peace.
"Let dogs delight to bark and bite," we say:
But human beings with immortal souls
Must rise above the methods of a brute
And walk with reason and with self control.

And then—dear God! you men, you wise, strong men,
Our self-announced superiors in brain,
Our peers in judgment, you go forth to war!
You leap at one another, mutilate
And starve and kill your fellowmen, and ask
The world's applause for such heroic deeds,
You boast and strut; and if no song is sung,
No laudatory epic writ in blood,
Telling how many widows you have made,
Why then, perforce, you say our bards are dead
And inspiration sleeps to wake no more.
And we, the women we whose lives you are—

What can we do but sit in silent homes
And wait and suffer? Not for us the blare
Of trumpets and the bugle's call to arms—
For us no waving banners, no supreme,
Triumphant hour of conquest. Ours the slow
Dead torture of uncertainty, each day
The bootless battle with the same despair,
And when at best your victories reach our ears,
There reaches with them to our pitying hearts
The thought of countless homes made desolate
And other women weeping for their dead.

O men, wise men, superior beings, say,
Is there no substitute for war in this
Great age and era? If you answer "No,"
Then let us rear our children to be wolves
And teach them from the cradle how to kill,
Why should we women waste our time and words,
In talking peace when men declare for war?

—Ella Wheeler Wilcox.

Continence or Abstinence.

The following article was printed as editorial in *Lucifer* about nine years ago, when the paper was published in Topeka, Kansas. Together with other similar matter—including a long letter from Ezra H. Heywood, then imprisoned in Charleston prison, near Boston, under a charge preferred by the postal censors who are now getting in their work against Charles C. Moore, J. N. Lee and others,—this article in reply to questions concerning "Continence and Abstinence" was put into pamphlet form and can now be ordered from this office, price five cents.

Two weeks ago an attempt was made by the writer of this, to answer through these columns some questions in regard to the right use or the abuse of sex. It now appears that I was not very successful in that attempt. At least two of our lady readers have expressed the opinion that the questions raised were not frankly answered, in the editorial referred to, but that the main point or points were dodged—evaded. The questions were in words as follows:

"You say you believe in and teach continence but that abstinence is not continence. Fowler and Cowan teach continence, except when maternity is desirable. Is this what you believe in, teach and practice?"

I shall not repeat here what was said in reply to this question, in the issue just referred to, but will say in addition, and by way of further illustration:

I have been nearly all my life a "vegetarian"—in belief or conviction—that is to say, I have believed that the fruits, the esculent roots—"vegetables"—including the grains, nuts, etc., constitute the proper, the natural, the normal food for human beings. But while this has been my conviction I have by no means been a consistent or strict vegetarian in practice; and the older I grow the less am I disposed to dogmatize on the subject. I am more and more inclined to take the ground that while a strictly vegetable or frugivorous diet may be best for some persons it is not best for all. Man [woman] is an epitome—a microcosm—of all that has preceded him in the order of development along the animal plane. Many of the provisional orders of animal life were and are carnivorous, flesh-eating—and would not and could not exhibit their native vigor and constitutional characteristics if deprived of their accustomed food. I well know the arguments pro. and con. on this question of the natural food for man, and am not going to repeat them here. I introduced the diet question here for the sake of illustration only, and will ask the kind reader not to hold the illustration for more than there is rightfully in it, when applied to the sex-question. Another illustration:

I am by education and observation a believer in abstinence from alcoholic beverages. But while so practicing in the main, I think there are occasions when the use of alcoholized drinks may be beneficial. I now think that no absolute, ironclad rule on the drink question can or should be laid down. Each individual should be a law unto himself, or herself, in this matter—should have the power and right to use and to refuse, and should be protected by his fellow citizens in the free exercise of that power and right so long as he exercises the same at his own personal cost.

Again I would respectfully admonish the reader not to be too rigid in applying this second illustration to the cognate question of what is moral, normal and right in gratifying the sexual appetite or instinct. There are points of agreement between the cases and also points of divergence—as for instance:

In the matter of food and of drink nature makes no difference between woman and man, unless it be in the item of quantity. But in the matter of gratifying the appetite or the passion for sex-association Dame Nature makes a world-wide difference between the sexes—at least in the results or consequences of such association. In the first place, nature has put it out of woman's power to commit an outrage upon man, sexually, consequently there is not the slightest danger that any man's life will be imperiled by an act of rape committed on his person, whether in or out of wedlock—as is often done by man upon the

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person of woman. Secondly, it is utterly impossible that a woman should impregnate a man against his will, and thus compel him,—either by her superior physical force or by taking advantage of man's dependent financial or social condition, or of his inherited reverence for ecclesiastic commands—it is simply impossible for woman to compel man to become the parent of an unwelcome child—impossible to impose upon him the task of gestating for many months a new organism, and then, at the end of the term, give birth—in mortal pain and peril to himself—to that new organism. In all these respects Nature puts woman at a disadvantage and man at an advantage.

For these reasons—because woman is first and alone in the danger of injury from unwelcome and painful intrusion, and because she is first and alone in the dangers and labors of maternity and its accidents or accompaniments, and also because woman is physically and intuitively man's superior—for all these reasons it would seem that evolved or evolved human ethics should and would place woman first in the order of inviting and controlling the co-operative act or acts of sex-association. That is to say, to woman should be accorded the unquestioned right to reign supreme in the realm of sexual love and of its manifestations.

Not unadvisedly or without consideration have I used the plural number in speaking of "co-operative acts," and "manifestations" of sex-love. From the amatory glance of the eye to the contact of fingers and palms, the contact of lips, contact of nude bodies, as in "Dianism," to the full interblending of life-germs and forces that precedes and causes the inception or conception of a new life—all these steps should be those of woman's initiative, not of man's initiative, and for the reasons already named.

And, as a supplement or complement of woman's right of initiative there is or must be man's greater power of responding to such initiative. Without such larger, freer responsive power on the part of man woman's right and power of initiative would be comparatively inoperative, disappointing and useless. Woman is by nature more exclusive, more select, more monogamous, more "constant," more "faithful," to an ideal, than is man; while man is naturally more inclined to variety, is less monogamous, less exclusive, less constant and less faithful, in the conventional sense of those words, and it is at least an open question as to whether it is or is not a wise provision of nature that such are the facts.

While all this may by some be thought to be a little off the question as to what is continence, chastity, or morality in sex-associations, I think the relation or correlation is close and self-evident. Woman being of finer mold; woman having the finer sense of what is pure, good and moral in such associations, would seldom make mistakes if left to her own unperverted intuitions. Whether she would always be abstinent or continent in the popular sense, except when maternity is desirable, could, as I think, safely be left to her own choosing. Far more safely, at all events, than to leave it, as now, mainly to man's caprice and desire for selfish gratification.

The above are some of the views I believe in and teach. As to whether abstinence except for procreation is best for man or woman or both is a matter upon which I am not prepared to answer, except to say that I incline to think there is a "Golden Mean" between the two extremes; between "Alphaim" on the one hand, and the "physical necessity" doctrine taught and practiced by so many men, to the physical mental and moral wrecking of their own lives and, worse still, the lives of their (generally) unwilling partners of the other sex, on the other.

This article is already too long, but, before closing, just a few more words to my questioner. I am asked in regard to my own conduct or "practice." On general principles I must enter a mild protest or demurrer. A writer's opinions are public

property, his private life is his own affair, unless he chooses to make it public, and it often so happens that he cannot do this without causing pain to other and innocent parties. As already stated, in previous issues, human conduct, human acts, have no moral character in and of themselves. It depends entirely on motive, on circumstance, on the antecedents and environments, as to whether any act is good or bad. Through life I have tried to live up to my highest conception of right, truth and duty. I claim not to be a saint. I have often done that which I much regretted after it was done. And while aiming always at a lofty, a pure and noble ideal I have not always been able to live and act in conformity with that ideal. But lest this answer should be regarded as still too indefinite I will say that to the best of my belief and knowledge I have erred more on the side of asceticism, of abstinence, than on that of indulgence; that I have never advocated or practiced "promiscuous" sex-relations—that is to say, indulgence on the physical plane or for temporary and sensuous gratification only. While asserting the right of an "individualist," while claiming that *my person is my own*, I have, as I think, always had a regard for the rights and feelings of others with whom I may have been associated.

The drift, the trend of the times, the political and social evolution, is towards greater freedom for woman, and in no department of her sphere of activities is freedom so necessary to her development and happiness as in the department of sex-relations. With enlarged freedom for woman in sex-relations must come as a necessary corollary or complement an enlarged freedom for man in the same relations. If this enlargement of the boundaries of personal freedom be necessary for the well-being of women and men, in the present, it requires no argument to show that it is still more necessary to the well-being of the on-coming generations. The mothers of the race must not be hampered by prohibitory and monopolistic marriage laws and customs, if they are expected to do their best for their prospective offspring.

Once more only for this time: It will be seen by those who have cared to read thus far, that the writer of this has absolutely no faith in the ordinary and popular standards of "Morality in Sex." I regard man-made laws and ecclesiastic assumption of control over the person of woman, as the most prolific, most fruitful, of all the sources of vice, crime and misery to the human race. "Natural Selection," unconscious intelligence, through countless ages of tentative effort, of ceaseless struggle against adverse conditions, brought the animal to the human plane. Now, shall arbitrary and anti-natural laws and customs be allowed to say to Natural Selection, "thus far and no farther?"

M. HARMAN.

The Concave Sphere.

BY C. L. JAMES.

Although sundry Koresan publications have from time to time been sent me, I never read any sufficiently to receive a permanent impression of their merit, and probably should still neglect them to an equal extent, but for the recent letter of J. L. Jones in "Discontent," and those of Moses Harman in Lucifer. The former has persuaded me that the matter has become past a joke; the latter that it can be easily unloaded from the already overburdened car of radicalism. Mr. Jones informs us that he has no reverence for eminent astronomers. Neither have I. But it requires no great proficiency in astronomy to know and understand the following facts. Perhaps they are among those which Koresanity has disproved. If so, the opportunity of trotting out their disproof is excellent.

1. Not a day passes but what people arrive at some port after going round the earth to that point whence they started. This proves that the earth is not a cube or other rectangular solid; for no such body could be circumnavigated without discovery of its angles. And similarly with one which had other angles than right angles. That the earth can be circumnavigated

without passing a solid angle, proves that the earth has none.

2. The earth might indeed, consistently with this notorious fact, be a plane, and have four corners; as Saint John seems to assert; and as Brother Jasper, of "sun-d.-move" celebrity, believed. Neither does the fact that the earth looks round, disprove its having four (plane) angles. If it were big enough, all objects of the same size would disappear at the same distance, in whichever direction we looked, thus producing a circular horizon even on a square plane. But to go on and upon a plane, whatever its shape, one must alter his course, so as to face in succession all four points of the compass. And people go round the earth from east to west and vice versa without ever turning in the opposite direction. As no one has been round the earth from north to south, on account of the familiar obstacle of ice at the poles, it might be objected that perhaps the north star is just over the middle of the plane. But in that case, the further south were the line of navigation, the longer would be the journey round the earth. This is not the case. The journey round the earth via the Isthmus of Panama is longer than either via the Union Pacific Railroad, or via Cape Horn and Good Hope. The earth accordingly is rounded from north to south. This also disposes absolutely of any such suggestion as that the earth may be cylindrical, like a stove pipe, pointing north and south. It must be a sphere, or rather, for, according to common belief, it is slightly flattened towards the poles, it must be pretty nearly spherical. Do we live on the inside of the sphere, perhaps? Let us see.

3. Look across Lake Michigan, or any other large piece of water, at a ship. As she recedes from you, her hull disappears first, then her larger sails, and last of all her topsail. If she comes towards you, the topsail first becomes visible, then the other sails, and last of all the hull. Similarly, if you look across a level prairie at a distant object, as a church, you can see the steeple much farther than the nave. If the disappearance of distant objects were due to diminution by distance, the topsail, being much smaller than the hull, and the steeple than the nave, would be the first parts of these objects to disappear. The actual phenomena must be due to something else; and this something, as any one who tries the experiment can see for himself, is the sinking of the lower part behind the convexity of the sphere. Allowing for the flattening towards the poles, these appearances are the same everywhere and in whatever direction we look. The sea level, or average surface of the earth, curves, therefore, equally in all directions, except for a slight flattening at the poles; and we see it from the outside, not the inside. Other proofs are plenty. Eclipses of the moon, which have been recorded for four thousand years, occur only when portions of the sun, earth, and moon, are in one line, the earth cutting off the sun's light from the moon. Moreover, the process of triangulation, which any surveyor can explain to our Koroshanite inquirer, enables us to ascertain that the distance of the earth from the moon is right for her shadow to produce the eclipse under these circumstances. The shadow (always circular, like that of a sphere, except for a slight flattening at the poles), can however, only be cast upon the moon in that way if the earth be a convex sphere. A concave segment would, half the time give a shadow with a rectilinear edge.

The earth's appearance of concavity, on which the Korosh theory has been founded, admits of easy explanation. The earth's circumference is shown, by actual measurements, to be about 24,000 miles, at the equator, making the diameter approximately 8000. The greatest height above the sea level ever attained by man, in a balloon or otherwise, is only about five. Thus this elevation, on an ordinary eight inch globe, would be represented by a point only five one thousands (one-two hundredths) of an inch from the surface. The tangent from this point to the surface, which defines (of course) the horizon, could be distinguished by no human eye from the curve of the surface itself. The horizon, accordingly, always appears on a level with the human eye. To see anything on the earth's surface nearer to us than the horizon, we must look downwards. That is what causes all such objects to appear beneath us, and gives

the earth's surface the appearance of a hollow cup. As to the opposite concave, of the sky, it contains another conclusive proof of the earth's convexity. If the earth were a segment of a concave sphere, we should see the same stars from all parts of it. We never see those of more than one quarter-hemisphere at once—any man may verify this by observing how they rise and set. On passing south of the equator, we lose sight of the north star; and at Cape Horn, almost all the stars of our northern hemisphere have disappeared, their place being taken by the Southern Cross and other constellations not seen here. The convexity of the earth, hiding the stars on its opposite side, explains these phenomena, and nothing else can explain them.

There are cranks and cranks. We, who oppose current dogmas, must lay our account to be called cranks; and "proud of the title," as the Living Skeleton said when they showed him, according to Mr. Sam Weller. But since Genius and Degeneracy have been made matter of scientific analysis, it is, or should be known, that the mark of the crank, properly so designated, is to tackle—most usually to write about—what he does not understand. Demolishers of gravitation; refuters of Malthus; reconcilers of Moses and geology; revivers of Egoism, Materialism, the Ptolemaic astronomy; promoters of the movement in favor of ignorance, under all its hydra-headed forms, are cranks with whom it concerns us not to be identified, though they oppose facts and call them dogmas. The Korosh prophet thus tackled geography, astronomy, and perspective. It is evident he does not understand their very A. B. C.; which is given, not on authority, but with the proofs, in every common book of reference.

What I Believe.

Victor E. Southworth.

I believe that more important than any traditional system of doctrine is the preservation of the integrity and freedom of the individual life.

I believe that a great many things may seem to be good and true to other people that are no longer good and true to me; and so I believe in a large and genial tolerance in matters of thought.

I believe that life always communicates as much pleasure as we are capable of appreciating.

I believe that the heart is wiser than the head; the living impulses are more trustworthy than logic; what we desire and love is of vastly greater importance than what we know.

To be kind and true is my religion.

I believe in any and all churches just in so far as they help people to be kind and true.

I believe in the possibility of an ideal human life on earth, and that to work for its establishment is the supreme duty of all true men and women.

I believe in the home as the most important of human institutions. To purify and elevate the home life is the one work to which I am anxious to give my time and thought. Because:

Of all things in which I believe the most immediately important is this: I believe that human life should have its origin in an atmosphere of purity and love. When that is the case always and everywhere there will be no limit to the good that will result to the race.

A dreamer dropped a random thought,
'Twas old and yet 'twas new;
A simple fancy of the brain,
But strong in being true.

The thought was small, the issue great,
A watch-fire on the hill,
It shed its radiance far adown,
And cheered the valley still.

A nameless man, amid a crowd,
That thronged the daily mart,
Let fall a word of hope and love,
Unstilled from the heart.

A whisper on the tumult thrown,
A transitory breath,
It raised a brother from the earth
It saved a soul from death.

—Charles Mackay.

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THE MAY number of "The Light Bearer Library" is in press and will be sent to subscribers early next week. It contains two essays, both by Lillian Harman—"Regeneration of Society," and "The New Martyrdom." Price per copy, five cents. Yearly subscription fifty cents. Various untoward circumstances have conspired to prevent the prompt delivery of the Monthly Library, but the indications now are that henceforward there will be no cause of complaint in this regard and we therefore feel justified in asking our friends to put forth renewed efforts to extend the circulation of this little evangel of a higher and better social evolution.

Among Our Exchanges.

THE FIGHT FOR FREEDOM OF PRESS AND MAIL.

The "Blue Grass Blade" of Lexington, Ky., (May 27) whose editor, Charles C. Moore, is now under indictment for alleged violation of the United States postal laws, contains for its first page leader the following "Proclamation of the Local Defense Committee":

Lexington, Ky., May 13, 1900.

To All Friends of Freethought, Free Press and Free Speech:
After suffering years of persistent persecution for his opinions Mr. Charles C. Moore, editor of the "Blue Grass Blade" at Lexington, Ky., is once again attacked in the most lawless, vindictive and malicious way.

Notwithstanding that the infamy of his last trial and imprisonment was promptly rebuked by the President's pardon:

Notwithstanding that the citizens of Lexington expressed contempt and disapproval of such infamous perversion of justice by turning out en masse to greet him upon his return;

Notwithstanding that a previous conviction of a similar character was considered by the trial judge to be so frivolous that sentence was suspended, the officers of the law whose most solemn duty it is to preserve Mr. Moore's rights are so far recreant to that duty that they have planned to destroy his property violate his right of free expression, and deprive him of his liberty.

Not content with endeavoring to procure his incarceration on the old charge by revoking the suspension, they have, at the same time, formulated a new charge, in the hope of exciting enough prejudice against him to secure the accomplishment of their malicious purpose.

This new charge is in the too familiar form of indictment for mailing obscene matter."

The matter alleged to be obscene is a severe satire upon Christian mythology, likely to arouse the antagonism of the ignorant, the superstitious, the bigoted and those to whom Christianity is a business, and a source of living, but which, in no sense, is obnoxious to the charge of obscenity. The matter alleged to be obscene is nothing but a criticism of the Virgin myth, expressed in humorous and satirical, but chaste and pure speech. No Christian would ever think of being offended at the same words, if applied to any of the many other Virgin myths of other religions.

Having seen this same outrage practiced upon Bennett Heywood, Harman, Waisbrooker, Berrier, Ruedebusch, Wise and others, we are resolved to pursue all proper means in our power

to defeat this dishonest abuse of the law, and to preserve the rights of Freethought, Free Speech, Free Press and Free Mails as guaranteed by the Constitution of the United States.

As this attack threatens the right of every citizen, and as Mr. Moore can no longer be expected to carry on the contest unaided against the whole force of the Government, this committee appointed by the Lexington Liberal Society has organized itself into a body to be known as "The Local Defense Committee," and elected its officers, to be subject to the advice and order of the Freethought Federation of America. This committee will solicit subscriptions for the defense, and will supervise the expenditure of the funds raised in the most judicious and effective manner.

Your prompt subscription and hearty co-operation are earnestly solicited.

All contributions should be mailed direct to the treasurer of the Defense Committee, Peyton Parrott, 49 East Short street, Lexington, Ky. The treasurer will acknowledge receipt of contributions as soon as received.

Josephine K. Henry, President, Versailles, Ky.

J. B. Wilson, M. D., Secretary, 206 East Fourth street, Cincinnati, Ohio.

Peyton Parrott, Treasurer, 49 East Short st. Lexington, Ky.
M. Kaufman, Lexington, Ky.

C. S. Sparks, Lincoln Inn Court, Cincinnati, Ohio.

Chas. E. Levy, 514 Central ave., Cincinnati, Ohio.

M. J. Canning, Cincinnati, Ohio. Defense Committee.

The inside columns of the "Blade" are occupied almost exclusively with the report of an address of Dr. J. B. Wilson of Cincinnati, before the Lexington, Kentucky, "Liberal Society," upon "What Must Christianity Do to Be Saved?" Lucifer's readers who know something of Dr. Wilson's marked ability in handling such questions would do well to send a few cents for copies of this issue of the "Blade" for distribution among their neighbors. There is much other interesting matter in this number of the "Blade," especially in reference to the fight against the organized efforts that are being made to destroy the palladium of liberty of all kinds, namely the freedom of press and of the common mails.

"THE LAST DITCH."

The editorial page of the May issue of "Clothed With The Sun"—a monthly journal edited and published by Lois Waisbrooker, San Francisco,—is taken up with comments upon Dr. Margarita A. Stewart's booklet entitled, "The Great Deliverance," or rather upon the paragraphs thereof that were reproduced in Lucifer, March 31. Prefacing her criticisms Mrs. Waisbrooker says:

"It would amuse one not interested in the result to watch the maneuvers of those who still hold to the fundamental tenets of Christianity, as they endeavor to wheel every new step in the evolution of thought towards freedom, into their service. Even when that evolution takes place in their own minds, when in the light of science and of their own experience they perceive that the interpretations which have been put upon the scriptures in the past will no longer hold the minds of the people, they themselves having grown beyond such crudities, they still claim that the new idea is a part of the evolution of Christianity, instead of being the outgrowth of Humanity's protest against the tyranny of religious dogma.

"At one time the sex question had to be talked of with bated breath, but when it was found that this question would not down, honest followers of Jesus take hold of it and formulate their standard in such a way as to still retain, if possible, the control of this, the source through which life manifests. These efforts are the instinctive action of the church spirit in its efforts of self-preservation. It must do this through its members or go down. It is the last ditch and the church must conquer here or die. Those who are still in the church as honest believers, but who are taking hold of this subject of sex, such have caught the spirit of freedom, but they have no idea of any freedom that

does not come inside of church bondage, thus they are liberated only on a given line."

These remarks are evidently intended by Mrs. Waisbrooker to apply to Dr. Stewart's little pamphlet and judging from her reference to Lucifer's selections from the same—her criticisms would seem to be partly aimed at us for not rebuking the inconsistencies of those who are working from the standpoint of the Christian Church for the right of mothers to self-ownership, and the right of children to be born well.

Whether Lucifer's editor, be included in these criticisms or not I wish to say that I fully recognize the dilemma of those who are now preaching the new gospel of woman's emancipation from sex-slavery as "part of the evolution of Christianity, instead of being the out-growth of Humanity's protest against the tyranny of religious dogmas," but I see little use in perpetually telling our Christian co-workers that freedom for woman is wholly inconsistent with church creeds and that in order to work intelligently and effectually for freedom they must leave the church and its slaveries behind.

Sometimes I think it just as well not to frighten believers in Jesus and Paul by telling them that freedom of motherhood and the right to self-ownership is flat blasphemy against New Testament teachings, and that therefore there is danger of incurring the "wrath of God" and the loss of their souls if they accept these modern heresies.

If Dr. Margarita Stewart, Rev. Jesse Jones and others can work effectively for human freedom in its largest and best sense while still calling themselves Christians, let them do so. Sometime, perhaps, they will see the inconsistency of their position. Sometime perhaps they will see that the authority of dead or dying creeds will not mix with the freedom of the new time; that the theologies of the old have no place in the temples of the new humanity.

Mrs. Waisbrooker closes her editorial with this characteristic paragraph:

"I cannot exhaust this subject in one writing. I will only reiterate the heading, 'The last Ditch,' for when the church loses control of woman, her power is forever gone, and freeing her from man and relegating her to the control of what men call God's laws, will not stop her onward march. Once started in the path she will reach the goal of full freedom."

The many friends of the author of "Helen Harlow's Vow," "My Century Plant," "Perfect Motherhood" and several other books that are veritable landmarks in the field of the reform known as woman's emancipation from sex-slavery, will be glad to know that she has revived her paper, called "Foundation Principles," which she now calls "Clothed With the Sun." The price per year is only thirty cents. With Lucifer per year \$1.15. Address: 1501 Market street, San Francisco, or this office.

M. H.

How to Help Lucifer's Work.

Kind reader can you spare us a few minutes of your time?

If you read the article, in a recent issue, entitled "What Lucifer is Here For" you probably know whether you care to consider Lucifer's work your own work or not. If you do so consider, then we ask your attention while we suggest a few of the ways by which it has been proposed to try to extend and strengthen this work.

First. If you are a subscriber and have paid ahead we ask you to read the article in this issue entitled "Special Rates and Premiums." If in position to help Lucifer's work in the way indicated in that plan we ask that you will do without unnecessary delay. To delay or postpone doing a thing is often tantamount to fully deciding never to do it. It is the woman or the man who acts promptly, when the mind is once made up, who accomplishes something in the world.

If a paid-up subscriber to Lucifer and not to the Light Bearer Library, can we not prevail upon you to get up a club of three names for the monthly, your own included, for one dollar? The price per year for single copy of the Library is only fifty

cents. Or, cannot you, with a little effort secure the names of twelve yearly subscribers for three dollars, or twenty-five cents each per year?

Third. If a subscriber to Lucifer and in arrears from any cause, will you not let us hear from you? or if possible will you not send us something, if only a few postage stamps to help meet our weekly and monthly bills? We ask only a little from each. "Many a mickle makes a muckle." Better send a little now, than put off sending anything till you feel able to pay up the whole amount of the arrearage. The summer months are always a hard time, for reform journals, in the way of receipts, while expenses must be met much the same as in winter. Sending out monthly or quarterly statements of account is expensive. Will you not save us this expense of time and stamps by writing us a line AT ONCE to say what you can and what you cannot do?

M. HARMAN.

What is a Bastard?

BY HELENE VIOLET.

Webster says, "A 'natural' child; a child begotten and born out of wedlock; an illegitimate child; one born of an illicit woman."

But there is another kind of bastard—the kind now referred to is a steel bar the face of which is serrated while the steel is yet soft, or before it has been tempered and made harder than the other metals which it is intended to cut when in use. It is named "The Bastard File;" how did it get this unsavory name?

In primitive ages these shallow diagonal cuts across the faces of files were made by hand with cold-chisels, but now machines have been invented which do this work more rapidly and unerringly, and thus many human file-cutters were thrown out of work, and had to look for other work, or beg, steal, or starve.

Tradition says that prior to these inventions, all files were made by hand according to fixed rules or "primitive guesses," and the workman had to follow those rules, which produced fairly good files for that age. Coarse files were called "firsts," the next finer in cut, "seconds," and so on; and in that day, no one thought that steel files could be better made in any other way.

But one day a workman believed that he saw errors in their way of treating the steel and finishing the files, and that there was a better way of doing it, and he resolved to experiment. So he slipped one of the blanks or (uncut) bars of steel in his pocket, and after work-hours he took it to a smith-shop and finished it to suit himself, untrammelled by shop-rules. To avoid the charge of having selected one of their finished files, he gave his file a cut of face half way between firsts and seconds, rendering it unlike any file made there.

He then tempered it in a way of his own, and upon trying it he was not disappointed. It did better work than any file he had ever before seen, and would abrade any common file. Taking his file to his foreman and telling him that it had been made on a new plan, he added, "I believe that it will cut the face off from any of your shop files." On trial, it did so, but because the file was not made according to their rules and sizes, it was named "The Bastard File," a name which that kind of file has borne ever since; it being in great demand and commanding a good price.

It is not the only bastard created outside of fixed rules—"born out of wedlock" as it were, and given an undeserved name of reproach.

Special Rates, and Premiums.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with

newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition:

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of one dollar, and will also send *Lucifer* regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order.

These copies of *Lucifer* are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read *Lucifer*, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of course we expect *Lucifer* to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

Here is the list of premium books and pamphlets to be sent in the way just described:

Government Analyzed, Kelso,	1.00
Revel by the Tomb, a discussion of free thought and free love, By Oxford Northcote,	.25
Marriage and Morality, By Lillian Harman,	.5
Evolution of the Family, By Jonathan Mayo Crane,	.5
Judgment, By William Platt,	.5
Autonomy, Self-Law, What are its demands, By M. Harman,	.10
The Prodigal Daughter, By Rachel Campbell, And other essays,	.25
The Revival of Puritanism, By E. C. Walker,	.10
Love and the Law, By E. C. Walker,	.25
Digging for Bedrock, by Moses Harman,	.10
In Hell and the Way Out, H. B. Allen,	.10
Human Rights, J. Madison Hook,	.10
Vital Force, Magnetic Exchange and Magnetism, by A. Chavannes,	.25
Liberty, Political, Religious, Social and Moral, By A. F. Tindall,	.10

Where to Practicalize Hilda's Home.

I have seen nothing of late in *Lucifer* about the practicalization of Hilda's Home, or other scheme for mutual or co-operative effort. It seems to me that an effort in that direction would, if carefully planned, and as carefully executed, result in much good.

Two things stand in the way of those who desire to make an effort. The lack of means, and lack of a suitable location. We may not be able to overcome the first difficulty, but possibly that might be greatly lessened. If a suitable place can be found where land is cheap a large amount of money would not be needed.

I think that in Oregon can be found many suitable locations. One of *Lucifer's* old readers, and admirers, D. E. Swank, of Astoria, lately told me of a location where land can be bought cheap, and some good land homesteaded, in a section that has many advantages. This, of course, if a rural site is desired.

B. F. Hyland, of Corvallis, an old subscriber, has a number of houses in that town that he is anxious to sell to the unregenerate, as he would like to have some of *Lucifer's* readers for company. Other places of equal merit can no doubt be found.

I have no scheme or pet hobby to push or land to sell, but simply wish to call attention to Oregon as a desirable place for *Lucifer* readers to locate in, just as has been done in regard to Washington, Tennessee and Louisiana.

The climate is mild and equable, there being no intense heat in summer or severe cold in winter. The fruits and vegetables produced here are unsurpassed, and seldom equaled. Grain, potatoes and hay do exceptionally well. The water is pure, cold and abundant. Timber is immense. The streams are full of fish, and game abounds in the woods. The soil is productive and susceptible of improvement without much outlay.

The legislature meets once in two years but its session is limited to forty days, every second session being spent in electing a United States Senator, thus there are fewer laws on the statute books in this state than any other of which I know. Sunday is a free day, the only cessation from work being voluntary, and in the summer the day is given over to picnics, ball games, excursions &c. The people as a whole are non-meddlesome, and in sex matters the officers never interfere unless complaints are made by aggrieved parties. Even then convictions are seldom secured. In this country in the present campaign both candidates for district attorney are hoping to be elected by bidding for the "social freedom vote." The present incumbent, who is up for re-election, attributes his success last time to his promises not to prosecute cases of sex heresy, if it could possibly be avoided. He has kept his promises, and now his opponent makes the same promises. I mention these things to show how sure *Luciferites* can feel of going unmolested in the event that they try to practicalize their views in this state.

Another important point is this: If an association is formed for the purpose of caring for, educating and starting in life city waifs, orphans or abandoned children, of maintaining a public library, kindergarden or school, such an association can incorporate in this state, and hold property exempt from taxation to the amount of \$50,000.

Let an association be incorporated with the declared intention of raising and educating waifs, maintaining a public kindergarden and library, and let donations be called for from the general public, and books, clothes, furniture and money would come in and no questions asked. I have had enough practical experience in that line to know.

HENRY ADDIS,

Portland, Oregon.

From Fred Barry's Journal.

I condemn nothing, but if there is anything that would tempt me to be "horrified" it would be the "virtues" of the age.

All this talk about affinities—"just two and no more"—is profoundly out of my reach. As far as I am concerned, I place no limits to my love and refuse to bind myself to any one.

It is better to go astray in our search for truth, and wander for a while into the labyrinths of obscure doctrines, than to stand still tied to the faith of our infancy.

We are seeking a new life, therefore it is to be expected that we speak words of discontent. The old life, the decaying remnants of which are yet with us, must go. It is a dying life. Now we want life that is life.

How many sermons I could preach with jealousy as my theme! Jealousy—selfishness. It is jealousy that keeps the marriage system with us. It is jealousy that makes nation fight against nation. It is jealousy that eats out every divine element of the body until it collapses in death.

If you are touchy, or even sensitive, you have yet something to conquer. It is not for you, a divine being, to be offended at every little thing. You owe it to yourself to master all weaknesses, and thus attain a degree of strength which shall make you positive to every attack, little or great. Condemn not.

Wonderful, O wonderful Body! And it is you we have insulted, perverted in a thousand ways—at the same time expecting to develop grace and beauty. We have called you coarse, at the same time expecting to grow in refinement. Beauty, art, is love's expression—hence any condemnation whatsoever, precludes the attainment of physical grace and beauty.

The great curse of all present systems of labor is not the work itself, hard as it often is, but the devilish manners of bosses or overseers. In the coming society, hard work will be a source of amusement, like the difficult feats of athletes. Labor is only irksome when it is over-prolonged, and when it has to be done under domineering surveillance. Freedom alone can change all this.

VARIOUS VOICES.

R. B. Bruce, Big Rapids, Mich.:—Find enclosed forty cents for which please send to the address below three of the last numbers of Light Bearer Library "Judgment" and one of "Helen Harlow's Vow." We are in quite a hurry for "Judgment" so we hope it will be convenient to send them soon.

Alfred Larose, Montreal, Canada:—Enclosed you will find 25 cents for a three months' subscription to Lucifer (if it entitles me to such length of time.) As I intend to be a subscriber to your paper, please continue to send it when the time is up, and I will then pay for a year. Being very much in favor of your paper, (my brother has been a subscriber of yours for years, I believe) I will try and do my very best and get more subscribers for you.

M. L. Studebaker, Fort Hunter, Pa.:—I desire to correct what seems a serious error on my part. I know that Lucifer is the arena for all to contest for what they believe to be truth, then let all have equal right therein. I think, too, that I said too much when speaking of the bayonet and my brother's breast. It was hasty and ill considered. I like to read R. B. Kerr's articles; have learned much from them, and hope he will take no offense from what I said. I hope you will continue to publish articles from conservatives as well as from radicals. Give both an equal chance.

G. W. Leonard, New Market, N. J.:—This clipping was taken from "Boston Ideas": "'Marriage and Morality' is No. 2 in five cent leaflet series of the Light Bearer Library. It is an address delivered before the Ohio Liberal Society of Cincinnati by Lillian Harman. Standing in the foremost ranks of radical thinkers and with the full courage of her convictions Mrs. Harman has no hesitancy in setting forth in unequivocal terms her views on the matrimonial state and incisively points out the fallacies of modern society and her plan for their correction." I enclose six cents in stamps for the leaflet referred to.

E. Bordwell, Nebraska City, Neb.:—I have of late very "muchly" missed the articles from the pen of E. C. Walker. I have always got as much good out of his writings and those of your daughter, as from any other contributors to Lucifer. I enclose \$1. for your autobiography, when completed, 15 cents for "Our Worship of Primitive Social Guesses, 50 cents for Light Bearer Library, beginning with No. 1. I also want R. G. Ingersoll's last lecture but as I do not know its price I will enclose you \$2.00 and you may apply any balance to my subscription to Lucifer. Wishing you and Lillian all you rightfully deserve in this world (which you are not likely to get.)

Ed. W. Chamberlain, 111 W. 42 St., N. Y. City:—Please send me a dozen of the pamphlet containing the arguments of Overmyer and Clemens in support of the Demurrer to the Indictment in your case. The Moore case is getting in good shape and I have great hopes that by means of it we can gain an enlarged liberty; at all events I feel encouraged to do a great deal of work, and I want you to help in every way possible. We must teach the blackmailers to let Freethinkers alone.

[We still have a small supply of the above mentioned pamphlets containing the masterly arguments in support of a free press, by Overmyer and Clemens. We will send a copy to any address for 25 cents.]

E. J. Paul, Oskaloosa, Iowa:—It seems in the endless chain of discussion which the correspondents of Lucifer indulge, as to what freedom will be, the main question of a better motherhood is often overlooked. This does not refer to the editors. The truth is that but few under present conditions have the "sound body" from which every child ought to generate. That being admitted and that love will express itself, the question of how to prevent babies "being born damned" is most important.

Many radicals try to argue around the law of heredity, but facts prevail. A case in point, I know of a child from an absolutely healthy mother. The father had average health and no acquired diseases. The child has all the ills of her paternal grandmother. Her father is thankful that he knew enough not to curse but one child with existence. This knowledge is controlled by the medical trust. They sell it to their wealthy patients and make laws to prevent its dissemination among the people.

It seems to me that the first step to a sound mind in a sound body is the knowledge of how to prevent an unwelcome motherhood and an undesired paternity. If half of the energy was directed to the repeal of these medical laws, that is used in fighting "windmills," this step would be taken.

The intelligence of the ages is on the side of the dissemination of these truths. The Greeks and Romans did not know how to prevent conception, but cruel as it seems to us, they knew better than to raise ill-begotten children.

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Religion and Rationalism. The relation of each to human liberty. The religionist, fancying that he has the *esse* truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelievers or disguised religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. Price 5 cents. For sale at this office.

BOOKS FOR SALE AT LUCIFER OFFICE.

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816.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

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By Charlotte Perkins Stetson.

Here are a few of the page headings of this remarkable work: 'Economic environment; The dependence of women; No inherent disability of sex; Marriage not a partnership; House service as a livelihood; Motherhood and economic production; Modification to maternity; The usefulness of sex; Differentiation of sex; Sex and humanity; The peacock's tail; Sex distinctions; The eternal feminine; unreasoning devotion; Women as persons; Race-attributes and sex-attribute; The normal child; Personal profit and sex-relations; The influence of heredity; The young man and the young woman; The effect of custom: The sex relation personal; Innocence and ignorance; Marriage with independence; The increasing difficulty of marriage; Supporting one's family; Virtue and vice; The results of repression; The harm that women do; The development of love; The hope for the future; The martyr and the pioneer; The dropping of the bars; The meaning of the new woman; Motherhood in education; A criminal failure; Marriage and the family; Love's young dream; The heart and the stomach; Socializing the household industries; The stomach as a family tie; The servant wife; World-servants and house-servants; A wider maternity; Between the old and the new; "The vices of the slave;" The outgrown stronghold. Printed on strong, heavy paper; 350 pages, bound in cloth. Price, \$1.50. For sale by M. Harman, 507 Carroll ave., Chicago.

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This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates, showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for \$2.50. Address M. Harman, 507 Carroll Ave., Chicago, Ill.

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Grant Allen, the author of this Hill-Top Novel, is dead, but the book lives and will live long to startle, impress, and convince the men and women, boys and girls into whose hands it may come. Daring, brilliant, unconventional, pleasing, thoughtful, it was assailed with a storm of vituperation by the Jeanette Gilders of the literary world; it spoke truth, and the truth, when dealing with social crimes and follies, is never forgiven by those who write either for "society" or the rabble. Nevertheless, "The British Barbarians" found an appreciative audience of thousands, and its versatile, scientific, and erudite author, by means of this fascinating work, was enabled to again earn the gratitude of the progressive no less than the detestation of the reactionary.

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THE TEMPERANCE FOLLY; OR, WHO'S THE WORST?

To the Wrecks, and so-called Sinners of a false Civilization, these pages are lovingly dedicated.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 22.

CHICAGO, ILLINOIS [JUNE 9, E. M. 300. [C. E. 1900.]

WHOLE No. 817

Life's Scars.

They say the world is round, and yet
I often think it square,
So many little hurts we get
From corners here and there.
But one great truth in life I've found,
While journeying to the west—
The only folks who really wound
Are those we love the best.

The man you thoroughly despise
Can rouse your wrath 'tis true;
Annoyance in your heart will rise
At things mere strangers do.
But those are only passing ills,
This rule all lives will prove—
The rankling wound which aches and thrills
Is dealt by hands we love.

The choicest garb, the sweetest grace,
Are oft to strangers shown.
The careless mien, the frowning face,
Are given to our own.
We flatter those we scarcely know,
We please the fleeting guest,
And deal full many a thoughtless blow
To those who love us best.

Love does not grow on every tree
Nor true hearts yearly bloom.
Alas for those who only see
This cut across the tomb!
But soon or late, the fact grows plain
To all through sorrow's test—
The only folks who give us pain
Are those we love the best.

—The Light of Truth.

"The Worm Turns."

BY MARY ELWELL.

This is the title of a small collection of revolutionary poems by our comrade, Voltairine de Cleyre. Each one is headed by a note indicating the occasion it commemorates. The spirit of them is extremely individual, while the form is marked by the careful workmanship which characterizes all Miss. de Cleyre's work.

Those who have looked on the sanguinary acts to which some of these headlines refer, from one point of view only, and that the condemnatory, may through reading these poems discover that there are other points of view.

"Germinal," the opening of Miss de Cleyre's little booklet is finely fitted into an incident in a well known Greek myth. Its ringing couplets are brought to pause in masterly fashion by the sudden drop in the concluding line,

"Within his grave the Sower sleeps, and smiles."

There is, in one or two of the poems, or hymns, or marches, as we might almost term them—for among such would their solemn, stately measure entitle them to rank—a prophetic quality, or, more properly speaking, a prophetic-vindictive—as is instanced in the Hymn to the Czar.

"How many drops must gather to the skies
Before the cloud burst comes, we may not know,
How hot the fires in under hells must glow.
Ere the volcano's scalding lavas rise,
None can say;
But certain is the harvest time of hate!"

Somebody has said of the *Dies Irae* that its clauses ring out with the sharp decisive sound of the hammer as it falls on the anvil. This aptly describes the effect produced in the poem to Altgeld on his releasing Neebe, Schwab, and Fielden.

"There was a Tableau! Liberty's clear light
Shone never on a braver scene than that.
Here was a prison, there a man who sat
High in the halls of state!"

The same poem illustrates her magnificent use of the anticlimax: On the one hand stands this man who cannot be manipulated; on the other—what?

"Lo, there sounds
A grating of the doors! and three poor men
Helpless and hated, having naught to give.
Come from their long sealed tomb, look up, and live,
And thank this man that they are free again."

The Rhythm of the "Feast of the Vultures" is as the clangor of bells. Fire bells, not church bells.

"A man in the gloam in the air peaks heard—
The Bird of Omen—the wild fierce Bird
Afflight
In the night
Like a whizz of light
Arrowy winging before the storm."

The ceaseless beat of the ocean on the shore—the roll of its waves—the mutterings and lashings of the storm, are in the poem based on the words of Spies, "We are the birds of the coming storm."

The indomitable spirit that sweeps through the fine lines entitled, "Santa Agueda," persecution may never quench.

"Santa Agueda, thou that wast accursed
With presence of a demon dressed in Man,
Blessed art thou, for on thy stones there ran
The vampire blood from bitter torture nursed."

Sorrowfully alternating with all this, as though the bells that erstwhile rung near and threateningly had suddenly dropped to a far-off tender note—comes in softly, sadly—a little pathetic note of utter exhaustion—discouragement, grief. "Night, at the grave in Waldheim."

"Quiet they lie in their shrouds of rest;
Their lids kissed close 'neath the lips of peace;
Over each pulseless and painless breast—

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The hands lie folded and softly pressed
As a dead dove presses a broken nest."

These little poems will take their place, it is likely, in the reform poetry which is being turned out largely at the present time—which indeed characterizes the close of the century. Such is their desert. Poems like these will furnish data to the Historian of the Future, whose efforts will be directed, not so much to the mere recording of the wholesale appropriations of territory by the dominant nations and the material advancement accompanying it, in this century, as to the discovering of the spirit of the times, and the light in which the more thoughtful and disinterested among the people looked on what was going on around them. For this even more than for their undoubted literary qualities, these poems are valuable.

Ten cents per copy. Sold at Lucifer office.

What a License Means.

[The following paragraphs are from the trenchant stylus of Geo. B. Macdonald and form part of his weekly contribution to the columns of the "Truth Seeker." Those of our readers who would like to see the entire article from which this quotation is made should send for the June second issue of the "Truth Seeker," 28 Lafayette Pl., New York City.]

I read an argument not long ago on the liquor question wherein one of the disputers contended that the evil of the business had always been recognized, and he proved it by showing that for hundreds of years the proprietors of public houses in England had been obliged to pay a license to sell. This argument discloses the existence of a belief, in some quarters, that a license is a sort of indulgence, and that its cost is the price paid for the liberty to do wrong. The same thought is suggested, if not intentionally conveyed, in a paragraph from Mrs. Lillian Harman's pamphlet, "Marriage and Morality," where that vivacious writer says: "I do not believe in a 'double standard' of morality for men and women. Neither do I believe in a double standard of morals, one inside, the other outside, marriage. I believe that right conduct and wrong conduct do not change their natures merely because of the words of priest or magistrate. I do not think it should be necessary to obtain a license to that which is right. It should not be possible to obtain a license to do that which is wrong."

In my opinion the state and the church are not vitally concerned about the right or wrong involved in either the spirituous commerce or the other kind to which Mrs. Harman so chastely alludes. The question is not one of ethics but of revenue only.

All beneficent institutions compel the citizen to become tributary to them in as many ways as he will stand for.

Life is a pike, and as we blow down the same we must pay toll at many gates.

There have always been people, or classes of them, who objected to that form of muscular exertion known as work. Their strong point is reigning, or governing, and they are known as temporal and spiritual rulers. The temporal parties are the politicians; the spiritual ones are the priests, and neither of them are in the business for their health. They all have to live, nevertheless. The politicians draw their salaries by main strength while the priests draw checks on the hereafter and get them cashed by the unwary. Where politicians and priests are not in cahoots their methods differ as highway holdups differ from bunco-steering; but both get to the pocket. The priests enjoy the distinction of being the only class who have ever been able to make the statesmen divide and the politicians give up. Hence we accredit them with possessing supernatural powers.

It is easy to understand how the practice of taxing public houses arose. They were the gathering places where both residents and travelers dropped their money, and the temporal rulers found it simpler and safer to plunder the landlord than his customers. I have read one of the oldest acts licensing hostellers. It begins by describing them as resorts of the bawdy and vicious, so that the reader might be led to expect a proposition to close them up, but that was farthest from the writer's intent.

He was engaged in the benevolent purpose of framing an excuse for mulcting the proprietors.

On a similar pretext the church has defined carnal knowledge as sinful in order that priests may get a revenue from the business of purifying it by their incantations. The marriage ceremony and the blessing of the church are supposed to destroy the microbe of wickedness that flourishes where unions are entered into without ecclesiastical approval. Of late years the consent of the state has been deemed essential to the purity of the relation. The politician, seeing the priest pocket all the proceeds, has inquired, "Where do I come in?" and in most of the progressive states you must pay the county clerk for the privilege of going before the minister. Of course such a law is not for the encouragement of marriage. Were it so, the state would not only remit the license fee, but would reward the parties for getting married.

Licenses are carefully adjusted to human propensities. Whatever it is found that a man is morally certain to do, he is sure to be taxed for doing.

Morality, True and False.

Karl Heinzen, in "Woman and the Sexual Relations."

It is not immoral if a man and a woman, even unmarried, give themselves up to true love; but it is immoral if an old roue marries a young girl whom he knowingly cannot make happy, merely for her physical charms.

It is not immoral if a man and a woman, even unmarried, give themselves up to true love; but it is immoral if the man merely uses the woman for the satisfaction of his lust, without giving dignity to the relation by real affection or taking his share of the responsibility in the fate of the loving one.

It is not immoral if a woman unites herself with the man whom she loves against the wish of another; but it is immoral if she becomes the wife of a man whom she does not love, because another wishes it.

It is not immoral to get tired of a legal husband upon closer acquaintance and to conceive a new love for another man; but it is immoral to continue, or to be obliged to continue, the old relations notwithstanding this new love.

It is not immoral to consider "chastity" in itself just as much of a stupidity as starvation in itself; but it is immoral to carry "unchastity" to the point of excess.

It is not immoral to persuade a woman to yield herself, but it is immoral to offer her nothing as the price of her devotion but a feigned love.

In short, it is immoral to disregard the equal rights of the other sex; to abuse it for selfish ends; to falsify or to confuse the ends of nature, to degrade the sexual relation simply to a means for frivolously satisfying the senses or for low speculations; to disfigure the beauty of sexual love by priestly nonsense; to pollute true sentiment by coarse hypocrisy. Be ashamed of these immoralities and you will no longer need any other shame.

Trade Unionist Principles.

"At present there are nearly 30,000 workmen roaming about the streets, standing true to their trade unionist principles."—George B. Brooks in *Free Society*.

A Lion captured a pack of Wolves belonging to the Depraved Trust. Spare us, said they, and we will bring you Sheep. Very well, said the Lion, Bring me three Sheep each day, and you may have One of them. Soon the Wolves said: We are Robbed. We demand a Sheep and a half. Said the Lion: There are the Scab Wolves. They are willing to Work for the old Rate. Then the Wolves appointed Pickets who fell upon the Scabs as they were bringing Sheep and Smote them. Occasionally a Picket got his Trimmings; at which the Jackal's Philosophical Society (who published a Paper that was largely subscribed for by the Union Wolves) said: Behold the Cruelty of the Capitalistic Monster.

Moral: We advocate Liberty and then applaud violations of it. Why in Blazes do we do so?
C. F. H.

In Memoriam.

EMILY BURGEOYNE HARMAN.

Among Lucifer's faithful friends and helpers who since the beginning of this current year have gone to join the great majority, none deserves more grateful, more honorable, more respectful, more tender and affectionate mention than does she whose name stands at the head of this paragraph.

Quoting from "The Farmer's Vindicator" of Valley Falls, Kansas, a paper edited and published by her son and son-in-law, and dated Feb. 2:

"Emily Jane Burgoyne was born in West Virginia near Franklin, Pendleton county, May 2, 1833. She was the youngest daughter of Thomas Burgoyne an Englishman, cousin of the British general, who owned and operated a merchantman on the Atlantic, and later, selected a residence in the west of the Old Dominion where he superintended his farm, held several official positions and resided until his death.

"In 1853 the deceased was united in marriage to Noah H. Harman, a young school teacher of Pendleton county, and in 1857, with an infant son they emigrated to Kansas, going by steamboat from St. Louis to Leavenworth and thence overland by means of oxen to a site three and a half miles south west of what is now Valley Falls, Kansas, where they occupied a homestead and resided the remainder of their lives.

"Friendly Indians, buffaloes and the coyote lived then upon these prairies and there were few white people in the state. A log house, which stood until times recollected by the writer, was first constructed and breaking prairie with oxen was the first occupation of the pioneers. The war came on, the husband enlisted with the homeguards, wife and children were left alone much of the time and what is now the early history of Kansas was an actual, thrilling, experience to them."

By heredity a Freethinker—her father was a friend and great admirer of Thomas Paine, Emily Burgoyne Harman was a life long worker in the cause of mental emancipation from slavery to fear—fear of hell, fear of the priest, fear of a vengeful, partial and jealous God, and of his right bower and main helper, Satan, or "the Devil."

Though her illness had been long and very painful the ending of her mortal life was calm and peaceful. The writer of these lines can bear testimony that she endured her afflictions with a courage, a serenity, a cheerfulness that was simply marvelous. A fitting close to a life of unremitting labor for the good of all who came within the reach of her influence.

The love, honor, and gratitude of a large circle of friends and acquaintances will continue to follow and rest with the memory of her loving, energetic and extraordinarily useful life.

JOSEPH WARREN STUART.

From a late issue of "The Independent," Brodhead, Wisconsin, the home of the deceased, we quote part of an extended obituary notice of one of Lucifer's old time friends and helpers:

"Joseph Warren Stuart was born in Delaware Co., N. Y., in November 1819. He was descended on both sides of the house from revolutionary ancestry, and inherited that intense love of liberty, which made him always interested in the welfare of the people, and which colored and shaped in a great degree both his political and religious tendencies. . . . Mr. Stuart was a man whom having once met you never forgot. Firm in his convictions, he was fearless in his utterance of them. Honest himself, he demanded the strictest honesty in others. A great reader, he formed his own conclusions from what he read, and never lost his interest in current events. He was a practical man and cared not so much for the theories of the school and the book-trained men as for the theories hammered out and shaped in the fierce heat and conflict of every day life. He was a strong believer in the future life and in the continued development and activity of the soul."

The funeral address was delivered by Corn L. V. Richmond of Chicago. In accord with the expressed wish of Mr. Stuart body was cremated at the Forest Home Crematory, Milwaukee.

Though never having personally met our venerable co-worker we feel that in his demise we have lost a friend of no ordinary ability and worth. To the many surviving friends of Joseph W. Stuart we offer our sincere sympathy in their bereavement.

Since the above was in type a friend has sent us a clipping from the Milwaukee "Sentinel" which reads as follows:

"Brodhead man leaves aid for rights of women. Joseph W. Stuart of Brodhead, left a will giving to Moses Harman of Topeka, Kas., who was recently committed to the penitentiary, one \$250 bond of Atlantic Pacific Railway Tunnel company, to aid him in his contest for the freedom of the press in advocacy of the right of all women to equal protection after marriage without regard to the decisions of courts, enforcing marital subjection of husbands. He also directed that no church ceremonies be performed over his remains, and that his body be cremated. The will disposes of \$7,000 worth of property among his heirs."

Whether the stock of the said Tunnel company be worth anything or not the donor is entitled to our best thanks for his kind intention.

M. H.

Regeneration Through Heredity

Dr. Margarita A. Stewart of New York City, "Superintendent of Heredity of New York County, W. C. T. U.," has issued in booklet form an essay on the above subject the animus of which can be gathered from the following paragraph:

THE EMANCIPATION PROCLAMATION.

"Could there be given me the power to utter but one thought, and that thought a message to all mankind, I would lift up my voice and cry so that the sound should penetrate to the farthest corner of the earth, and I would declare:

"The term of the subjection of the person of woman to man is served out, and the time of her deliverance from this slavery to him is fully come. From henceforth she is free to the uttermost from that subjection to her husband which was brought upon her after the beginning because of sin. She is free in her womanhood to determine when and under what conditions she will become a mother; and concerning the source of life she is the head of the family and henceforth bears rule. Therefore, 'Let her stand fast in this liberty wherewith Christ hath made her free.' 'In those days they shall say no more, the fathers have eaten sour grapes and the children's teeth are set on edge; but everyone shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge.'"

The method adopted by Dr. Stewart, as will be seen from this brief extract, is quite unique. While claiming allegiance to Christian ideals she declares that woman should no longer be subject to man. That she is and of right ought to be self-owning, "and concerning the source of life is the head of the family and henceforth bears rule."

As a missionary tract I regard this little booklet as possessing very great value, and will be glad to supply our friends with copies for distribution at greatly reduced rates. Sent postpaid to any address for five cents, single copy.

"Chastity and Temperance are negative virtues and therefore not necessarily virtues at all. Do something—do something worth while; and do not imagine that Heaven's Gate will ever open at your approach if you are merely an 'abstainer.' Do not consume your energies resisting temptation—you will go to hell sure. . . . Life, and life abundantly, comes through expression; repression is stagnation—death."—*Elbert Hubbard in The Philistine.*

"Edison states that every atom of the human body revolves upon its own center, has its positive and negative poles, and is polarized to the great center of the body, which is supposed to be the solar plexus. He likens a perfectly harmonious human organization to an orderly solar system. He says also that there is no reason why the human being should not learn to rule the body, build and rebuild it, and never grow old."—*Harry Gae in Advanced Science Journal.*

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FLASH-LIGHT PICTURE of Group in Lucifer's Home—eighteen figures—9x11 inches, sent by mail securely protected to any address, 50 cents.

BOUND VOLUMES of Lucifer for last year—Third Series, Vol. III.—can be had by addressing this office; price \$1.50; postage or expressage, twenty-five cents. The amount of reading matter in one of these volumes is equal to that contained in four or five books such as ordinarily sell for a dollar each. We are often told that the time will come when bound volumes of Lucifer will command many times the price now asked for them. Be this as it may, there can be little ground for difference of opinion as to the cheapness of these volumes at the price now asked for them. Substantially bound in good black cloth. Safe delivery guaranteed.

Among Our Exchanges.

AMERICA'S APOSTASY.

The "Coming Nation" of May 26, prints as its leader, a long article from the Chicago "Chronicle," with the above title. J. Howard Moore opens his indictment against our imperialistic rulers in the following words:

"It is time to be alarmed. The republic is among precipices. It has become 'treason' to express allegiance to the principles of the Declaration of Independence. The land resounds with the whoop of war and our throats burn with the red thirst of the beast. The republic of Washington has become a band of corsairs. The land of Lincoln and Jefferson can find no higher mission than the hypocritical hacking of invalid states and the crucifixion of peoples whose only crime is the love of liberty. No sober citizen of this country with a spark of patriotism in his veins can any longer remain silent. Justice is being assassinated before our very eyes and the expenses of the tragedy are being extravagantly paid for by money clandestinely filched from our own pockets. We have actually paid \$20,000,000 for the fictitious privilege of attacking a brave and liberty-loving people on the other side of the world, and we now purpose to spend innumerable millions more to slaughter them into submission. What is worse, it is now proposed that this country go into the scandalous business systematically. If the advice of persons in authority is followed (persons who deserve to be heeded when the country goes mad), we shall have a great standing army and navy for the prompt and systematic prosecution at home and abroad of the barbarous pursuit of war. If such stupendous expenditures and such atrocious proposals are not enough to terrify the taxpayers of this country they deserve to be robbed.

"Any sane-minded lover of justice who can contemplate the enormities now being perpetrated by this country on brave and innocent peoples without feeling his soul shrivel in shame and his blood hiss with indignation, must be actuated less by the promptings of righteousness and humanity than by the instincts of the bandit. American guns, fired by men wearing the blue and with the stars and stripes waving over them, are shooting down men for contending for the same sacred cause as that for which American chivalry bled at Bennington and Bunker Hill.

We denounce as 'rebels' a people who dare to defend their own shores and firesides from foreign invasion. The stars and stripes have become the ensign of tyrants and a black flag and a menace to struggling republics. America has become a stench in the nostrils of its own citizens. 'Columbia the gem' stands before the civilized world as a convicted hypocrite and butcher. We have no more right to invade the Philippines, now that the Spaniard is not there, than the minions of George III. had to invade New England in the days of Hancock and Adams. We are invaders and buccannery; nothing else. The impertinent blue coats of Manila are the hated and felonious red coats who camped on Boston commons and killed citizens of Massachusetts four generations ago. Every American soldier who kills citizens of that guiltless land is a murderer. Every sword that pierces the breast of a Filipino is the dagger of an assassin. Every man who leaves Europe or America to help those valiant islanders in their struggle for independence is a Lafayette. And every Filipino who falls fighting in defense of his native soil is a hero as noble as ever faced English regiments on the sacred sward of Lexington. If I were a Filipino, as I am an American, I would never lay down my arms as long as an impious blue coat remained in my country. I would rather die fighting for my own liberty and the liberty of my children and leave my bones to moulder honorably beneath the arms of my native palms than bend my neck beneath the yoke of any power on earth."

This is strong language, but who will say that the indictment is not just?

From a somewhat different standpoint, J. W. Lloyd in the "Free Comrade" for May says, in regard to the "Question of the Philippines:"

Suppose we leave out the purely anarchistic aspects of the matter, and consider it only as Americans, trying to live up to the highest traditions and professions of our country as the nurse, champion and protector of political liberty. Suppose this country, after she had ousted Spain, had called a council of the representatives of the islands and asked them to choose whether they would join the United States freely, or would rather found a government of their own under our protection? Were the latter alternative chosen, this country might then have reasonably required, in return for its protection, the following pledges:—

1. That the government should not be a despotism, an oligarchy, or a dictatorship, but at least as free as that of the United States.
2. That slavery should be forever illegal.
3. That the press and platform should be as free as in the United States.
4. That all religions should be tolerated.
5. That life and property of foreigners, including resident Spanish, should be fully protected.
6. That the United States be allowed a naval station on the islands.

This being conceded, the United States should announce to all the world that the Filipinos were a free and independent people, under our protection, and we would hold all other nations responsible for any aggressions upon them. That we would be responsible for their behavior, and would hold them responsible for any aggressions on foreigners, or any violation of the law of civilized nations.

As to Spain, we would ignore her claims utterly. For, as the Filipinos had never freely consented to Spain's rule, she had no rights there, and we had merely expelled a robber.

What would be the gain of this policy over McKinley's?

1. The \$20,000,000 foolishly paid to robber Spain.
2. The saving of the \$2,000,000 a week that the war is costing us.
3. Thousands of lives.
4. A gain of 10,000,000 friends; instead of that many enemies.

3. We would be elevating the national spirit of a people instead of humiliating and crushing it.

6. Before all the world we would be consistent champions of free government, instead of manifest hypocrites and conquerors.

7. We would gain all in the way of commercial advantage that we can possibly gain now, and more, because of the good will of the people.

8. We would be equally able to protect our interests in the Eastern seas, and better, because of Filipino assistance.

9. We would equally protect the Filipinos from foreign invasion, and better, because they would be with us.

10. We would save the cost of a standing army.

11. We would be establishing a precedent of incalculable importance, and doing the most righteous deed ever performed by any nation in the world's history, adding to our fame forever more.

By its treatment of the Filipinos the American nation has missed, and trampled in the mud, the greatest opportunity in its history.

What was it Spain said—"Yankee pigs"? Was it truth?

IMMORALITY OF LEGAL MARRIAGE.

In a recent issue of "Free Society" Viroqua Daniels is credited with the following among other very sensible remarks upon "The Marriage Institution":

"The promise exacted from the contracting parties, that they will live together till 'death do part,' whether the union prove to be 'for better or for worse,' is in the last degree revolting to a person whose dislikes are terse. It is simply preposterous to demand a promise of that sort of two individuals who cannot possibly foresee the probable alterations in their temper and temperament brought about by the inevitable change in their habits, cares, and environment generally. To compel the fulfilment of the promise is monstrous. If, under certain galling conditions and upon the payment of a price, the promise may be set aside, what gross absurdity to require it!

"The law by causing the wife to be dependent on the husband for even the common necessities of life, subjects her to his will, just as truly as the day laborer is subject to his master (employer). What can be worse than sex slavery?

"Property, not morality, is the bulwark of the marriage institution. All the evils of any age are interdependent.

"Sexual intercourse, where love is absent, is prostitution; neither sex escapes the corrupting effects.

"Sexual subjugation, by direct brute force, or by any indirect means, is prostitution.

"Legal enactments or ceremonies do not soften the facts."

How to Help Lucifer's Work.

Kind reader can you spare us a few minutes of your time?

If you read the article, in a recent issue, entitled "What Lucifer is Here For" you probably know whether you care to consider Lucifer's work your own work or not. If you do so consider, then we ask your attention while we suggest a few of the ways by which it has been proposed to try to extend and strengthen this work.

First. If you are a subscriber and have paid ahead, we ask you to read the article in this issue entitled "Special Rates and Premiums." If in position to help Lucifer's work in the way indicated in that plan we ask that you will do without unnecessary delay. To delay or postpone doing a thing is often tantamount to fully deciding never to do it. It is the woman or the man who acts promptly, when the mind is once made up, who accomplishes something in the world.

If a paid-up subscriber to Lucifer and not to the Light Bearer Library, can we not prevail upon you to get up a club of three names for the monthly, your own included, for one dollar? The price per year for single copy of the Library is only fifty cents. Or, cannot you, with a little effort secure the names of twelve yearly subscribers for three dollars, or twenty-five cents each per year?

Third. If a subscriber to Lucifer and in arrears from any cause, will you not let us hear from you? or if possible will you not send us something, if only a few postage stamps to help meet our weekly and monthly bills? We ask only a little from each. "Many a mickle makes a muckle." Better send a little now, than put off sending anything till you feel able to pay up the whole amount of the arrearage. The summer months are always a hard time, for reform journals, in the way of receipts, while expenses must be met much the same as in winter. Sending out monthly or quarterly statements of account is expensive. Will you not save us this expense of time and stamps by writing us a line AT ONCE to say what you can and what you cannot do?

M. HARMAN.

Onward Christian Soldier.

[As a fitting companion piece in verse for the protests of J. William Lloyd and J. Howard Moore, elsewhere printed, against the bloody record now being made by the so-called Christian nations, England and the United States, we print the following ringing lines from the pen of one upon whose shoulders seems to have fallen the mantle of his sire, the great and good editor of the Boston "Liberator" of fifty years ago. M. H.]

The Anglo-Saxon Christians, with Gatling gun and sword,
In serried ranks are pushing on the gospel of the Lord;
On Africa's soil they press the foe in war's terrific scenes,
And merrily the hunt goes on throughout the Philippines.

What tho' the Moors are Christians! The Philippines too!
It is a Christian act to shoot a fellow-creature through;
The bombs with dynamite surcharged, their deadly missiles fling,
And gaily on their fatal work the dan-dam bullets sing.

The dead and mangled bodies, the wounded and the sick,
Are multiplied on every hand, on every field are thick;
"O gracious Lord" the prayer goes up "O give us victory swift!"
The chaplains on opposing sides the same petitions lift.

The maddie and the striders along the great Jordan
Are learning at the cannon's mouth the brotherhood of man;
The Holy Spirit guides aloft the shrieking shot and shell,
Add Christian peoples shout with joy at thousands blown to hell.

The pulpit bless the victor arms and praise the bloody work,
As, after an Armenian raid, rejoiced the pious Turk;
The Christian press applauds the use of bayonets and knife,
For how can social order last without the "strenuous life?"

The outworn threadbare precept to lift the poor and weak,
The fallacy that this great earth is for the saintly meek,
Have both gone out of fashion; the world is for the strong;
That might shall be the lord of right is now the Christian song.

The Jesus that we reverence is not the lowly man
Who trod in poverty and rags where Jordan's waters ran;
Our saviour is an Admiral, upon the quarter deck
Or else a general uniformed, an army at his beck.

How natural that a change should come in 1900 years,
And bibles take a place behind the bullets and the beers;
We need a new Messiah to lead the latest way,
And gospel version well revised to show us how to pray.

Then onward O Christian soldier! thro' fields of crimson gore
Behold the trade advantages beyond the "open door!"
The profits of our lodgers outweigh the heathen loss;
Set thou the glorious stars and stripes above the ancient cross!

—Wm. Lloyd Garrison, Boston.

Special Rates, and Premiums.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition.

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of one dollar, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

Here is the list of premium books and pamphlets to be sent in the way just described:

Government Analyzed, Kelso.	1.00
Rules by the Tomb, a discussion of free thought and free love. By Orford Northcote.	10
Marriage and Morality. By Lillian Harman.	5
Evolution of the Family. By Jonathan Mayo Crane.	5
Judgment. By William Platt.	5
Autonomy, Self-Law. What are its demands. By M. Harman.	10
The Prodigal Daughter. By Rachel Campbell. And other essays.	25
The Revival of Puritanism. By R. C. Walker.	30
Love and the Law. By R. C. Walker.	30
Digging for Bedrock. By Moses Harman.	10
In Hell and the Way Out. By H. E. Allen.	10
Human Rights. J. Madison Hook.	10
Vital Force, Magnetic Exchange and Magnetism. By A. Chavannes.	25
Liberty. Political, Religious, Social and Moral. By A. F. Tindall.	10

VARIOUS VOICES.

J. Harman, Jennette Tex.:—I am more and more impressed with the necessity of combatting the intolerance of the church. I am ready for work. Have sold and given away about forty copies of the "Age of Reason" in this county alone, besides other freethought works. I will send you in this letter one dollar as missionary contribution to be used as you may think best. I wish I could do more for you and Lillian to help on the work you are doing. I think yours the greatest of all reforms.

Otto Brix, Hamburg, Germany:—While reading a collection of newspaper cuttings made while in the United States I find that almost all the valuable thoughts in that collection are from Lucifer, "Arme Teufel" and "Free Society." "Arme Teufel," (the poor devil) I am still reading and enjoy very much, and I would like to subscribe to your Lucifer. Please send me your paper, stating price including postage for one year and I will send the amount, by money order. Is "Free Society" still printed? If so please state price of both papers.

[The price of Lucifer to European subscribers is \$1.50 including postage. We will send Lucifer and "Free Society," postage prepaid for \$2.25.]

Frank Popper, Buffalo, N. Y.:—Finding your literature the most inspiring and ennobling I enclose \$2 for books and pamphlets to read in my two week's seaside vacation. "Cultivation of Personal Magnetism \$1.00," "Magnetic Exchange," by A. Chavannes 25 cents; Light Bearer Library from beginning, or No. 1, to date, fifty cents, and remainder in part payment on Life of M. Harman.

Kindly turn your light on this subject for me: What are the characteristics of a Christian Scientist? What relation has he to a Spiritualist, Magnetic-Healer, or Hypnotist? Is his healing based on faith only? What is the difference between Jesus Christ, or God, in Catholicism and the same in Christian Science or is the refuge of ministers and priests of deserting congregations of the dying superstition? It seems that the more intelligent and opulent are flocking to this dogma; as a result the boomers are reaping a rich harvest. I overheard one of these remark to his friend, "There's money in it!"

Margarita A. Stewart, M. D., D. D. S. New York:—I have waited to write you until I should be able to read the booklet, "Judgment." It is a probe which explores the social sore to its depth and exposes its stronghold in the marriage relation. The dramatic style arrests and holds the attention with an interest which commands a hearing. Its logic courts conviction while its ethics teach a higher and truer morality than do conventional standards. I am much pleased with it and am sure it is calculated to awaken thought in any mind, be it Christian or Agnostic.

[Dr. Stewart is the author of a little booklet entitled "The Great Deliverance," some account of which is given in another place. The price of the booklet is five cents, but to those who may wish copies to give to their conservative friends, a reduction in price will be allowed.]

Mrs. S. A. Baylor, Cora, Kan.:—About fifteen years ago I read one of your papers to please a neighbor, and have read them occasionally since. These papers and other similar literature have so opened my eyes to woman's slavery that I am now preparing myself to go out to work for woman's freedom. You are doing a grand work; this I recognize although I do not coincide with all your views—not yet. If woman's voice had been represented in the constitution of the United States I believe all would be well. Enclosed find \$2.68, for Lucifer one year, a copy of your autobiography when published, "Helen Harlow's Vow," "Our Worst of Primitive Guesses," "Woman in the Past, Present and Future," and "Variety vs. Monogamy."

William Terry, Van Wert, Ohio:—I have been reading your paper for the last few months, and am very thankful to you that I have the pleasure of reading the many good things found in the paper. You are doing a good work, may it continue to grow, and your efforts crowned with success. I am a firm believer in the teachings of Lucifer. I am very lonely as I have no acquaintances living here that are liberal minded, and believe in the freedom of love. I would like to become acquainted with liberal minded people; how I would enjoy the companionship of such. And as I am all alone let me hear from liberal people; write to me and I will appreciate your kindness very much; and will reply to all who see fit to write me a few lines. Let us help each other all we can. May you and your good daughter live long to continue the good work.

Leona R. M., Kansas:—I enclose stamps to pay my subscription up to date. I have not had time to read Lucifer for the last nine months, as I have been away from home, and have a baby almost that old which has taken up all my spare time during these months; and now I am not going to be permanently located for sometime, and in changing our postoffice we have nearly always had trouble in receiving Lucifer. For these reasons, we think it best to have Lucifer discontinued until we are settled again. We have our first baby after a marriage of twelve years. We named her May Collins, whom we so much admired and whose sweet young life ended so tragically. I owe my bright, sweet baby to the teachings of Lucifer.

We wish a copy of your autobiography—count us among your subscribers for that.

Santiago Walker, Monterey, Mexico:—A while ago when a Colorado correspondent of Lucifer recommended the formation of a colony to locate (with you and the plant) in Mississippi, I thought to write you my idea, that while the friends you met in the south would insure you good treatment as a guest, the case might be very different after a while in a country place with a free press turning out matter which inflames the prejudices and passions of many ignorant and superstitious people and men bent on maintaining their rule over people still more ignorant than themselves, so that I should be apprehensive for the safety of your printing office if it were located in a rural place surrounded by a wide extent of country with population only up to

the present average of toleration. Your Kansas experience will have been a sufficient warning to you. I believe the plant is safer in or close by a large city.

W. J. Kent, Norman, Okla.:—Enclosed find \$2 for your autobiography. I sent you one dollar just before you went south. This pays for the three copies I agreed to take. I also enclose fifteen cents for which send me the booklet, "How to Cure a Cold." The three booklets you sent me the other day are immense. That man Platt is a host. Mrs. Lillian handled the "Marriage and Morality" question to a nicety. She got the points all in. When I read Mr. Crane's criticism of Miss de Cleve it occurred to me he wanted to lock horns with her. Well, C. L. James did him up on that point. There's no "incoherence" in that man James. I think it well to give him plenty of room in Lucifer.

"Budget," Bayonne, N. J.:—Lucifer the Light Bearer should be read by every intelligent woman and man in the country. It covers a branch of knowledge that should be in the possession of all who are about to begin the work of creation. Read thoughtfully it will prove an eye opener. You can have Lucifer sent you for twenty-five cents for three months. Address, M. Harman, 507 Carroll Avenue Chicago.

E. D. E. Arkansas:—Kindly discontinue sending Lucifer to me in future. I admire your efforts but you cannot bring about woman's liberty. They are on the *qui vive* from earliest puberty until past forty years old to get married, and they wait in anxious expectation for beaux and a husband. I am sorry for them. They have no choice, but must accept any old thing that comes along. There is very little love in most marriages which come under my observation. They marry men whom they believe to be "guilty." They are afraid of being left old maids, and it appears to me—an old man—that religion isn't in it. It is a seething mass of feminine human beings, writhing, squirming and bedecked in feathers, flowers, laces, ribbons et cetera, ad nauseum, to attract the attention of the opposite sex and the envy of their female antagonists. Man is deeply in it, but God is not. Some of your arguments I cannot accept, but we will not quarrel. I am a skeptic as to orthodoxy, but I am not an atheist. I do not know, but I hope there is a future. I want proof but have never yet found it.

Our town has just gone through the agony of a great religious revival; Evangelist J. B. Andrews with his large tent, seating 1100 people, his own choir of singers—young men—and his hypnotism, captured in eight days 310 converts and several hundred dollars in money. The women fell in love with the handsome preacher and singers, and the town took a dead standstill for a week, paralyzing all business except the millinery which flourished beyond precedent. The poor milliners—women—were not allowed to attend during the days, and at night they were half dead from being on their feet bedecking the female attendants in silly gauze, feathers and folly. It is the fashion to get married, and women are not particular. They cannot choose, and they dare not refuse. The old negro said, "You have only to ax 'em; they'll do the rest."

[No better arguments to show the need of Lucifer's work can well be given than are made by the above letter. So long as women have no higher ambition in life than to marry and be supported by a man, and so long as they are so easily hypnotized as now, by "revivalist" fakirs such as "Evangelist" Andrews, just so long will the world continue to be populated by failures. That is to say, just so long will the vast majority of the voting and fighting population be the helpless victims of the willing or the unwilling tools of cunning sharpers, such as the Rockefellers, the Hannas, the Carnegies, the Algiers, the Popes of Rome and his cardinals, the high salaried Evangelical clergymen and other magnates of church and state. The only hope is in cultivating or rousing a sense of responsibility in the minds of the mothers of the men who throw the ballots and shoot the bullets and who do all the hard labor, at the command of those who make the laws and monopolize the earth and its opportunities, including the opportunity to be born well.]

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

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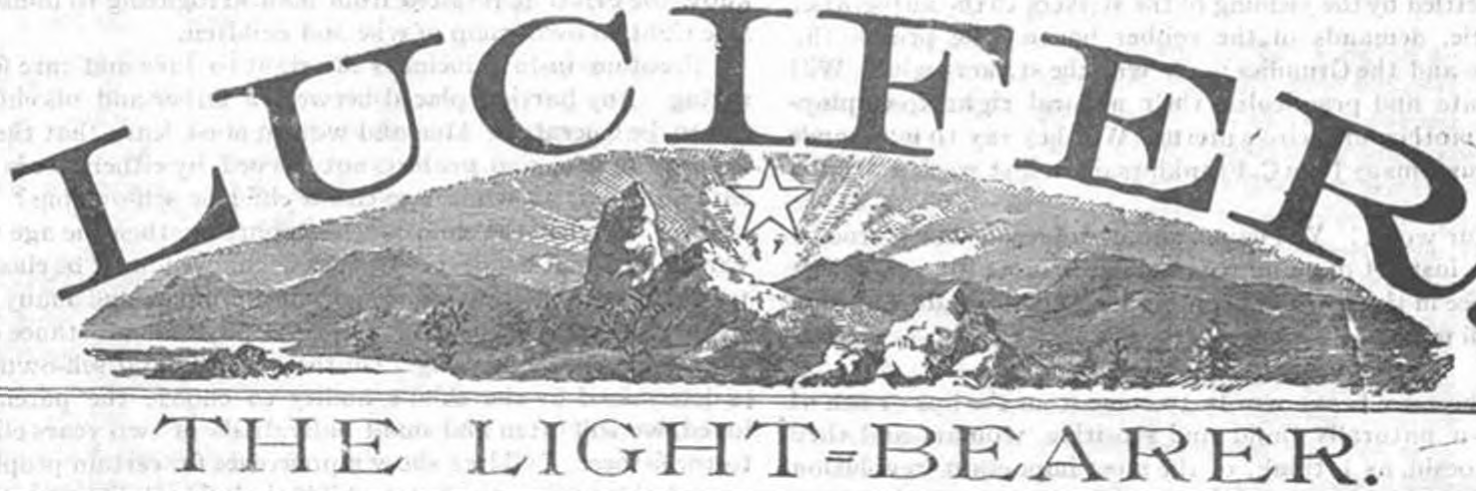
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THIRD SERIES, VOL. IV., No. 23.

CHICAGO, ILLINOIS [JUNE 16, E. M. 300. [C. E. 1900.]

WHOLE No. 818

War.

From hill to hill he harried me,
He stalked me day and night.
He neither knew nor hated me;
Nor his nor mine the fight.

He killed the man who stood by me,
For such they made his law,
Then foot by foot I fought to him,
Who neither knew nor saw.

I trained my rifle on his heart;
He leapt into the air.
My screaming ball tore through his breast,
And lay embedded there.

It lay embedded there, and yet,
Hissed home o'er hill and sea
Straight through the aching heart of her
Who ne'er did harm to me.

—Arthur Stringer.

Individualism—Communism—Socialism—Co-operation.

M. Harman in Lucifer March '91

If we are to believe the "testimony of the rocks" there was a time in the history of this mundane sphere called Earth, when there were no individuals, that is to say, no organism, vegetable or animal, living on its surface or under its surface. The earth was a formless mass of molten lava, gradually cooling and hardening into homogeneous granite. Then came the slow process of disintegration, separation, differentiation (evolution) by and from which, in course of time, came individual plants and animals. These at first were scarcely organisms at all—some of the animals, for instance, seeming to have but one part, one organ—stomach—and propagating by fission or by simple division. Then by slow and almost imperceptible steps came more complex organisms or individualized entities, until in the "fullness of time" came man, woman.

Since the human plane was reached by the animal man, evolutionary progress seems to have moved in cycles—it has had its ebbs as well as its flows. In many lands are to be found remains of a higher culture, a better development than exists there today. Instance Syria, Egypt, Greece, India, Spain, Rome, Central America, Peru, etc. In most of these instances the history of decay and retrogression is so meager that we can only guess at the causes thereof, but so far as we can learn from such sources as we possess these past and gone civilizations died of too much state socialism, too much centralization—died from and by the failure to preserve a robust and virile individualism among the units. Take the Greeks for instance. In the progressive period of their history there was but little of state-socialism among them—but little of nationalism. They were a congeries of individualized communities, (not a nation) in which the individuality of the citizen was strongly marked and carefully guarded. The individuality of woman, as well as of man, was a marked feature of Grecian social life. Divorce was easy and readjustments reputable, not difficult and disreputable as with us. In Music Hall, Topeka, a few years ago, I heard a distinguished lady lecturer and editor, who had apparently devoted

much time and thought to the subject, say that Grecian manners were so free and natural that their women were a "nation of courtesans," or words to that effect. Among the Greeks what were called "sons of God," or sons of the gods, were very common. That is to say, whenever a boy or man displayed unusual genius his paternity was at once attributed to some one or other of the popular Deities, and this without dishonor to the mother. And this again was but another way of saying that "natural selection" got in its work, in those days—that womanhood did not scruple to attract to itself, to select and to fuse with, the best specimens of manhood within its reach, regardless of artificial codes, thus forming chemical unions, love unions, whose resultant product was better than the product of the merely mechanical, unloving unions of more artificial (man-made) social codes. And thus it is accounted for that in the earlier and better days of the Grecian autonomies, before centralization, nationalism, had destroyed individualism, Greece produced more men of genius, more statesmen, orators, poets, generals, etc., to the square mile or acre than any country of equal area of which we have any authentic history.

With the culmination of the early Grecian culture the evolutionary wave appears to have reached its high-water-mark—a mark so high the waves that have since followed have not been able to reach—and why? Is there a better, a more satisfactory reason to be given than that in all the intervening ages womanhood, motherhood, has been less free? Like mother like son, is a much truer aphorism than like father like son. Womanhood, motherhood, has been cramped by artificial restrictions, and antinatural standards of morality, and the result has been a dead level mediocrity, or worse, in the most important product that any land or clime can produce, viz: its children—its crop of men and women.

Now, once again, after a lapse of some twenty centuries or more, the human tide seems to be again approaching high-water mark, and to be approaching it in the same way, viz: through an enlarged freedom of womanhood, motherhood. The revolt against ecclesiastic and statutory rule over womanhood is becoming general. The increased frequency of divorce has alarmed the clergy, the self-elected guardians of sex-morality, all along the line, and with one consent they demand more stringent laws against divorce. Marriage-law morality is voted a "failure" by thousands of the best minds of both sexes. Hundreds if not thousands of the purest, the brightest and best of women are now "out on a strike," a strike against monopolistic man-made marriage laws and customs. They say if they cannot get employment as mothers on their own terms, if they cannot have children without putting their necks under the yoke of marital bondage, they will not have children at all. May we not cite as examples of these strikers, the Willards, the Anthonys, de Cleyres, Wixons, et. al., of our time?

Of course this "strike of a sex" like all labor strikes, mus

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be settled—settled at some time and in some way—but how? Shall it be settled by the yielding of the strikers to the autocratic, monopolistic, demands of the robber barons, the priests, the magistrates and the Grundies? Or will the strikers win? Will they vindicate and practicalize their natural right to employment as mother and child? Will they say to man-made laws and customs as Julia C. Franklin said in last week's "Light Bearers?"

"Do your worst! You cannot hinder me from being true to my natural instinct of going to the man I most love to solicit his assistance in the work of peopling the earth. And from now on you shall not!"

Truly these are brave words to come from the lips or pen of a woman, a naturally timid and sensitive woman, and they sound the tocsin, as I think, of the most important revolution ever yet inaugurated on this planet. That we are yet far away from the realization, the practicalization, of this revolution, I am fully aware. That its accomplishment will involve much of suffering, much of anguish, of conflict and of seeming loss, I fully believe. That it will involve "the sundering of 'legal ties' in many homes," must be conceded to begin with. In fact the complete triumph of the new regime—Woman's reign in the Domain of Love, and of its fruits, the creation of a better and higher race, a race as much above the present standard as this is above the troglodytic ape—the realization of this dream of a Golden Age yet to be, will involve the complete reorganization of our social and economic systems, even to the substitution of the Co-operative Individualistic Home instead of the segregated monogamic and yet communistic homes that we now have. Many abortive attempts at realizing the very evident advantages of the co-operative home have been made and yet the hope is growing stronger and more widely spread, as the years go by, that these efforts will yet be crowned with success. The chief cause of failure hitherto doubtless has been the narrow selfishness and jealousies inseparable from the monogamic and polygamic systems of sex-association. Abolish these, out-grow these, and let them be replaced by Individualism, self-ownership, woman's paramount right of initiative and control in the realm of propagation and of sex-association, and the most formidable barrier in the way of the realization of Co-operation in the Home will have been forever removed.

Are Children Human Beings?

BY KATH AUSTIN.

"When a woman makes a hat out of materials that nature has furnished her, the hat is hers; it is her right and privilege to wear it, to sell it, to give it away or destroy it. When woman makes a child from materials that nature has furnished—including the pollen of the male—the child is hers, and it is her right to keep it or give it away. As to whether it is her right and privilege to sell or kill her child, might be open to question or doubt, just as there might be doubt as to her right to sell or destroy her own body."

The above amazing selection from the pen of our libertarian editor, in his reply to Lizzie Holmes' plea for the rights of fathers, moves me to inquire: Are children human beings? If so can they be properly classed along with hats, caps, chairs and other unfeeling creations of mechanical skill as property? If they can, at what age will they cease to be the property of the mother? As the "iron jaws of privilege are never relaxed till broken" it will follow that the children must revolt against the mother in order to vindicate their right to self-ownership, to life and liberty.

If children are the property of the mothers, without doubt said mothers will have laws protecting their interests; those who hold to the idea of property rights have never failed to provide penalties for the infringement of said rights. I fail to understand how a libertarian who contends for liberty along anarchistic lines can logically from these premises, turn a child over to either mother or father as personal property to do with as they see fit. Let us have done with the pernicious idea that any

person has the sole right to own another human being. We know the evil that resulted from man arrogating to himself the sole right to ownership of wife and children.

Freedom in love includes the right to love and care for offspring. Any barriers placed between a father and his child are not to be tolerated. Men and women must learn that the child is theirs to love and protect, not owned by either. It is a delicate question, at what age can a child be self-owning? If the answer be, when the child is self-supporting, then the age would vary in different children. Besides if children must be classed as property till self-supporting, so must cripples and many other weakly people who depend upon the physical assistance of the strong to help them along. On the other hand if self-ownership is determined by the child's ability to choose the parent best loved, we will often find small individuals of two years clinging to the father. Children show a preference for certain people at a remarkable early age, but a child's individual likes or dislikes will never be respected so long as they are regarded as property.

Friend Harman asserts that "the claim that the father has equal right to the society and care of the children includes the claim that he has a natural right to impose his presence, his society, upon the mother." I deny, as utterly without foundation, and will try and illustrate by way of proof. John and Mary, are unhappy together, and conclude to separate. They have several small children, whom they both dearly love and each respects the love in the other, the question as to ownership of these small morsels of humanity they leave entirely out. John rents a room across the way, and works at his trade, Mary keeps boarders. When John's days work is done the children flock to his room, or else he goes to them for a short play and talk. Mary need not stay in the room they occupy if she does not choose to, but likely, when she realizes that John is no longer a menace to her liberty, she will kindly tolerate his presence, for the pleasure it gives the children. John no longer tortured by a shrewish tongue always finding fault with his every act, will enjoy the children more than he did in the position of husband. He will help provide clothes and see that his children do not come to want. Where can there be any invasion in such an arrangement? The fact that children love the father is proof that they need him, and I see nothing absurd in the statement that the children owe a part of themselves to the father as well as to the mother.

The "How come why" of a child's mental inheritance is as yet not definitely settled. Observation leads one to think that the father endows equally with the mother in an average number of cases. That the mother does all the building through the mental impressions she receives from the father or others, is open to dispute. I once knew twins who were a striking contradiction to this theory, they were opposites, mentally and physically. One was large and muscular, extremely quiet and studious with the mind of a philosopher. A terrible temper when aroused, and a cynic in regard to women. The other was small in stature, with a sunny, open disposition, a great talker, fond of fun, a great lover of women and their society, but lacking his brother's depth of character and mind, though he excelled him in sweetness of disposition. How did the mother build those two boys so different, if the theory is correct that she is the sole creator of her offspring? These twin boys should have been exactly alike mentally as well as physically. There is no getting around such striking examples that confront us on every side, proving that as yet, the generation of a human being, and the laws that govern the formation of its characteristics, are a great mystery.

Till it is demonstrated that "child building is wholly the work of the mother organism" it is better to leave the question of exclusive ownership of the child entirely out of the discussion.

I agree with Lizzie Holmes in the view that a rational conception of human rights is to grant no special privileges to either sex, and to hold and maintain that neither age, sex, or condition in life, exempts one of earth's children from a common inheritance, the right to "Life, liberty and the pursuit of happiness." Reasoning from friend Harman's premises, that "children a

property of the mother," no person would be justified in interfering between the mother and her child, though the latter's life or happiness was at stake.

This conclusion is so revolting to all the finer instincts of humanity, that eventually it must lead to the rejection of property rights in human beings on the grounds that such claims are irrational and not conducive to human happiness and the moral development of the individual.

One Way Out.

[The following letter showing some of the ills enshrined in institutional marriage—or, perhaps, ills for which institutional marriage provides no remedy, was given us by a friend, with request to publish but without names of persons. It is from a man to a woman who, because of ignorance and fear, was living a most unhappy life.]

Dear Friend D. V. E.—I address you by this name, because I cannot think of you by any other than the old name of my friend of former days. I take the liberty of writing you upon a subject that might be considered improper for a man to write to a woman about, but which I feel impressed that I must write you, and I think you will surely excuse me, inasmuch as it is dictated by a feeling of the utmost kindness to you, and a desire to benefit you, if I possibly can. Your brother R— while here over a year ago, told me something of your great trial, in being obliged to sustain the relation of a wife to the man to whom you are married, when it is not only repugnant to your feelings, but absolutely injurious to your health. I can to a great extent understand and realize your condition and feelings, as my wife has been for ten years entirely unable to sustain this relation with me. She told me over ten years ago, that on account of her physical condition it was impossible for her to continue this relation. I have too much regard for true womanhood and her feelings, and too much regard for my own manhood, to insist on what she found to be injurious to her, so we entirely ceased that part of marital life. I can also understand and realize to a great extent the condition and feelings of your husband, for I, like him have felt the need, as all persons in healthy condition do feel, of the exercise of that part of our common nature. When my wife was talking with me on the subject, she told me that, although she could no longer be a wife to me in that sense, yet she did not feel it was just to me to be deprived of that which I needed, and therefore she would offer no objections to my making arrangements elsewhere, if I so desired. This I have always considered not only just, but considerate and generous on her part, although I have never availed myself of the privilege, but have been living for ten years past as much of a celibate life as I did while a Shaker.

Now, of course, I do not know what may have passed between you and your husband on the subject; but as I have said, I can realize to a great extent the conditions and sufferings of each of you, and I feel impressed to offer this suggestion to you, as I am very desirous of helping you if I can. Suppose you have a calm, quiet talk with him, on the subject, telling him your exact condition, and that the marital relation, if continued, will surely kill you, and tell him, as my wife told me, that you know he needs what you cannot give, and that under the circumstances you would not object to his making arrangements elsewhere for this purpose with some suitable person. I think he will surely see the justice of your position, and feel that you are acting right in giving him his freedom, and will respect your feelings and needs. I merely suggest this plan to you because I, from old friendship, feel desirous of doing all I can to help you, and make you comfortable. Please forgive me, if I have intruded. My kindest regards and best wishes for your happiness, both in this life and the next.

"I had to give up medicine," said Dr. Bird, the real swell physician, "and go in for law. I found that my patients needed divorces more than physic."—Sel.

The Church and the New Woman.

Chicago Tribune June 1.

Some ideas adverse to the woman's rights movement expressed recently by Cardinal Gibbons have brought out a reply from Mrs. May Wright Sewall. In the June number of "Mind" she and Mrs. Elizabeth Cady Stanton write on the status of woman. Mrs. Stanton's brief article is summarized in one of her sentences: "Whoever seeks to degrade the mother of the race—to destroy her self-respect and self-assertion, to limit her opportunities for higher education, more liberal thoughts, and a broader sphere of action—limits man's development and blocks the wheels of progress for the entire human family." Mrs. Sewall addressed herself more directly to Cardinal Gibbons and to his charge that the woman's rights advocate neglects her home. She says the aim of the whole movement is to make woman a power and influence for the best in the home sphere, and it is not desired that she should become "prominent" outside.

Mrs. Sewall refutes the charge that the woman's rights leaders are largely unmarried women, and she remarks that she has known only three or four women who have preferred to live a celibate life in order to devote themselves to the cause. She thinks the Cardinal's church is much more open to the charge of encouraging celibates than are any of the societies he has criticized on this score. The recently published statement that 95 per cent of the members of the women's clubs in the United States are married would appear to substantiate Mrs. Sewall's argument.

To the charge that woman's rights and society women "chafe under the restraints of domestic life—are never at peace, but are in perpetual motion," Mrs. Sewall replies that it is true of society women, but not of the club women. She says if the Cardinal were acquainted with the women she represents he would never have made the assertion that their hearts are "void of affection for their husbands," or that they "make an empty home." Only as a woman is enlightened and broadened in her ideas she will be a better wife and mother. Mrs. Sewall is quite as radical in her opposition to divorce as the Cardinal himself. She appears to have the best of the argument all along the line of attack. Evidently Cardinal Gibbons did not know what a hornet's nest he was stirring up when he criticised the New Woman.

Egyptian Wives.

Alexander Harvey in the "Cosmopolitan."

Wives, in Egypt's upper circles, are private property. The women cannot go beyond the limits of their own side of the house and garden. And they, poor things, cannot complain. In the first place, it would not do them any good to protest, and in the second, they are brought up to live in just that way, and the idea of mingling freely with their fellows is inexpressibly shocking to them and never to be thought of for a moment. Of course, the poor cannot afford to keep their wives thus secluded and in such luxury. Thus their wives must have recourse to the impenetrable veil. And, as in every country, the rich man has other advantages his poorer brother cannot hope to enjoy. The rich man can have four wives, the full legal number. The poor man can have four wives, too, if he can support them, but two is usually the limit of the poor man's household. He cannot afford four wives all at once, but if he is industrious and utilizes his opportunities for divorce he can have more than four before he dies. Indeed, the working man of Egypt usually finds one wife as much of a burden as he can manage, but when that one wife begins to pall he can divorce her at a moment's notice and hunt up another. This is the reason why the Egyptian wife has so strong a prejudice against the accumulation of property by her husband. She will not let him lay by anything if she can help it. Should he get something ahead, she argues, the temptation to enjoy the fruits of his industry and economy with some other woman will be too strong to be resisted. She knows the weakness of the race. And she looks to it that there is nothing left at the end of the week or whenever the wage should be spent.

LUCIFER, THE LIGHT-BEARER

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ON SUNDAY, June 17, 3 p. m., Prof. Thomas E. Will, late president of the Kansas State Agricultural College, will deliver an address before the Society of Anthropology. Subject, "Freedom of Teaching in American Colleges." 9th floor Masonic Temple. Admission free.

Replies to Correspondents.

JONATHAN HUNT.

As I see it, Brother Jonathan (see "Voices") answers himself—in his main contention at least. "Indissoluble marriage [no divorce] belongs to the higher civilization," and yet in his last paragraph he says the "sufferer has a right to walk out and shut the door." And who shall decide when the conditions justify such action? Who but the parties themselves? Who can tell where and how hard the shoe pinches except she or he who must wear it?

As I see it, "indissoluble marriage" is the greatest of all barriers to the higher civilization. The right to make mistakes and to profit by those mistakes by correcting them, is the most important, perhaps, of all rights, next to the right to life itself. Without the right to correct mistakes life itself is scarce worth having.

That "children need a father as well as a mother," is a statement that needs qualification, when the facts are considered. How about embryonic child life? Does the child need a father as well as a mother during the nine months preceding birth? Then during the period of lactation? I have heard of cases wherein the mammae of men secreted milk, but have never seen such. That many men make excellent dry nurses is freely admitted but as wet nurses most men are failures. It is said, and believed, that social evolution points to greater equality of the sexes. Perhaps the ability to act as wet nurse will be one of the adaptations or qualifications of the coming man, and who knows but that the power to take turns with woman in the work of gestating children may also be one of the accomplishments of the manly man of the future.

Truly, "Children need a father"—need masculine parenthood, but not so continuously, not so imperatively as they need a mother. One of the adaptations of sovereign nature is that reproduction and the care of offspring should be the work, mainly, of the mother.

"The liberty to do wrong is not liberty—it is worse than license," says our friendly critic. The liberty to do wrong and take the natural consequences is the only liberty worth contending for—as I see it. The liberty to do only what we are told by authority is right, or only that which our own experience endorses as happyfying, would keep us forever in the same old groove. There could be no progress, except perhaps by accident. The liberty of revolt, of revolution, is simply the right to do wrong.

"The children love the father as well, almost, as the mother." Often better than the mother, but how often do we find children loving another man—a foster father or teacher, for instance, quite as well as they do their natural father, or better. And how often do we find men loving the children begotten by other men better even than they love their own! As a matter of fact I think it will be found that in most cases the love of a

man for the child he calls his own is made up mainly of self-love; and partly it is simply compassion or sympathy for the helplessness of childhood, and partly also the instinct of race preservation, which tells him if children are not cared for the race will perish. Moreover, much depends upon whether there is love between the parents as to whether either mother or father really loves the child of their conjugal embraces.

KATE AUSTIN.

It is always an ungracious, an unwelcome task to reply to criticism from those who are so thoroughly in sympathy with Lucifer's central work as are our oldtime and very helpful friends Kate Austin, Lizzie M. Holmes and others I could name, and I shall try to be as little personal as the case will permit, in what I may have to say by way of rejoinder.

It is needless to say, to begin, that with much of what our correspondent has to say I am in complete accord. As when she says, "Freedom includes the right to love and care for offspring." This would seem a truism, but when she speaks of property rights to or in children she becomes involved in self-contradiction. That is, she does what Brother Jonathan Hunt did in his letter—she answers herself. She denies the right of men and women to own children, and then immediately adds, "It is a delicate question, at what age can a child be self-owning?" Yes, it is hard to say at what period in years or months the child develops from the possible to the actual human individual, entitled to all the rights and privileges of human beings, including self-ownership. The infant in the foetal state is certainly not a full developed human individual, neither is the infant at its mother's breast. But if not a self-owning individual, to whom does the infant belong? To no one? In my former article I maintained that it belongs by natural right to its mother, and to illustrate such right of ownership I compared the production of a child to the production of a hat, not once expecting that such analogy would be pressed into service for more than there is in it. In this case the child at its birth is the product of the vital energy of its mother; it is created by her unconscious or semiconscious efforts. The hat is the product of the conscious efforts of her vital forces, physical and intellectual. The hat belongs to its maker by right of production; so does the child, but I was careful to guard my readers against the inference that the child is property in the same sense as is a hat, a cap, a chair or "other unbelonging creation of mechanical skill." I raised a doubt as to the mother's right to sell or destroy her child, and yet some "libertarian" teachers maintain the right of parents to kill their offspring, as certain Grecian lawmakers maintained the right of the state to destroy deformed or idiotic children to prevent them becoming a public charge.

I certainly do not profess to be able to decide at what age the child should be considered self-owning, and able to choose with whom it will live. Ability to earn its own support is certainly not the only factor in solving the problem. Every autonomous or voluntary aggregation of individuals or families could and under equal freedom would, make its own regulations in this regard.

Mrs. Austin denies that the father's claim to equal right to the society and care of children would include the claim that it is his right to impose his presence, his society, upon the mother. Let us see. While it is true that after the children reach the age of three or four years some such plan as she suggests might work well enough, but how would it be in case of the infant in arms? How would it be in case of the serious illness of the infant, or of the child of several years growth, when both parents would claim the right to be in constant attendance? And how would it be when one parent would want the child or children treated by a doctor of the old school, while the other would require the attendance of a magnetic healer or of no doctor at all? Would not the question of superior right to decide upon the question of treatment, and of superior right to occupancy of the sick room have to be settled?

Admitting for the argument that the fact of fatherhood gives

a man equal right with the mother to the society and care of the child, how, let me ask, is a man to prove his claim to fatherhood if the mother denies such claim? The fact of maternity is not hard to prove, in most cases, but how can paternity be proven, except by the testimony of the mother herself? Ecclesiastical or sacramental marriage—swearing the woman to fidelity to one man, was doubtless largely intended to enable a man to prove his right to paternal ownership of children, but the testimony of all the priests that are out of h—ades, as Burns put it, would be insufficient to establish the claim of paternity under freedom of womanhood and motherhood, if the mother chose to keep such knowledge to herself.

The fact of resemblance in face, form or mental traits is by no means infallible proof of paternity. We have all heard of the lovers who were separated by death years before the woman became the mother of children whose resemblance to the dead lover and unlikeness to the physical father, were so striking as to provoke common remark. Similar instances are constantly occurring.

THE CHILD'S MENTAL INHERITANCE.

I agree that the subject of heredity is still a *terra incognita*, an unknown land, to a very great extent. Such anomalies as the case mentioned, of twins differing in many important particulars have never been fully accounted for. I have sometimes taken the ground that reincarnation offers a plausible explanation in such cases. That the child builds itself using maternal, paternal and all other influences and forces as materials out of which to create a new physical and a new mental organism. But this explanation does not deny or nullify the everywhere apparent facts of prenatal impression—the power of the mother organism over the formation of the child during the fateful nine months of embryonic life. But the comparative influence of long range heredity, prenatal impression and postnatal environment, in building human beings, is a subject too large for elaboration in this article.

Some of Mrs. Austin's inferences are what the logicians call *non-sequiturs*, as where she argues that if mothers own their children no person would be justified in interfering between mother and child "though the latter's life and happiness were at stake." Do we hesitate to interfere between a brutal man and his horse when the latter's life is endangered by the blows of his owner? The horse is the man's chattel, bought and sold as such. The child is not a chattel, is not bought and sold as such. It is human, though still a part of the mother's personality, and hence the common instinct of humanity, of race preservation, would justify the bystanders in preventing the killing or maiming a child by its mother.

Other points in Mrs. Austin's letter and other letters in this week's issue, seem to call for comment but space fails. For this time I conclude by saying that the "equal right to life liberty and pursuit of happiness" for which our correspondents contend, demands and includes all that I have claimed for woman as the factor of humanity to whose care is entrusted the "creativity" of new human beings.

M. HARMAN.

The Social Evolution.

On last Sunday afternoon the writer of these lines attended the meeting of one of the "Socialist Sections" of this city. The speakers were chiefly women, and it was interesting and encouraging to note the freedom, the absence of conventional embarrassment—commonly known as modesty, with which these women speakers addressed a convention composed mainly of men.

The subjects treated upon were chiefly the unhappy conditions in which the working people, the wage earners, of the country now find themselves, with suggestions as to the best way to secure justice for all. The right of women to equality with men in all the avocations and relations of life, social, political, industrial, educational, professional, etc., was strongly insisted upon.

In the general discussion which followed the women speakers

addressed or referred to the men as "Comrade Jones or Comrade Smith," and likewise the men spoke of the women members of the "Section" as "Comrade Brown," "Comrade Harris," etc.

I went to the Socialist club expecting to hear something upon the "woman question," for such I was told would be the subject of discussion. I heard much upon woman's right to equality with man in all that pertains to economics, politics, etc., but nothing in regard to the greatest of all causes, of the inequality of woman with man, of woman with woman, of man with man. I heard no protest against the worst of all monopolies, namely, the *legal marriage monopoly*. I heard no protest against the parent privilege of all privileges, namely, the privilege claimed by priest and judge to control in the realm of sex, in the realm of the reproduction of the race. Our Socialistic reformers seem not to understand that no political inequality, no deprivation of the equal right to nature's unearned treasures, no denial of equal right to the power that mechanical invention has given us over the blind forces of nature—that none of these deprivations can begin to compare, in their results, with the inequality that comes of the arbitrary control by man-made laws, over the creator, by which the control the vast majority of human beings are deprived of the right to be born well—to be born of the best materials within the reach, or the possible attainment with artificial barriers removed—of the mothers.

My observation and reading convince me that our women lecturers and writers, the most advanced of them, are not yet half waked up on this the most important of all reform subjects. The clipping from the Chicago "Tribune," inserted elsewhere shows that while a few women revolt against priestly rule so far as woman's right to engage in wage-earning occupations is concerned, they are not yet ready to revolt against priestly rule in the realm of sex; not prepared to assert self-ownership in the matter of reproductive powers and functions.

On first page will be found an article on the Social Evolution, written some years ago, and having little time for such work now I ask the reader to kindly accept this instead of a more recently elaborated statement of what I believe to be the normal and only practicable way of overcoming the evils against which our socialistic reformers are now valiantly but, as I think, for the most part vainly contending.

M. HARMAN.

"The Worm Turns."

W. M. in "Conservative."

It is characteristic of revolutionary poetry to be violent, impatient of conventional restrictions, wilful in form as well as in fact almost to the stage of uncontrolled delirium. The revolutionary poet is seldom an artist in that high sense which has respect for proportion, repose and harmony of sense and sound, in that spirit which is indifferent to immediate effect, seeking by long labor and sedulous care perfect expression for priceless thought. The revolutionary poet is usually distinguished from the serene and consummate artist by a feverish haste, by an abnormal sense of the importance of the present moment and the need for immediate utterance, by an eagerness and curiosity that carry the possessed into the region of the grotesque—the empty noise of the serio-comic. True art convinces by indirection. The artist makes no direct application; he has no data and no doctrine. He will not argue with contradictory proof. His prime and final interest is the realization in himself and the reflecting forth, if only in faint outline, perfect beauty and the truth of beauty. When the poet puts on the dress of the doctrinaire, or takes up the weapons of the polemic, it is always at the expense of his art, and is followed by a dimness of the perception and a trembling of the fashioning hand.

In a high sense all great poetry is revolutionary, for the reason that the great poets are all seers, men who walk with open eyes amid a blind race. It is this vision that, enabling them to see the race keeping level with all ideals, coming up to and passing the extremes of hope, gives them a calmness of demeanor and a temperance of statement both adequate and en-

during. The large poets are strong in silence, the lesser bards weaker in loquacity.

I am led into this garrulity by a beautiful little book of verse, the first of a series, by Voltairine de Cleyre, called "The Worm Turns." The poems are all revolutionary, but the workmanship is skillful, temperate and convincing. Strong emotion and delicate feeling flow in measured and felicitous lines. The poet has sure command of all the artifices of the poetic craft, and recognizes their value in the estimation of the conventional reader. In her verse the extremes of radical thought and conservative form meet and modify each other, and the result is pleasing to both attitudes—work, as Pater says, free from "the stupidity which is dead to the substance, and the vulgarity which is dead to form."

A Hindu Legend of the Creation of Woman.

Colonel Ingersoll, in his lecture on "The Mistakes of Moses," was fond of narrating an immemorial Oriental legend of the creation of man and woman, and trying to show how superior it was, in chivalry toward the gentle sex, to the story in Genesis. It is doubtful, however, whether he would have upheld the superiority of another narrative of this character found in a book of Hindu legends lately discovered. This work, written in Sanskrit, is called "The Surging of the Ocean of Time," and in the last section of it, entitled "Of a Finger of the Moon Reddened by the Setting Sun," occurs the following passage, lately translated by an English writer, Mr. Bain, and reproduced in the Chicago "Times Herald" (May 7):

"At the beginning of time, Twashtri—the Vulcan of the Hindu mythology—created the world. But when he wished to create a woman he found that he had employed all his materials in the creation of man. There did not remain one solid element. Then Twashtri, perplexed, fell into a profound meditation. He roused himself to do as follows: He took the roundness of the moon, the undulations of the serpent, the entwining of climbing plants, the trembling of the grass, the slenderness of the rose vine, and the velvet of the flower, the lightness of the leaf and the glance of the fawn, the gaiety of the sun's rays and trams of the mist, the inconstancy of the wind and the timidity of the hare, the vanity of the peacock and the softness of the down on the throat of the swallow, the hardness of the diamond, the sweet flavor of honey and the cruelty of the tiger, the warmth of fire, the chill of snow, the chatter of the jay, and the cooing of the turtle dove. He united all this and formed a woman. Then he made a present of her to man. Eight days later the man came to Twashtri and said:

"My lord, the creature you gave me poisons my existence. She chatters without rest, she takes all my time, she laments for nothing at all, and is always ill." And Twashtri received the woman again.

"But eight days later the man came again to the god and said: 'My lord, my life is very solitary since I returned this creature. I remember she danced before me, singing. I recall how she glanced at me from the corner of her eye, that she played with me, clung to me.' And Twashtri returned the woman to him. Three days only passed and Twashtri saw the man coming to him again. 'My lord,' said he, 'I do not understand exactly how, but I am sure that the woman causes me more annoyance than pleasure. I beg of you relieve me of her.'"

"But Twashtri cried: 'Go your way and do your best.' And the man cried: 'I cannot live with her!' 'Neither can you live without her,' replied Twashtri.

"And the man was sorrowful, murmuring: 'Wo is me, I can neither live with or without her.'"

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We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach

the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition:

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of one dollar, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

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VARIOUS VOICES.

F. W. Wardall, West, Mitchell, Iowa:—Enclosed find twenty-five cents for three months subscription to your valuable paper Lucifer. Long may you live and do good! I found by accident a copy of your paper, '98 I think was the date. It was a veritable revelation to me.

C. L. Moeller, Fort Bragg, Calif.:—Your marked copy read and I send you in stamps sixty cents to keep the paper up. Perhaps I should do better, but this is the best I can do now. It is so hard to get people here interested in reform work. We have a very loose and extravagant county government, but then we must have Law and Order.

Wm. Pretz, Trenton, N. J.:—As my subscription has almost expired I herewith enclose the dollar for renewal. I was much pleased with the article of Lizzie M. Holmes, in No. 814, apropos the Jager case. I think it is the most clear, able, reasonable, just and logical argument for equal rights of the sexes that I have seen. The claim the editor makes, that the child is the mother's, and she has the privilege to keep it or give it away, would be altogether too one-sided a privilege—the claim that the father has equal rights to the society and care of the child is equitable, but it does not include the claim that he has a natural right to impose his presence or society on the mother of the child if repugnant to her. So, it appears to one who believes in equal freedom.

Fred H. McGowan, Safford, Ariz.:—I am engaged in mining and although very poor now I have some bright prospects for a near future of abundance, and have been considering what would be the best way for me to invest my money to do the most good. I have thought to start a large publishing house for printing reform literature would be a worthy enterprise and also to put Lucifer on a strong financial basis. When I realize these expectations I will write or come and tell you, and then we can discuss the subject from a practical standpoint. Your ideas, most of them, run in parallel lines with my own. In fact, I never saw anything you wrote that I very strongly dissent from. I will take one of your books, of course.

Jonathan Hunt, Reedtown, Ohio:—There is wisdom in the expression: "The children need a father as well as a mother." Indissoluble marriage belongs to the higher civilization. It takes the red man of the forest to buy, sell or drive away a wife. We can gain no wisdom by practicing dissoluble marriage except it be to have an excruciating consciousness of the vast difference between the me and the not me. The liberty to do wrong is not liberty—it is worse than license. The children love the father as well, almost, as the mother; at least the difference is not worth the destruction of civilization to settle it.

The home is a necessity of the higher life. I have seen the faithful wife with unerring exactness manage her household so that it seemed to be a real happy home; the several children looked for the father at the close of day; their gladness was no problem when he came and for years this continued. What if the father would be smitten by some conscienceless beautiful designing woman and imagine that he cannot do otherwisethan desert his family and leave his wife to struggle alone? Love without wisdom is lust, the man deserves state's prison. But suppose the other partner is the aggressor. She is as badly smitten; she has a beautiful sympathetic love for a perfect lady's man; she drives away her husband and graciously allows him to come and see his children at stated times, etc., etc. She ought to be ashamed of herself for uncontrolled love is lust. When her children are old enough to know more of the meaning of words they will weep over her folly. I hope there is not such a case as I have described in the United States.

As sacred as is the home and the family, in a case of life or death the sufferer has a right to walk out and shut the door. Such cases are few. When a man and wife can not raise good babies they had better separate.

Lillie (Hunt) White, Chicago:—In the case of "heredity" cited by Mr. Paul in Lucifer, 815 nothing is proven for heredity. When we come to that subject we can be sure of nothing but uncertainty. It may be well that the father mentioned was too wise to bring more children into the world, but he might have had numerous other progeny and none of them have been similarly afflicted. If no one had children except those who were sure of healthy ancestors for several generations there would be few, if any, children born. We all know of many grandmothers afflicted with consumption, cancer, scrofula and ailments galore, who handed down the line none of the evils from which they suffered. Nature has infinite capabilities of correcting her imperfections, and I would advise no one to refrain from having children on account of the example given by Mr. Paul.

I am interested to know if Jonathan Hunt's life was in danger when he stepped out and shut the door. If not, the world must infer that his babies were not satisfactory. I am ready to testify—it may be prompted by personal egotism—that he had, or was the father of a pretty good set of babies. Let history deal with the other contingency. Hope he will take no offense at the personal character of these remarks.

Government Analyzed. By John H. Kelso. The chapter headings are: "Derivations and Definitions of Political Terms; Various Forms of Government; General Principles of Government; Functions of Government; Origin of Government; Declaration of Independence; Articles of Confederation; Defects of the Confederation; Formation of the Constitution of the United States; Constitution of the United States; Taxation; Tariffs or Protection; War; Punishments; Marriage; Religion; Prohibition; Money; What a Government should be." 120 pages. Price reduced to \$1.00.

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Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—"to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration, and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 24.

CHICAGO, ILLINOIS [JUNE 23, E. M. 300. [C. E. 1900.]

WHOLE No. 819

Refuge in Nature.

If thou art worn and hard beset
With sorrows thou wouldst fain forget,
If thou wouldst read a lesson that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills. No tears
Dim the sweet look that nature wears.

—Longfellow.

Nudity and Purity.

John Russell Coryell, in "Physical Culture."

Is the one compatible with the other? Might it not be more reasonable to ask if the latter is possible without at least a complete and familiar knowledge of the former? Certainly that purity in either sex which is founded on a perfect knowledge of the physical form and nature of the other sex, is of a higher and sweeter character than that which is, after all, but ignorance and the fear which it inspires, and which, in truth, is not purity at all.

Dogmatic statement is usually unconvincing, and I would not wish to seem to indulge in it, but I speak from strong conviction, after much thought on the subject, and with a full sense of responsibility. I believe that one of the great crimes of our system of civilization is that it fosters ignorance of sexual matters, and then intrenches itself behind the barriers of modesty and purity. It even claims the authority of Christianity for its course in relation to sex and life by the utterance of that hideous untruth that we are conceived in sin.

How can any believer in an all-wise Creator accept the doctrine that the human animal was created a shameful thing, which must be hidden as much as possible from the eyes of his kind? If the notion were a true one, the feeling of shame would prevail among the savages of the world, and not be found only in those who have been subjected to the influences of what we term civilization.

But is even that true? Is it a notion peculiar to the civilized races? Remember the cultured Greek and his idea of clothing; then consider the uncivilized Esquimaux. Is not this notion rather the result of the wearing of clothes for convenience? The means are mistaken for the end; what was begun as a convenience, ends as a custom; and instead of despising his covering as the inventor of his shame, the poor human animal sets it up as a fetish and bows down to it—Clothing! And what is the end of it? Man knows not what woman is, nor does she know him. It is immodest to know. A girl cannot know and be pure. A boy may not know and be free from that ravening beast, lust.

How awfully, criminally false! Boys and girls should know all of what we term the "secrets of nature." There should be no secrets for them. Nudity should be a familiar thing to them both, so that there could be no hideous falsehood of shame to tempt them to impurity, and to cheat them of that beauty which is theirs by right, and through which purity comes as milk from the mother's breast.

By the false system of clothing for clothing's sake, the poor, human body is being shrunken in this spot and in that because of the disuse of the muscles, which can have no play, since they no longer have an office under the restrictions of tight-fitting, closely woven, perhaps even impervious, garments. See how the navy in England by wearing heavy, rigid soles to his boots, has cultivated a leg hardly larger at the calf than at the ankle; the same man whose arms may be swollen in knots of muscle. I say nothing of the woman who wears corsets, but "doesn't lace a bit." Against the corset, I pronounce the *anathema mar-anatha*, which I understand to be the hardest curse of all. See how the man with his ever-worn hat has done all sorts of improper things to the top of his head! I would like to know more than I do of the sort of head and hair the blue-coat boy of London carries into manhood. Rain or shine he wears no hat.

There are hundreds of things we do, to say nothing now of the things we leave undone, that tend to make of the human body anything but the beautiful object it should be. Of course, then, there would be no joy to the eye in the sight of the world turned out suddenly nude. A pitiable, shrunken lot we would be in the main; and although I strenuously advocate familiarity with the nude, I as vehemently deny that a human animal is beautiful merely because of its nudity. But nudity is natural and not shameful. But only in the nude state is the human animal capable of the highest beauty.

What are we doing now? Cultivating a false standard of good looks. A man, who in very truth is misshapen by reason of long, attenuated legs, by reason of a neck which has no place but on a bird, yet looks well from the point of view of the tailor, who alas! is the art educator of our men as the dressmaker is of our women. The athlete is the one who looks misshapen in clothes! And it is fit that clothes, having deformed man, should glorify deformity. If nudity were to be enforced now, what spectacles the flabby men and women of the world of civilization would be! The one fortunate thing is that very, very few of the misshapen ones need remain so; rational food, rational exercise, rational living, in fact, will make Adonises and Venuses of very unpromising material.

At any rate, as matters stand to-day, the only proper objection to universal nudity is the fact that it would not be lovely. No doubt that seems an absurd statement, though probably it will seem less wicked than this, that it should be a mere commonplace for any human being to divest himself of his clothing for any proper purpose. In the home when weather permits, why not remove clothing and so obtain that benefit to health which results from the exposure of the whole body? Why not bathe in the sea nude? What does it matter that men and women look on?

Am I demented? No, but I have lived a part of my life under such conditions, and have been happier and more innocent for it. I have lived where men and women wear clothing when the temperature calls for it, and take it off when it is not required; where men and women and children bathe together, and give no

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thought to their nakedness. And that in a country where the climate is as nearly as possible like that of New York. That in a country the inhabitants of which enjoy a civilization compared with which ours is of yesterday. That in a country which has given a new meaning to art. I speak of Japan.

I went there in 1869. I had never until then seen a naked woman in my life. When, on my way there, I was told that in Japan I would see nude women to my heart's content, I did not believe it. I mean that I did not believe I would ever be contented with so delectable a sight. Woman was the one mystery to me. I had been educated to long to know the one thing I must not know. Nature bade me learn and our system said, "it is shameful, it is lust, it is sin, vice—oh, everything but natural."

Will not any one say I was primed to plunge headlong and eagerly into the bottomless pit that yawned and waited for me? What happened? I saw hundreds, perhaps thousands, of nude women. For a little while I tried to look at each one, then nudity became commonplace, and I no longer looked for that, but, in growing delight, sought for beauty. Ah! as long as I live, I shall not forget one dewy morning in summer, walking the streets of beautiful Nagasaki. The city is built upon the sides of a chain of hills, so that one street looks down upon the house-tops of the street below, as well as into the back gardens. I stopped again and again to drink in with my eyes the beauty of a landscape which is without a superior. Then I saw a sight that drove landscape quite out of my mind. In a spacious back garden was a stone-curbed well; by its side stood a girl, about eighteen years old, quite nude, and holding above her a wooden pail from which the clear, sparkling water was pouring upon her firm breasts. She caught sight of me as I looked, laughed gaily and called up to me a cheery good morning. I asked her if the water was not cold, and she answered joyously, "Yes, but so good." I watched her draw up and pour two more pails of water over her glistening body. Then, with a pleasant, bright "sonara," she ran into the house.

I had never seen her before and I never saw her again. She did not scream with terror and shame at having me see her lovely body, and no vile or shameful thought entered my brain at sight of her. She was as frank and modest and innocent as our baby girls, who have not yet been taught that their persons are shameful. I dare to say that the question of sex was not present in my mind when I looked at her, and I know that the remembrance of her pure unconcern under my eyes has gone far toward effacing the impurities forced into my young brain by the systems of education I, with my fellows, was subjected to.

Now, across the sea to the westward from Japan lives another ancient people. I have not spoken of the Japanese men, though the muscular, nude bodies of them have filled my eyes with passionate delight, so I shall not speak of the Chinese men. The women paint, powder and deform themselves, as the world knows; and they are infinitely more modest than our women, for a Chinese lady would feel herself disgraced were she to permit her wrists to be seen. You see, she wears a very long sleeve, which naturally covers her whole hand. Being accustomed to having her wrists hidden from view, she feels that it is immodest to expose them. Is not her reasoning as good as ours? It is the same reasoning applied to a part of the person our women expose freely. The Chinaman shaves his head and wears a queue. Why? Because, not so many generations ago he was ordered to do so by his conquerors, who wished to distinguish him by his peculiar mark. To-day, the Chinaman cherishes his queue almost with superstition. How absurd! Is it more absurd than to begin wearing clothes for warmth and end by declaring we must wear them to hide that nasty, shameful thing, the body? That is glorying in shame with a vengeance. Just a word more concerning the Chinese, who are so careful to keep covered. In their licentiousness, they are the vilest and most beastly of any people I ever have read or known of.

Well, what I believe is this: That if you will rear boys and girls in naturalness, giving them free sight of nature, teaching its beauty, urging them to emulation of that beauty, letting

them know that it is attainable, or proximately so, by them all, making them see the advantage of being beautiful, and finally feeding them for strength and health, then there will be but little of impurity in their minds. Suggestion, mystery, secrecy, ignorance and improper food, combined with imperfect physical development, are responsible for impurity. Nudity and knowledge are the cure.

A Chance for Press Writers.

I clip the following from the Baltimore "Sun" of June 13:

"MUCH MARRIED, BUT HAPPY."

"CENSUS-TAKER FINDS NEWARK MAN WITH TWO WIVES IN SAME HOUSE."

"Newark, N. J., June 13—A census enumerator has found a man in Newark living happily with two wives and two sets of children."

"The chief clerk in the County Prosecutor's office said today that the case had been brought to the attention of the County Prosecutor, but what action that official proposed to take the clerk refused to say."

"Owing to the strictness of the census laws the name of the man has not been made public, but it is known to the local authorities. In answer to questions of the enumerator the man said he was born in Germany and married there twenty years ago. He became tired of married life, and leaving his wife and four children behind he came to this country."

"On the vessel on which he came he met a German girl and fell in love with her. After landing at New York he went to Pennsylvania and the girl settled in Newark. That was ten years ago. The man did not like Pennsylvania, and he went to Newark, where he married the girl he met on the ship. Two years ago the man's first wife came to this country and found her husband living with wife No. 2."

"There was no trouble, the man said, and wife No. 1, took up her residence with her husband and wife No. 2. The husband sent to Germany for the children of his first wife. He has had three children by his second wife. The man told the enumerator that he got along amicably with his two wives by dividing his pay between them every Saturday night."

Now, according to my idea, cases of this kind should receive some attention from press writers of the freethought and free-love type, not in their own papers, so much as in the papers directly near the scene where the facts are known and from which practical application can be made in a manner that will be understood by all. In this case, the Newark "Advertiser" and the "Evening News" are two papers that should have communications addressed them on the subject. The "News" has over 40,000 circulation and is the largest paper in New Jersey.

Any law that would compel the arrest of such a man as this one ought to be repealed. He is a model husband, father and citizen, and in the face of the thousands of men who cannot support and live happily with one wife such a man should be sustained. There was a similar case in Connecticut recently, and all such cases are glaring opportunities for the free writers to educate an obtuse public in these principles.

Sykesville, Md.

FRANCIS B. LIVESKY.

The Lesson of Sapho.

BY FLORA W. FOX.

"Sapho"! Have you read it? No, it is not a comfortable nor comforting book to peruse. Guess no book is that requires us to search out the true causes for unhappiness in love relations. Scores of bright men and women have attempted it and yet the problem is unsolved.

"Sapho" keeps one in a panic,—roasting, toasting and coasting down into a volcano of sex passion, or freezing in a blizzard of instantaneous jealousy, hatred, scorn, harsh words and calamitous threats! It is true to evolving human nature but oh, how demoralizing and perverted!

I understand that the play is very differently rendered from what the romance admits of.

"Sappho" is true to life, and conclusively demonstrates the utter uselessness of two persons trying to live together in marriage harmony, while one of them is so fatally inoculated with the virus of church, state, grundy "marriage." Jean is tortured in mind wishing Fanny had led a more "respectable" life, yet, man like, he is supremely willing, for mere momentary gratification, to further degrade her by becoming her lover, but never her husband, owing to the opposition of his family, and the above trinity.

Is this not the very essence of selfishness? Is he not just as "degraded" as she is, according to his own code of morals and reasoning? Most assuredly. This shows clearly that the battle between formulated credulism, and a comprehensible, mutually beneficial and just code of conduct between the sexes, is being fought over and over again.

The main lesson to be gained from "Sappho" is this: That it is impossible for love to continue where there is not the proper degree of spiritual growth, culture and balance between the partners. Mere physical sex attraction does not last long enough, nor bless strong enough, unless sustained and nourished by the elements of spiritual refinement in both, in accord with temperaments and environment. We should welcome any such public agitation as "Sappho" has caused. It will educate the people to further investigation of the various modes of sex-life as lived by the many races in different classes and climes, conditions and social positions.

We had a sample of what the marriage system fosters in this city. A couple had been married for two years, but did not live in peace. She was extremely jealous and did not want him to even look at another woman. He finally tired of this condition of affairs and told her he was going to take a lady to the park concert the next evening. It seems he had asked her that day if she would not consent to a separation. "No, I'm going to make you all the trouble I can; you are married to me!" The day following when he came home for dinner, he found that his wife had taken a dose of "Rough on Rats," and was in an insensible state. A physician was called, but the woman died the day following. The inquest decided that suicide was intended. This is but one example of the working of ignorance of equity and nature's laws, fostered by the church-state-grundy marriage triality of *I own you!* The same manifestations of ignorance may, and do exist without marriage. As in "Sappho," the "little Cousin Alice" committed suicide for love (?) of the profligate old artist Lechelette, who, very unmanlike, killed himself soon after and in the same manner.

Humans need greater wisdom, hence we must pre-empt the opportunity to gain it. It is ours for the taking.

The New Martyrdom.

Lillian Harman, in *Light Bearer Library* No. 4.

This New Martyrdom was brought to my notice by a paper in a medical journal, from which I will quote. The writer, a physician, tells us of the pain endured by the men who are trapped into marriage by the wicked and designing new women, and then denied the pleasures of paternity. His condemnation of such injustice is strong, as will be perceived:

"Is it nothing at all," he inquires, "that the longings of a man for offspring should be disregarded? Many millions of us toil in workshops, mine or office, our lives through, that our wives may be lapped in comforts, and our children fed, clothed, reared and educated in the best way we can attain to. . . . Fatherhood is the man's right, his privilege, and the woman who marries, knowing herself physically unfit for maternity, is guilty of a crime that deprives her of all claim for sympathy." And this is the cry of the New Martyrdom. In itself such a title constitutes a sweeping indictment; but can it be called an exaggerated characterization in face of the assertion that there are "millions" of men suffering, or in danger of suffering, from this revolt of the "New Woman"? Of course we may say that

our physician's fears are unfounded; but if he and the class he represents feel them, how can we call in question the pain such fears inevitably entail?

These millions of men are toiling every day for their loved ones, and their only chance of happiness, we are to infer, is in the breeding of children who are undesired by the slave wives of these men. A pitiable condition, truly!

Well may the Old Man paraphrase the plaint of Elsie in the "Golden Legend":

"Why do I live! Do I not know
The life of man is full of woe!
Toiling on, and on and on,
With breaking heart and tearful eyes
And silent lips, and in the soul,
The secret longings that arise
Which this world never satisfies."

The gods were more fortunate than man. Minerva sprang full-panoplied from the brow of Jove, 'tis said. No feminine assistance was needed—there were no unsatisfied longings in the heart of Jove, because of a woman's "Nay." But by a cruel dispensation of Providence man is dependent upon woman's aid in reproduction of the species. For ages it has been held to be woman's duty to her husband and to society to bear all the children she could.

Philip Melancthon voiced the verdict of the ages when he said, "If a woman becomes weary of bearing children, that matters not; let her only die from bearing, she is there to do it." And the school of Melancthon has not yet become extinct. In the journal from which I have quoted, the doctors were discussing the question of the propriety of using anesthetics to relieve women in parturition. A disciple of Melancthon, in thought if not in name, in condemning their use, sarcastically exclaimed, "It is so nice to become a mother without pain!" Whereupon "A Doctor's Wife" rejoins: "No doubt if he is a father that thought has occurred to him before with regard to becoming a father!" Really, women should be ashamed of their cowardly shrinking from suffering in maternity, and should emulate the example of the men. Who ever heard of a man requiring the assistance of anesthetics when he performs his "duty to society?"

A Mother and Her Baby.

New York "World."

Prof. Chrisman would find some support for his preposterous theory that man reasons but only woman loves, in the touching story of Mrs. Alida Nelson and her baby.

The Nelson family, consisting of father, mother and the baby, was very poor. The father reasoned that if the baby were adopted by well-to-do foster-parents it would be vastly better for all concerned. He spirited the baby away and abandoned it. He appears not to have been destitute of affection, for he told the mother that the child was being well cared for in Brooklyn and did all he could to soothe her grief. Presently he died on Blackwell's Island, and left a full confession as to his abandonment of the baby.

The mother, still in destitute circumstances, at once set to work to regain her child. With great trouble she found it in the hands of rich foster-parents, to whom it had been legally indentured for the term of sixteen years. Only by a lawsuit could she recover it, and she had no money. And she was bound to prove her ability to support the child before the court would give it back to her. By toiling all day and far into the night this poor woman has at last scraped enough savings together to make an appeal to the courts. And she is making it with all the pathetic earnestness of a mother bereft of her baby. "I must win back my little one," she says.

Here is an example of that boundless mother love which comes nearest to "the love divine, all love excelling." Surely in such a case there ought to be some way of cutting through red-tape technicalities and restoring to a mother her own child, taken from her without her consent. If somebody had taken a dog away from her without her permission, instead of her own baby, she could recover it as stolen property by summary process. Are dogs really more precious than babies?

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New Cure for Criminality.

I find the following revolutionary paragraphs in a late number of the "Woman's Tribune," Washington, D. C., edited and published by Clara Bewick Colby:

"There is something very suggestive in the remark attributed to Deputy Sheriff Smith of Williamsport Pa., who has been putting a condemned murderer under physical training. The condition of the prisoner was such that it was believed he would not live until the day of execution. He was a wreck in mind and body; but as the result of gymnastic exercise he has become a trained athlete.

"Note the moral change. He had committed one of the most atrocious crimes on record in killing without provocation his wife and three little ones, but he seemed incapable of realizing that he had done wrong. The Sheriff says now: 'This exercise I have given him has made of him a new man. His mind is healthier than it was, and since the improvement in his bodily condition he has developed a conscience and now fully appreciates the enormity of the crime.'

"This unique treatment of a criminal ought to be looked into by penologists. The writer has always believed that sin is disease, when it is not lack of development of either mind or body. This experiment points to the same conclusion. May it not be that a rational and scientific physical training of the young would prevent much of that degeneracy which so often mysteriously takes shape in unaccountable crimes? And when a crime is committed, if the culprit could be made into a decent citizen by the gymnasium, that were a way of dealing with him far more appropriate to the twentieth century than bringing him to the gallows. The poorest use that can be made of the wretch condemned to die June 5, is to carry out the sentence."

How many of our college professors will heed this suggestion and give the weight of their influence to reforming our savage and wholly unscientific methods of treating criminals and preventing crime? And how many of our popular preachers and lecturers will risk their own positions and prospects by seconding the views of Mrs. Colby? And, above all, how many judges, sheriffs, legislators and other officials of our present governmental system will give a thought to these very sensible but very revolutionary ideas?

The fact is that our whole social system, religious, political and educational, is organized to perpetuate a barbarous and unscientific penal code. To change this code to one based on reason, on science, on human sympathy or enlightened humanity, would in time abolish the privileges now enjoyed by judges and other state officials, as well as those enjoyed by our high salaried clergy and college professors.

Speaking of gymnasiums, why should not our city governments, that spend so much of the people's money in parks, boulevards, etc., spend a part of that money in providing public gymnasiums? Would not such expenditure be more useful in promoting the health of the people, and thereby preventing crime, than is the money spent on flower beds, green houses, artificial mountains, etc., commendable as all these confessedly are?

Walking in a Chicago park, a few days ago, and feeling that

my muscles needed a little stretching, I swung myself from the limb of an overhanging tree, and was immediately and sharply reprimanded by one of the guardians of the city's property, for so doing. This park policeman was no doubt strictly within the line of his official duty, but the incident started a train of thought that went back to the gymnasiums of the early Grecian and Roman civilizations, causing a comparison of methods of conducting places of public amusement and recreation not by any means flattering to our later day methods. M. H.

Science and Philanthropy.

Among the prominent editorials of the Chicago "Tribune," June 15, is one entitled "The New Spirit," under which head the editor has this to say:

"One of Tolstol's interpreters and critics said of him that he was possessed of a 'social imagination' that caused him, when he sat down to a luxurious dinner, to see behind the chairs the haggard, haunting faces of the unfed. The great Russian declared that there never could be any rest for him 'so long as I have superfluous food and another has none, so long as I have two coats and another has none.' This kind of social imagination is being developed, in a lesser degree, by the world at large, and people are beginning to feel that too much food in the larder and too many coats in closets are crimes against society. One can no longer quiet a conscience by putting one's hand in an overflowing pocket. One must be sure that the contents were honestly come by, that the right proportion goes to the alleviation of human suffering, and that one has a voice in the manner of this alleviation. Even clothes have become a matter of conscience. It is not only necessary for the wearer of coats to see that these garments are paid for, but he must have the assurance that the men or women who made them were properly remunerated. It has been demonstrated beyond dispute how uneasy lies the head that wears a bird-trimmed hat.

"Havelock Ellis, author of a deservedly noted book, 'The New Spirit,' in his introduction to that volume calls this modern awakening the scientific spirit. But it seems rather to be a blending of science and sympathy, or of science and philanthropy. It is certainly true, as Mr. Ellis states, that 'it is impossible to forecast the magnitude of the results that will flow from this growing willingness to search out the facts of things, and to found life upon them, broadly and simply, rather than to shape it to the form of unreasoned and traditional ideals.'

"Life is Conscience," said Hugo. If it be really true that "even clothes have become a matter of conscience," and that "it is not only necessary for the wearer of coats to see that these garments are paid for, but he must have the assurance that the men or women who made them were properly remunerated"—if this feeling is really becoming general among those who wear the clothes the making of which kills by inches the toilers in the mills, the factories, the sweat shops, the garrets and the cellars in which most of such work is done, then truly we are verging towards a great social and economic revolution.

That such conscience is growing in the minds of the comparatively poor, or of the rapidly diminishing "middle classes," may be true, but how is it with the rich? How is it with the stockholders of the New York Ice Trust, the Pennsylvania Coal Trust, the Flour Trust, the Sugar Trust, and of trusts in general? And especially how is it with our governmental office-holding trust? Before a man becomes "numbered with the elect" he may be a person with a conscience, a man of sympathy, of generosity and even of justice towards his fellow men, but just as soon as he is elected or appointed to office his whole nature seems changed. The whole aim of his life efforts thereafter seems to be to please the class who have it in their power to retain him in office, and that class, we need not say, is the plutocratic class. It might be supposed that under "popular government" the office holder would try to please the voters, but he who seeks to retain office in this way is pretty sure of being counted out, as every observing man and woman knows.

Why, for instance, did President McKinley give a state dinner costing one thousand dollars, to Admiral Dewey in October last? Was this to please the working men of the country, most of whom do not get the half of one thousand dollars for a whole year's work, even when their time is fully employed?

Certainly not.

His object could only be to please the rich and fashion-worshipping set to which he, as the chief ruler of the nation now belongs.

And when sitting down to this thousand-dollar banquet, did President McKinley and his guests see "behind the chairs the haggard, haunting faces of the unfed?"—unfed or underfed because of their own extravagant and senseless, not to say criminal over-feeding?

Here is an account of that presidential feed, more properly named *debauch*, as credited by a Chicago contemporary to the Washington "Post":

"Sherry will be served with the oysters, claret with the soup, sautern with the fish, and champagne ad libitum afterward. It is likely that the Dewey banquet, for which the President has to pay out of his own pocket, will cost nearly, if not quite, \$1,000, and the bulk of this expense will be for wines. The cigars, too, being of the very finest, will come to a pretty penny. Both wines and cigars are bought by the steward, who is a connoisseur."

And what of the public conscience that allows such things to be done without protest? Is not that conscience a debauched, an atrophied or dandified conscience? Why do not the working men by whose votes William McKinley was made emperor—beg pardon—President of the United States of America, why do not these toilers at the forge, behind the plow, at the loom or deep down in the mine, ask their alleged servant in the "White House" where and how he got the thousand dollars to spend for wines and cigars for his swell dinner in honor of the chief hero in the war of expansion and invasion of a peaceful and inoffensive people on the other side of the globe.

Where is the evidence of the "new spirit," the new humanitarian conscience which Havelock Ellis and the Chicago "Tribune" tell us of?

M. H.

Comments on Correspondents.

The criticisms of H. W. Hunt under the head, "Wanted: A Backbone?" are pertinent and timely. In most things it is certainly very true that our radical reformers spend all or nearly all their energy in talking and little or none in doing.

We protest loud and long against our plutocratic governmental system and yet march right up to the polls, year after year, and deposit our votes in favor of the system.

We protest against the robberies committed by our national bankers, and yet do nothing to organize the currency of freedom, the money of equity and of progress, the "Labor Check."

We declare that marriage laws are an invasion of personal right to manage our own business in our own way; we denounce institutional marriage, canon law and state-enforced marriage—as the most prolific of all causes of body prostitution, and yet go right on marrying in the old way, and by our deeds stultify our words.

Again a little space is given to the consideration of the "Cellular Cosmogony." Our friend and subscriber, Dr. James Russell Price, tells us that he taught astronomy twenty-two years and after careful investigation and comparison has come to the conclusion that the Copernican hypothesis must give way to and be superseded by the Cellular theory, just as the Ptolemaic concept of the universe gave way to and was superseded by the Copernican and Newtonian.

While Lucifer's space is too small for extended discussions upon physical science it is believed that as students of nature our readers do not wish to be behind the procession in the onward march of scientific investigation and demonstration. That

we are children of the earth and of the sun will probably be conceded by every reader, and it is but reasonable that we should wish to know all that can be known in regard to our cosmic origin, relations and destiny.

Now it would seem, according to the statement made by Francis B. Livesey in his article entitled, "A chance for 'Letter Writers' there is an excellent opportunity for our valiant advocates of personal liberty to show their colors by doing something to create a public conscience that will prevent public officials from molesting a man who is living amicably with two women in the conjugal relation. Garrison, Phillips and their fellow workers created a public conscience that would not allow a state marshal to imprison a man for helping a slave to free. Now can we not create a public conscience that will not allow a sheriff to imprison a man because he can make two women happy in a relation in which most men fail to make one woman happy?

MEMBERS OF LUCIFER CIRCLE are hereby requested to meet with the Society of Anthropology at Garfield Park, Sunday June 24, at 2 p. m. Place of gathering the "Baby Fountain" on south side of the park. Subject of discussion not determined upon but will probably be: The American College as the enemy of human freedom and progress, and what should take the place of the American College as at present organized and conducted.

Light Bearer Library for June,

The June number of the Light Bearer Library contains two essays by M. Harman. The first, entitled "Love in Freedom," attempts to show that our present and popular marital institution is the chief source of social inequalities and tyrannies with their long catalogue of evils in the shape of crimes, vices, insanities, idiocies, etc. The second essay is a brief study of "Social Evolution" as seen in the past history of the human race, with inferences drawn therefrom as to how the future progress and happiness of humankind can be promoted or practicalized.

The price of the monthly Light Bearer Library is five cents each, or fifty cents per year of twelve numbers. Orders respectfully solicited.

Wanted—A Backbone!

BY H. W. HUNT.

I have often asked myself of late how much nearer we are to the work of doing anything for the improvement of humanity, than we were ten years or more ago, and, as I look about me I see the car of progress still lingering in the valley of despair, among dead bones of the past, its way blocked effectually by the superstitions and fears of the present. We, some of us at least, talk and talk again, but the Leviathan of Custom and the Hydra of Ignorance have learned that we mean nothing by all this babble, and so they lie still, and so far as talk is concerned allow us to have our own way.

The whole thing reminds me of an anecdote of Frederic the Great of Prussia. The story runs that riding along the street of his capital one day he espied a man around the corner in an alley, or by place, putting up a hand-bill containing some severe reflections upon himself. The monarch halted, looked the bill over and then said to the man, "Come out sir. Put up your bill on the front street, where people can more easily see it. My people and I came to an agreement a good while ago. They say what they have a mind to, and I do as I please."

The Leviathan allows the people to talk freedom, but the whole force of public opinion and governmental authority is launched against the man and especially against the woman who dares to own him or herself. And so it will be as long as woman can be frightened into submission to priests and legislators by bogies set up to mislead the ignorant and deceive the unwary.

What we want is Action; action first and action second and

action all along the line. But action calls for "Backbone"—Courage, Perseverance in the Right, and alas, this is what a great majority lack. Men in plenty can be found who will readily face a cannon loaded to the muzzle with grape and canister, but these same heroes quail and wilt before public opinion, like a transplanted cabbage in the sunshine.

Right Men in Right Boxes.

BY C. L. JAMES.

Jamietta says that when persons are put in boxes they won't stay put, and then our reform movement is "squashed again b' gosh!" Just so; persons who don't know where they want to be put will upset a reform coach, or any other. What's the matter with letting them walk, whenever they show the faintest inclination?

To F. C. Leonard would say, that I never had any objection to Egoists or Materialists hitching on their sleds behind the Anarchist coach. When they claim to own the stables, horses, vehicles, and harness, as one of them did in "Free Society" at the beginning of my spat with their crowd, it is about time to suggest that they have been drawing their sleds uphill and sliding down again for a great many centuries; but never found out they were going in the Anarchists' direction till Proudhon, Bakounine, Tolstoi, Kropotkin and others, who were not Materialists or Egoists, showed the way. Else, next time their bob takes its periodical downward plunge, we might expect all Philistia to call out, "Hello, the Anarchist coach has slipped a cog!" Whereas the appendage which is now hanging to that rig, and will presently cast loose again, is called "The Stone of Sisyphus."

"When packing things in boxes, don't put persons in with the things." Well no. Not individual persons. A class of persons is a thing. Probably no person exactly represents it. But often one comes near enough to be generally selected as a type. Mr. Beecher, for example, is quoted again and again, as the man who had marked the point progress had reached; never brought the congregation about his ears, because at their first move in that direction he always crawled; and, we are told by believers in "the flesh," did much more good than old line abolitionists. Very likely Mr. Beecher wasn't this man. But being taken by the other party for that man, he may be so taken by me "without prejudice," to use a legal phrase. So taking him then, I say he did only harm. The one good any one can say such a man does is to organize the Philistines for their grand charge in reform colors when they have got ready to desert their own. Now I say such good is an ill. When the Philistines join us, the battle is already won. All that is left for them to do in our cause is dishonor it. They are the kind who burned Pennsylvania Hall, when the anti-slavery fight was on, and became bummers when it was so nearly over that they could march through Georgia without meeting any but women and children. Such allies are an injury, not a help. Of course, we can't prevent their coming over after the victory. But I do grudge them every stiver of the credit. I am in favor of letting them do us as little harm as possible. And the way to effect that is, disclaim having anything in common with them.

All this belongs to the science of putting the right things in the right boxes—a difficult one certainly. Did I say it was easy? A Christian Anarchist, like Tolstoi for example, should, as Moses Harman says, be quite as welcome to the Anarchist box as a Materialistic one. When we go to arranging ourselves for theological purposes, it is different. That, I submit is not the business of an Anarchistic periodical. It is the business of religious and anti-religious periodicals. In what box shall we place the gentleman whose principle is never bringing the congregation about his ears? Why, as far as any actual person represents this gentleman, I fear he will be uncomfortable, and make others so, in any reform box. But the world is wide. From our present point of view, the Philistine box exactly suits him.

The editor of "Vaccination" thinks I am growing senile because I don't believe in his hobby. Perhaps I am. But I can assure him that is no proof of it. I never was in a different box from the regular school of medicine, except so far as they represented a demand for legal enactments. When keeping myself out of the last "box" was the desideratum, I always much preferred them to Christian Scientists, Natural Bone Setters, Osteopaths, Indian Doctors or Seventh Sons of Seventh Sons.

The Cellular Cosmogony.

BY JAMES RUSSELL PRICE, M. D.

"The Concave Sphere," by C. L. J., in *Lucifer* No. 816 has attracted my attention, (1) because of the opening statements that he had not read any of the Koreschan publications sufficiently to get a permanent impression, and (2) that he has no reverence for eminent astronomers; yet he advances ideas as fact, that eminent astronomers consider only as hypotheses.

After teaching astronomy for twenty-two years, and knowing that the whole Copernican system is hypothetical, I have taken the trouble not only to read the Koreschan literature, but to make personal measurements on frozen lakes where the ice, no doubt, has the contour of the earth's crust. Targets go out of sight on the ice the same as ships go out of sight at sea—by perspective and geolateral foreshortenings; and both target and ship can be brought to view by aid of telescope. Test can be made at any time to prove it.

Circumnavigating the globe can be accomplished just as well on the inside of a hollow sphere as on the outside; so that argument suits either. The disappearing ship (again brought to view by aid of a telescope) proves the Koreschan Astronomy, and disproves the Copernican.

About the earth being flattened at the poles—that may be accounted for by inverting the order, and making the earth slightly prolate or egg-shaped, from the concave basis, instead of orange-shaped as in the convex idea. Another statement may be noticed, that the curvature of the earth is so very slight when making globe comparisons; and then when needed to bulge up to hide a ship from view, it can swell immensely!

I am only an investigator; but up to date, I have found nothing in all the astronomical libraries to upset the proven premises of the Cellular Cosmogony. I like to investigate a system of science that answers all questions without faltering, and gives a reason for every phenomenon. Not only does a full knowledge of the Cellular Cosmogony give a person a feeling of safety, but it gives him a basis from which to reason on all things social, political, and eternal.

VARIOUS VOICES.

Clara J. L. Pierce, Hough's Neck, Mass.:—Enclose a dollar for my subscription to *Lucifer* for the coming year. I would not be without it, and wish you success and prosperity.

J. L. Texas:—Enclosed find fifty cents to extend my subscription to *Lucifer*. The poem in last issue—"Women and War," by Ella Wheeler Wilcox, is one of the best things I ever saw in print. I am a practical printer, and am thinking of setting up and printing a few thousand copies of the poem and scattering gratuitously in my town.

E. Martina, New York:—Enclosed find stamps for subscription to your Light Bearer Library. I feel that this is rather a poor contribution to a paper such as *Lucifer*, which as it is trying to make headway against so many odds, evidently needs more substantial aid. I hope in the future to help you in every way possible in your good and humanitarian work.

W. E. T., Little Rock, Ark.:—I send you \$2.50 herewith, of which one dollar renews my subscription for another year to *Lucifer*, one dollar pays for your Autobiography, and you may send me fifty cents worth No. 4 Light Bearer Library. "The

Regeneration of Society," for distributing among people that should "read up."

F. L. Avery, Ayer, Mass.:—Enclosed find fifty cents for copy of picture of Thomas Paine. I have long wanted to get one but have never seen one advertised till I saw the notice in Lucifer. Accept my thanks for ordering for me. Lucifer I like better than ever, but how the advocates of freedom differ, and each seems to carry a club for the other fellow! I was disgusted at friend Kerr's ideas on the African war but his next articles suited me so well that I felt like shaking hands and saying You are right, old boy, go ahead.

We cannot think alike on all questions, why not agree to differ and keep sweet? Kate Austin and some others seem to think a few years spent in prison for a principle makes little difference in a life. Granted, if you wish and enjoy it. I do not. I prefer liberty and fresh air and a chance to speak when opportunity offers. I am here to live my life in my own way, to develop self as best I can and in so doing better know how to help others to find the light. Self sacrifice should be an obsolete term in its old sense, with free thinkers.

It seems to me that if dear woman would only do a little more thinking her conditions would be greatly improved. Then, too, are not women on a fair average with the men as to rights, wrongs and happiness in married life? As far as my observation goes, wives have caused as many ruined homes as husbands, and I find that girls like to flirt, and that they jilt a fellow now and then—as well as the men. In our present conditions I would not and did not ask the girl who is now my wife to live with me without marriage. Only trouble and disgrace for her would have been the result. Our friends know our views, and we speak them freely. We married as we clothe our bodies, to suit conditions; each fully knowing and believing that only love made the union, and that when, if ever, that love ceases the union ceases, and if we so choose we part friends, or remain as friends living together. The ceremony, the Unitarian, could hardly be objected to by any Liberal. With best wishes to all Lucifer's circle.

Mrs. Mary W. Jenne, Monson, Maine:—The morning of your life was filled with hard unappreciated labor; but the sun set shall yield you a glorious harvest and many thousands of emancipated mothers shall bless your memory. Lucifer comes weekly to my home, freighted more heavily than all other papers with that high purity and with that perfect freedom from all that is low and degrading, which is surely destined to emancipate the human race. Lucifer is simply a great thought, a needed thought, upon the great ocean of life. Men and women are not really so bad when once they have learned to think and to reason. But few men would trample upon the rights of motherhood if they understood the best, the purest, of life, and few women would rush blindly into maternity if they but understood the great responsibility that rests upon mothers.

Lucifer is acquainting the world with the grandest, most important truth that there is. No thinking mind can deny it. I know of several lives that have expanded and enlarged under the rays that Lucifer has shed, during the past year. And they were all simple copies, too. In those homes better children will be born. O, would that I were able to aid you financially to send copies into every home in our broad land. Personally I am greatly indebted to you for the truth that has shed a halo of light around me, and prepared me for a purer, better life. Long may you and your beloved daughter remain in the casket of clay to send out the truly redeeming rays of truth. Enclosed you will find \$1.50. Please credit one dollar on my subscription to Lucifer, and for the fifty cents send me the Light Bearer Library one year.

David Hoyle, New York:—Responding to the blue penciled copy of Lucifer lately received I herewith enclose one dollar to help along. Yours, always in sympathy with your work.

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Parity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—"to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration, and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

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By E. C. WALKER.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 25.

CHICAGO, ILLINOIS JUNE 30, E. M. 300. [C. E. 1900.]

WHOLE No. 820

Open the Door.

Open the door, let in the air;
The winds are sweet, and the flowers are fair;
Joy is abroad in the world today;
If our door is wide, it may come this way—
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems,
He may change our tears to diadems—
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine—
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unawares—
Open the door!

—British Weekly.

The Dignity and Glory of Sex.

Grant Allen in "The New Hedonism."

There is one test case which marks the difference between the hedonistic and the ascetic conception of life better than any other. I am not going to shirk it. On the contrary, it is for its sake that I pen this article. I mean, of course, the question of marital and parental relations. Obscurantists at the present moment are fully convinced that the break-down of supernaturalism and the growth of a rational conception of the universe has brought us to the verge of a moral cataclysm. Over and over again they ask us, in plaintive tones, like so many parrots: "If you take away religion, what have you to put in its place?" They might as well ask, "If you take away the belief in the good luck of horse shoes," or: "If you take away from the Fijian his cannibal sacrifices, what will you give him instead of them?"

The simple answer is, Nothing. No emancipated man feels the need of aught to replace superstition. He gets rid of his bogies, root and branch, and there the matter drops for him. The grounds of morality remain wholly unaffected. And even the obscurantists themselves do not really believe that murders, bank robberies, violent assaults, petty larcenies, would be any more common than now, if all men ceased to wear silk hats on Sunday, or to believe in the remote terrors of a visionary hell and an indefinite judgment. When they talk of moral cataclysms, they are thinking of one thing, and one thing alone,—the sexual relation. That is all they mean. They imagine that to remove the supposed religious restraints on passion would be to inaugurate an era of unbridled licentiousness. They have somehow persuaded themselves that Christianity is the sole bar which prevents us from wallowing in filth like swine; and that to get rid of Christianity would be fraught with some serious moral peril for the race. They think so ill of our kind that they imagine it is only restrained by silly taboos and puerile superstitions from the filthiest excesses.

This is a legacy of savagery. From savage times onward all men, except the most enlightened, have been possessed by a vague dread of some mysterious evil which was to attend the performance of one bodily function rather than any other. Christianity borrowed that dread, with so many like it, from the religions which preceded it; in other words, it naturally incorporated into itself the common feelings and opinions of the stage of civilization in which it originated. Now, I am going to show, I hope, that this terror is wholly groundless; that the highest morality has nothing at all to fear from the new hedonism; that the attitude of the ascetic towards questions of sex is a hateful and unhealthy one, while the attitude of the hedonist is sane and pure and wholesome and beneficial.

From beginning to end, there is no feeling of our nature against which asceticism has made so dead a set as the sexual instinct. It has spoken of it always as one of "the lower pleasures"; it has treated it as something to be despised, repressed, vilified, slighted. It has regarded it as a function to be ashamed of, a faculty allied to all things gross and coarse and evil—a mark, as it were, of our "fallen" condition. I maintain, on the contrary, that everything high and ennobling in our nature springs directly out of the sexual instinct. Its alliance is wholly with whatever is purest and most beautiful within us. To it we owe our bright colors, graceful form, melodious sound, rhythmical motion. To it we owe the evolution of music, of poetry, of romance, of *belles lettres*; the evolution of painting, of sculpture, of decorative art, of dramatic entertainment. To it we owe the entire existence of our æsthetic sense, which is, in the last resort, a secondary sexual attribute. From it springs the love of beauty; around it all beautiful arts still circle as their centre. Its subtle aroma pervades all literature. And to it too we owe the paternal, maternal, and marital relations; the growth of the affections, the love of little pattering feet and baby laughter; the home, with all the associations that cluster round it; in one word, the heart and all that is best in it.

Our æsthetic emotions, our family and social affections, our arts, our loves—these are part of our debt to what asceticism would tell us are our "lower" faculties.

If we look around among the inferior animals, we shall see that the germs of everything which is best in humanity took their rise with them in the sexual instinct. The song of the nightingale or of Shelley's skylark is a song that has been acquired by the bird himself to charm the ears of his attentive partner. The chirp of the cricket, the cheerful note of the grasshopper, the twittering of the sparrow, the pleasant caw of the rookery,—all these, as Darwin showed, are direct products of sexual selection. Every pleasant sound that greets our ears from hedge or copse in a summer walk has the selfsame origin. If we were to take away from the country the music conferred upon it by the sense of sex, we should have taken away every vocal charm it possesses, save the murmur of the brooks and the whispering of the breeze through the leaves at evening. No thrush, no linnet, no blackbird would be left us; no rattle of the

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nightjar over the twilight fields; no chirp of insect, no chatter of tree-frog, no cry of cuckoo from the leafy covert. The whip-poor-will and the bobolink would be mute as the serpent. Every beautiful voice in wild nature, from the mocking-bird to the cicada, is in essence a love-call; and without such love-calls the music of the fields would be mute, the forest would be silent.

Not otherwise is it with the beauty which appeals to the eye. Every lovely object in organic nature owes its loveliness direct to sexual selection. The whole aesthetic sense in animals had this for its origin. Every spot on the feathery wings of butterflies was thus produced; every eye on the gorgeous glancing plumage of the peacock. The bronze and golden beetles, the flashing blue of the dragon-fly, the brilliant colors of tropical moths, the lamp of the glow-worm, the gleaming light of the fire-fly in the thicket, spring from the same source. The infinite variety of crest and gorget among the iridescent humming-birds; the glow of the trogon, the barbet among the palm-blossoms; the exquisite plumage of the birds of paradise; the ball-and-socket ornament of the argus pheasant; the infinite hues of parrot and macaw; the strange bill of the gaudy toucan, and the crimson wattles of the turkey, still tell one story. The sun-birds deck themselves for their courtship in ruby and topaz, in chrysoprase and sapphire. Even the antlers of deer, the twisted horns of antelopes, and the graceful forms of dappled coats of so many other mammals have been developed in like manner by sexual selection. The very fish in the sea show similar results of aesthetic preferences. The butterfly-fins of the gurnard and the courting colors of the stickleback have but one explanation. I need not elaborate this point; Darwin has already made it familiar to most of us. Throughout the animal world, almost every beautiful hue, almost every decorative adjunct is traceable to the action of these "lower" passions. Animals are pleasing to the eye just in proportion to the aesthetic selection that their mates have exercised upon them; and they are most pleasing of all when most sexually vigorous, especially at the culminating point of the pairing season. Tennyson's familiar lines gain a new meaning when we read them thus, as illustrating the persistent thread of connection between the aesthetic sense in man and in animals:

In the spring a fuller crimson comes upon the robin's breast;
In the spring the wauzon lapwing gets himself another crest;
In the spring a livelier iris changes on the burnished dove;
In the spring a young man's fancy lightly turns to thoughts of love.

Radicals and Conservatives.

BY R. B. KERR.

In No. 816 I see that Mr. Studebaker thinks I should have a hearing in *Lucifer*, because conservatives should have their say as well as radicals. The said remark is prompted by my opinions on Imperialism. But history is against Mr. Studebaker, as it happens that my view is the radical one, and his the conservative.

Fifty years ago the opinions of Mr. Studebaker were held by all political leaders, irrespective of party. Disraeli used to talk of "these wretched colonies which are a millstone round our neck in time of war." Palmerston, Gladstone, Cobden, and Bright all thought as Disraeli did, and the doctrines of Adam Smith and the Manchester school seemed to have triumphed so completely that the question was supposed to be settled for all time. The colonies and dependencies were to be cut loose on the first decent pretext, and the Mother Country was thenceforth to mind her own affairs.

But the pendulum has now swung altogether the other way, and it is worth while to note who have helped to swing it. As yet there have been two thoroughly scientific defences of Imperialism. One has come from George Bernard Shaw, the most human of all humanitarians, and the other from Benjamin Kidd, the most scientific of all sociologists.

Modern Imperialism is based, not on Declarations of Independence and other eighteenth century abstractions, but on the nineteenth century principle of the greatest happiness of the greatest number. It is thought better that vast countries in

the temperate zone, like Canada, Australia, and New Zealand, should be occupied by great and peaceful communities of white men, than that they should be occupied by small bands of black men engaged in perpetual war. Australia and New Zealand are far ahead of all other nations in the solution of economic problems, and the masses of the people in these countries, together with Canada, are more prosperous than they are anywhere else.

So much for the temperate zone. But the tropics present a problem even more important. They are the most fertile and productive portions of the earth's surface, yet they lie entirely waste and undeveloped. Why? The Declaration of Independence will not tell you, but every traveller who has been there will tell you. The people who live in the tropics will not or can not develop nature's resources themselves, and are incapable of giving protection to people from the temperate zones who wish to do so. Thus we are forced to the conclusion of Benjamin Kidd, that the most abundant riches of nature must either remain locked up from the world, or their development must be organized from the temperate zones. One question remains:—Shall the work be done by private companies or by nations? Those who know the history of the East India Company and the British South Africa Company do not wish to see any more experiments by private companies.

Radicalism is not a particular system of thought, but rather a name for the newest ideas. It changes from year to year, and the radical of ten years ago is the muckback of today. A few years ago radicalism was supposed to demand the abolition of capital punishment. But within the past two years a new radicalism has sprung up, which demands that, not murderers only, but all incorrigible criminals should be put to death; and demands also that idiots, incurable lunatics, and persons suffering great pain on their deathbeds, should be quietly extinguished. Materialism used to be considered radical, but now it is considered very old fashioned.

It used to be thought radical to let a man work as long as he pleased, but now the British Columbia miner, who is not allowed to work more than eight hours, thinks he is a long way ahead of his American neighbor who has to work ten for practically the same wages, or lose his job. Proudhon was thought radical in 1840, Bakounine in 1860, and Karl Marx in 1880, but in 1899 Edward Bernstein superseded the whole lot.

But although the opinions which constitute radicalism are always changing, there are certain methods of thought which are becoming ever more characteristic of sound radicalism. One of these is the Baconian method of discovering truth by observation and experiment. In the days of Jefferson it was considered enough for a lot of old gentlemen to sit down at a table, and say "We hold these truths to be self-evident," and then spin off a complete system of sociology. But this sceptical age does not hold any truths to be self-evident; it must have facts and figures for everything. It measures everybody's skull, and collects vast masses of statistics, and gets the chemist to analyze everything, and wants to know all about your ancestors. And nowadays, when we want to discover the cure for the liquor evil, we do not find it by deductive reasoning, but we send to Sweden to find how free trade in brandy worked during the half century that they tried it there, and to Gothenburg to see how the system of that city works, and to South Carolina to find out all about state dispensaries, and to Maine to learn about prohibition; and then we do think that we really do know something—or perhaps nothing—about the matter.

Another golden rule of modern radicalism is that of Carlyle, to "swallow all formulas." Reformers used to think that the great thing was to carry about some pithy little platitude, like a box of homeopathic pills, and pull it out whenever it was wanted. "The cure for all the evils of liberty is more liberty;" "all men are equal;" fiat justitia, ruat coelum;" such were the little plumb lines with which our fathers thought they could sound the depths of space and time. But we are getting beyond all that, and learning that the only thing to do is to learn the laws of nature, instead of trying to make the facts of nature fit our own little dogmas.

Finally, the new radicalism is more humble in its aims than the old. Nothing would suit the old radicalism but a completely new system of society, in which all evils would disappear. But now radical thought is becoming microscopic rather than telescopic. One reformer spends his life in trying to kill a particular microbe, another wishes to invent a dress for women which shall be rational without being hideous, a third is erudite on the question of women sitting on juries, while a fourth writes a treatise and complete bibliography about municipal ownership of tramways. All this is very prosaic, but it is very successful. Numberless local experiments are solving all the problems of the age. New Zealand, South Australia, and four American states, can tell us all about woman suffrage; New Zealand all about national, and Glasgow about municipal ownership; Australia about the use and occupancy tenure of land; Utah, British Columbia, and nearly all the British Colonies about an eight hour law; France about free bread. New Zealand, Denmark, and Germany about old age pensions. Thus from actual facts and statistics we shall be able to reconstruct the world on a foundation undreamed of by ancient framers of Declarations and builders of Utopias.

Socialism as a Reform.

BY H. E. ALLEN.

In the article in *Lucifer*, No. 818 Editor Harman makes the grave charge that State Socialism is responsible for the downfall of some of the civilizations of the past; and his account in the same issue of discussions in one of the Socialist sections of the city takes the view that Socialism is not a reform.

I am unwilling to admit that State Socialism has ever wrecked any civilization. History does not prove it. Royal rule, Ecclesiasticism and private monopoly are responsible for all perhaps that Brother Harman charges to socialism; and so long as we have these factors of human misery, whether under anarchy (individualism) or under so-called democracy, the old process will go merrily on.

The fact is socialism has never been tried. There have been conditions approximating socialism which are frequently cited by its enemies. But no nation has yet organized industry under the improved methods that now obtain, and conducted its affairs by popular rule. England at this time well illustrates the so-called democracies of the past. How many of the British workingmen—the real tax-payers have had any voice in declaring war in the Transvaal?

Editor Harman's Socialism is quite as repulsive to me as it is to him. I have no more use for the state in the popular acceptance of the term than the Harman has. But the State and State Socialism as defined by Wayland, Gronlund and others is quite another matter.

If industry were properly organized and systematized, if the public transacted the public business as it should and might be done it would at once lop off about all legal restraint as we now know it. In fact there would be no necessity for any law outside the reasonable conduct of industry. This kind of a socialism would not even deprive any anarchist or individualist of the right to compete with the collectivity if he chooses to go alone. To regulate the private affairs of any individual is not the province of the state.

This kind of Socialism would at once give woman her economic independence, and with this and no state interference in sexual matters would come woman's complete sex emancipation.

Now, a word as to individualism (the opposite of socialism). In his widely quoted article recently in the New York "Journal" John J. Ingalls says: "It cannot be denied that some aspects of individualism are not altogether lovely. Unrestrained competition has engendered a herd of moral monsters with the rapacity of the shark, the greed of the wolf, the cunning of the fox, the ferocity of the tiger and the ingenuity of the devil." Anarchism is confronted by these stern facts. It believes in competition and holds that private monopoly is a sacred right. It does not believe in "restricting" competition—that would be too much

like socialism. We have today on all sides the logical outcome of unrestricted competition and unchecked individualism—private monopoly. Who is satisfied with these conditions? It will not do to say as Mr. Tucker does that these monopolies have grown out of specially conferred law privileges for such is not the case. There are intolerable monopolies today that the law has not aided, and there always will be under competition and individualism.

Can woman's emancipation come only through the breeding of better children as *Lucifer* contends? I have met two children born in freedom and one of them possesses a disposition about as hateful as I ever came in contact with. On the other hand I have met reformers born of mothers who knew no more of sex reform or sex freedom than a cow knows of botany. In fact sex reformers are springing up on all sides (mostly in the ranks of socialism) and from families that have always tabooed these questions.

I still hold that the economic independence of woman will solve the sex question. Any woman who would remain a sex slave under industrial independence would be too stupid to lay claim to human intelligence.

I have found that anarchists are just as prone to pay their employees niggardly wages as others. They do not seem to possess any higher ethical sense than socialists. The fact is we are all creatures of conditions and environment. When I consider that England emptied her prisons into New Zealand and that this country stands at the head of the civilized world today as the best governed and the most progressive people I am forced to believe that environment is after all the most important factor in race building.

The socialism of Gronlund is about as broad on the sex question as *Lucifer's* teachings, and for this reason is objected to by the clergy generally. Socialism is the world-wide movement of the time—the one hope of the race. It is growing as no reform has ever grown. It is the peace party of the world and believes in no weapons but justice, love and truth. I have a faint idea that fully three fourths of *Lucifer's* readers are socialist or spiritualists or both.

The socialist is always willing to investigate. He is never a bigot. He believes in the golden rule, and this at bottom is the solution of nearly all reforms urged at present. I have faith that the socialist evolution will not only bring us out of our industrial purgatory but out of our sex perdition as well.

In such an environment as we would have under true socialism—where the recognition of human rights would take the place of property rights—sex reform would spread more in one week than it has done in the past twenty years—with the start *Lucifer* has given it.

No, *Lucifer* can ill afford to attack socialism, it has no truer or better friend. It should work hand-in-glove with the socialist movement. The platform of the social democrat party recognized the rights of women as no other party has ever done in this country.

Koresh Astronomy.

BY C. F. HUNT.

Regarding "Koresh," will Dr. Price please answer the following:

1. If the sun is in the center of a hollow world why is it not visible all the time?
2. If any cause obscures it one half the time, why is it visible continuously for six months at the poles?
3. An astronomer found a planet, nearing opposition, to be sixteen minutes behind time, thus discovering that light requires about sixteen minutes to travel across the earth's orbit, 182,000,000 miles. This law of light has been verified in a thousand instances. How then, can all space within our scope be but 25,000 miles?
4. Explain an eclipse of the moon.

Personal

Widow of old, wants correspondence with elderly widower, who has nice modern home, must be clean minded, scientific, spiritualist or free thinker. Address Louise Eling, Box 26, Portland Oregon.

LUCIFER, THE LIGHT-BEARER

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THE LEADING article in this week's issue "Dignity and Glory of Sex," is from the pen of that modern master in iconoclastic literature, the incomparable Grant Allen. The pamphlet from which the selection is made, "The New Hedonism," is an attractively gotten up brochure of 30 pages, and will be sent to Lucifer's readers for the small sum of five cents each.

Replies to Correspondents.

IMPERIALISM.

The defense of imperialism by R. B. Kerr, in this issue, is ingenious and plausible. There is something to be said, and truthfully said, in favor of all theories, all plans or methods of human association, perhaps, that have ever been put into practice on this planet.

Instead of taking up the arguments of our British Columbian friend, in detail, I prefer to briefly as possible treat the subject in a general way, leaving particular points to care for themselves.

First. It should never be forgotten that each of us is the product, the victim, of heredity and environment. If I had been born and educated in Turkey I should now doubtless be a devout Mussulman and a valiant defender of the form of government called the "Sublime Porte." Likewise if I had been born and bred in England I should in all probability be an imperialist, a loyal subject of "Her Gracious Majesty," Victoria Guelph.

2nd. To my thinking, all governments of man by man are despotisms, more or less invasive and cruel. As between the larger and smaller despotisms I prefer the smaller. I prefer the small autonomy, the localized home-government, to the empire embracing a continent or half the globe on which we live. In the case of the small autonomy there is less danger that the abstraction called "government" will ever become a fetish—a deity to be worshipped, to be lived for, fought for and died for—than in the case of the empire. In the localized autonomy we more easily see what the thing represented by the "flag" really is. We can see "behind the scenes"—see all the palkeys and dirty ropes that move the gaudy forms that bewilder the senses of the open mouthed spectators in front of the footlights. "The powers that be" are then seen and known to be only common mortals like ourselves, whereas in case of the empire 'tis distance lends enchantment to the view, and the hereditary monarch or the elective king—sometimes called "president"—looms up in the perspective as the embodiment of superhuman wisdom. "The voice of the people is the voice of God" has little meaning to us when the word "people" means simply the inhabitants of a borough or small municipality.

I well know that such talk as this is now very unpopular. Bro. Kerr is eminently in the right when he says "the pendulum has swung altogether the other way." Yes, "modern imperialism" is based, not on Declarations of Independence and other eighteenth century abstractions, but on the nineteenth century principle of the greatest good to the greatest number. And in practical application of this principle by the imperialists the people of any given locality are not permitted to judge what is for their "greatest happiness." Common people must be told

what is best for them by a centralized government, thousands of miles away, perhaps.

One of the eighteenth century abstractions was, "that government is best which governs least." "Not so," say the nineteenth century imperialists. "That government is best that governs most."

In Kansas a few years ago—a state that has been trying for years to regulate the drinking habits of people by law; a state whose citizens suppress freedom of speech and press by law, I heard a distinguished Republican orator call the Declaration of Independence a "back number," adding, "it is high time we lay it on the shelf." That it has been laid on the shelf is proved by the record of our present national administration in Cuba, and especially in the Philippines.

Yes, the pendulum has swung, in England as well as in the United States. Since the death of Gladstone, Cobden, Bright and other advocates of "home rule" the British flag has become an "asset," to quote a distinguished South African exploiter. The flag has a money value and is bought and used for mercenary purposes. That the war against the Boers has been waged in the interest of British capitalists, under the pretext of "patriotism," national honor, is admitted by many Englishmen themselves. That the Boer government is itself a despotism cannot be urged in extenuation of the acts of the older and incomparably greater despotism, the despotism that now seeks to absorb the lesser.

That the British and the Boers have much in common, that they have the same general characteristics is not strange, when we consider their racial origin. It is said by ethnologists that the Dutch are more nearly allied by blood to the ancient Britons than to any other people. The insular and peninsular character of England and Holland caused both peoples to colonize foreign lands. The Dutch were first as colonizers in South Africa, and it would seem if either have any rights there the Boers have the prior right. Until the late revival of imperialism in the English monarchy and aristocracy the British seemed willing that the Dutch should possess the Transvaal and the Orange Free State, but now the desire to possess the whole of Africa as a dependency or appendage to the British crown, after the fashion of its East India possessions, seems to have seized the ruling classes of England, and caused them to send to Boerland by far the largest armies of invasion ever sent out from the British Isles, and so completely are the common people enthralled by their class rulers, so desirous of military glory, and so abject and unreasoning is their worship of their governmental fetish, that they offer themselves and all they have, a willing sacrifice to the interests of their capitalistic and imperialistic masters.

In regard to Benjamin Kidd's statement concerning the "most abundant riches of nature," etc., I would say that if it were not for the curse of land monopoly, if it were not for the system that gives to the useless aristocrat

"Space for his horses, space for his grounds,
Space for his equipage and hounds—"

the English workingman would not need to cross the seas and go to what is for him the unhealthy tropics in order to find the undeveloped resources of nature; and that if the British Isles should ever become overpopulated there are better methods than those of Britain's imperialist robbers to get the use of some of those unimproved lands—the method adopted by William Penn, for instance.

That some of the English colonies, New Zealand for instance have made very great advances over the mother country and over that other Anglo-Saxon imperialism, the United States, is very true, but whether these advances were made because of or independent of the imperial Victorian government I leave my readers to judge. Now that the "pendulum has swung the other way" we may reasonably expect swarms of titled aristocrats, younger sons of baronial families, etc., etc., to be sent out to these colonies as imperialist office holders to deprive the people of self rule and to consume in splendid extravagance the earnings of the workers.

It was thus that imperial Rome came to her downfall, and

thus it may be that the downfall of imperial London may be approaching in the not distant future.

EQUALITY.

Our friends are still talking "equality" between the sexes in the matter of reproduction of the race. It would seem useless to continue iterations forever and yet I think one more statement of my position in this matter not amiss.

The only equality possible between woman and man, between man and man, between woman and woman is the equality of right to grow, to develop, to enjoy that which is one's own.

No other equality is natural; no other equality is possible; as I see it.

The whole effort of nature seems to be to produce diversity, not uniformity, not sameness, not equality.

No man is the equal in all respects to any other man; no woman is the equal of any other woman. Still less is any man the equal of any woman or any woman the equal of any man.

The mathematical formula, two and two equal four, or four equals two and two, does not apply to persons, nor to things. It applies only to abstractions, to unrealities. No two blades of grass are exactly equal to each other. No two peas are exactly alike. No two coins from the mint are so near alike that the microscope or the hair scales will not detect a difference.

The same is true of mathematical forms drawn by any instrument made by man. No real circles, squares, lines or points are exactly alike. Only the unreal, the abstract, the imaginary can be exactly equal.

Why then should we waste time in contending for that which does not exist in nature, and which, without reasonable doubt, never did exist and never can exist in nature?

Why not spend our time and energy working for that which is possible as well as very desirable, namely, the right of *unequals* to live each her and his best non-invasive life, untrammelled by artificial limitations or barriers?

Woman's place in nature is not man's place, and man's place is not woman's place. While their legitimate spheres of action touch and blend they are yet distinct, and the effort to make them equal or identical must end in disappointment and failure.

While Lucifer's columns are open to the advocates of the very peculiar cult known as "Koreshanism" it is hoped that no one will ask for space for long and elaborated articles on this or any other similar subject. In order to achieve success in any line of work we are compelled to concentrate. As Ella Wheeler puts it:

There's lack of greatness in this generation;
And why? Because no more man centers on one thought.
We know this truth, and yet we heed it not,
The secret of success is concentration.

We therefore ask that our friends on either side of this astronomic question will imitate C. P. Hunt in this issue, and "boil down! boil down!"

SOCIALISM.

It will be hard for Bro. Allen—see article "Socialism as a Reform" to pick a quarrel with me over the use of terms. The article to which he objects so vigorously was written nine years ago and since that time the popular use of the phrase "state socialism" has changed somewhat.

It will be observed, however, that I used the term state socialism in no special or modernized sense. The sentence to which our friend apparently objects ends thus:

"But so far as we can learn from such sources as we possess these past and gone civilizations died of too much state socialism, too much centralization—died from and by the failure to preserve a robust and virile individualism among the units."

Here it is easily seen that by state socialism I meant centralization in government. And this kind of socialism is quite consistent with "royal rule, ecclesiasticism and private monopoly."

Imperial Rome, for instance, undertook to do nearly everything for the common citizens. It provided free public baths, free public amusements, free public education, and in time of scarcity free public bread, and when the populace could not get then there was an insurrection. What is all this but state socialism in a general sense?

To the definition of state socialism given by our correspondent I have little objection, except that it is too indefinite. The "state" means, to most people, the highest authority in any community. One of Webster's definitions is, "the whole body of people united under one government, whatever may be the form of the government." A monarchy or imperialism, then may be a state. A better name for what H. E. Allen and most of us want, would be "Co-operative Individualism" or "Commonwealth."

The quotation from Ingalls shows that the "vitrolic statesman" was more anxious to frame a pungent paragraph than to tell the exact truth. I do not agree with him nor with Bro. Allen as to the cause of the present abnormal social conditions. I would ask, how could the "sugar trust," the "standard oil trust," and like monopolies, have become what they now are without law conferred privileges resulting in land monopoly, money monopoly, transportation monopoly, etc? All these factors are state socialistic rather than individualistic.

As to the failure of freedom to produce better children the answer is easy. While the nominally free mother is building her child she must fight for social position, and fight with her own superstitious conscience, also. These prenatal conditions are alone sufficient to account for the failure of the new woman to give birth to well-poised and lovable children.

Another cause of the often observed fact that the children of radicals are not well behaved is the fact that the parents in their revolt against authority have gone to the other extreme. They do not try to govern their children, or if they govern at all it is by "fits and starts," no consistent or rational system of government. The result is what ought to be expected. The children of outspoken radicals do not compare favorably with those of people who are reckoned conservatives, and whose aspirations often, if not always, are towards higher and better things than their own cramped environments permit, and these aspirations materialize in better children.

The New Zealand argument also, is easily explained. The so-called criminals sent to New Zealand by the effete aristocracy of England were often the very best men and women of the kingdom. At all events their aspirations were in the direction of equity and fraternity, and here in a new country they found the right soil in which to grow, and develop the better civilization.

Lucifer does not oppose a rational socialism. On the contrary we work night and day to rouse men and especially women to a sense of the necessity of beginning right if we would secure rational socialism. Philosophy and observation show that the foundations must be laid right to secure a satisfactory structure. The foundations of the newer and better social edifice is to be found in better women and men, and this means first, better children, and better children means, first of all, free motherhood—free, intelligent and consciously responsible motherhood.

M. H.

Light Bearer Library for June,

The June number of the Light Bearer Library contains two essays by M. Harman. The first, entitled "Love in Freedom," attempts to show that our present and popular marital institution is the chief source of social inequalities and tyrannies with their long catalogue of evils in the shape of crimes, vices, insanities, idiocies, etc. The second essay is a brief study of "Social Evolution" as seen in the past history of the human race, with inferences drawn therefrom as to how the future progress and happiness of humankind can be promoted or practically.

The price of the monthly Light Bearer Library is five cents each, or fifty cents per year of twelve numbers. Orders respectfully solicited.

Dianism.

BY ELMINA D. SLENNER.

It is hard work making Dianism understood by the average reader. Despite all we have said and written on the subject, a vast majority of readers think it only means sexual satisfaction from full nude contact. While this is the ultimatum for those who need it, Dianism runs all along the line, from a glance of the eye, a touch of the hand, a tone of the voice, or the presence of one of the opposite sex to the extreme of the most loving caresses and contact. All forms of love, save the sex act itself are forms of Dianism.

While thousands of lovers love deeply and truly with no more contact than conventionality allows, there are others who are not satisfied short of the sex act itself. Many of these last could be made happy and blest if they could have full nude contact under satisfactory conditions. Dianism is intended as a complete substitute for the sex act. To give satisfaction especially to the married) and yet conserve vital force and avoid parentage when children are not desired.

Love is love, in all its forms, and just so is Dianism, Dianism in all its forms. All lovers do not rush into the sex act, nor need all Dianists rush into nude sex contact. There is reason and moderation to be studied in each case.

All new theories are apt to be saddled with mischievous errors by those who do not understand them. Free love has gone through this martyrdom and is now quite a respectable term! Dianism is slowly gaining ground, and is sure to reach the goal because it is based on truth and fact, on love, pure grand and sublime.

"A thousand perfect men and women appear,
Around each gathers a cluster of friends,
And gay children and youths with offerings,"

Whitman.

Heredity.

BY E. J. PAUL.

If there is anything to be known, and I think there is, science and nature teach the pertinacity of type. To give up this premise is to abandon evolution and accept spontaneity.

If superior mind cannot ameliorate conditions, bend the branch and train the vine, then human life is without the vital force we call the spirit of progress.

Many radical thinkers want to abolish everything. They refuse to admit that there is any such knowledge as the "wisdom of the ages." It seems to me that they are just like the early Christians who destroyed every vestige of previous civilization, because Alexandrian philosophies told of other gods. I will not be juggled into the admission that heredity is a *terra incognita*, because atavism—very ancient types—and the wish for a new and better being on the part of the mother, often produce a strange child.

I claim that the potency of the ruling class in England is mostly due to their breeding. Mrs. Gladstone could trace her lineage for a thousand years. The potency of Nell Gwynne (the same Welsh stock as Mrs. G.) is a fact today. Her laughing forgiving, liberty loving traits are the best features of the ruling Englishman. Marian Evans said it was in her ancient Celt blood to tread the path of liberty.

It was when the ancient priest ceased to reproduce himself that he first began to lose his place as supreme ruler.

Some of my readers will object to the word rule—well, we will be ruled by men or ideas. I think Lucifer's band are agreed to be governed by ideas; that one of those ideas is fewer and better children; that freedom of motherhood is a means to an end. Anarchist, socialist and individualist can meet on this platform.

I agree with L. D. W. that Jonathan Hunt raised a pretty fair lot of chicks and I am sorry he does not like the way they grow. I like to hear them grow to be true to a higher race in stinct than that of reproduction—children fit to live.

"Our Moses" ought to have told that socialist section that

all the original writers on socialism said "the family must go." The one organized experiment, that of Noyes', was a success in the production of both children and wealth. I ask C. L. James to write us an article on heredity. In closing I will say that I am compelled to line up with de Cleyre, Morton and James in favor of putting things into the right boxes. Remember that Walt Whitman not only sung of "myself" but of *en masse*.

Man A Protector!

BY ALBINA L. WASHBURN.

There are numerous instances to show that man, as a protector of woman, is a rank failure; and though these examples do not invalidate the claims of manly men they do prove that a womanly woman is her own best shield and that she may even, at times, use a little physical force to point a moral.

An incident which recently transpired in the "Commercial Hotel" in this city, but which was kept out of the papers for fear it would injure the business of the hotel, came to light a few days since.

A chambermaid, a robust girl from the country, while making her rounds one morning, having about sixty beds to make up, was passing an open door in which stood a man who said to her, "Come in and see this picture," holding an envelope in his hand.

Thoughtlessly she stepped in to look over his shoulder when he closed the door, locked it and put the key in his pocket. He then seized her and attempted to throw her across the bed when the girl gripped him by the throat, choking him until he grew purple, and her finger nails cut the flesh, compelling him to quit his hold. She then struck him full in the face with her lusty fist. The blood flowed over his shirt front, spattering her bare arms and gingham apron. Crowding her over toward the washstand in the corner he declared she should wash his face and began removing his white shirt. While the fellow's eyes were thus in temporary eclipse the girl raised a window behind her, jumped out on a roof a few feet lower, and running to the edge, leaped to the ground, a distance of some eight or ten feet.

Crossing the courtyard she burst in at the kitchen door, her appearance eliciting a cry of dismay from her fellow workers there. Inex laughingly related her brief adventure, washed her arms turned her apron (as my informant said) and started up stairs again.

"What! you are not going back?" They exclaimed.

"Yes, I am going back to finish my work," was the resolute reply, "and if that fellow says another word to me I'll mash his head with a pitcher!"

It seems that in a few days the girl left and found employment in a restaurant, but whether she left of her own volition or on complaint of the half drunken boarder, has not transpired.

Add to the ballot the strong right arm in time of assault and what can not a Colorado woman do?

VARIOUS VOICES.

C. W. E., Kansas:—I have received and perused the numbers of the Light-Bearer Library—1, 2 and 3, new series—and wish to say I think them nearly perfect. Neat in finish, clear in type, sound in sense, practical in adaptation to the public needs as propaganda literature, and, most admirable of all, so convenient in size, which makes the reading of them almost a certainty, inasmuch as they can be pocketed for leisure moments, or slipped into the satchel for distribution. I wish I had my means more at command. I would set apart something—if nothing more than the product of one hen, to devote to the purchase of such primers to distribute. I will loan these where I think they are the most needed.

J. C. Slafter, Minneapolis, Minn.:—I am very much pleased to see in the current issue of Lucifer that you have made some study of reincarnation, and I hope for the benefit of both your self and your readers you will give the subject still farther atten-

tion. If you do I feel almost sure that with your understanding of the problems of life you will find therein a solution and expression of ideas, which will harmonize with those you now hold.

Reincarnation is but another name for re-embodiment, and this is a law in nature which applies to all degrees of consciousness manifesting in life forms, from the very lowest to the highest. It applies as much and no more to the life consciousness in man as in all other forms of evolving nature. It is only an enlarged idea of evolution and must soon be acknowledged as one of nature's methods by which evolution is accomplished. Our views are constantly being expanded by our experience. This is continually pushing back our threshold of consciousness and forever bringing us nearer to the one truth, that truth which is our only secure foundation.

A. B., Springfield, Mo.:—Regarding the question of location for a "Hilda's Home," please let me suggest that I know of no better place for one than Chicago where it might be combined with a great publishing house and headquarters for Lucifer as suggested by Mr. McGowan. Touching the question of the rights of fathers and mothers to their children, allow me to observe that we may be responsible for and become much attached to a thing we do not own. I presume the various writers on this subject are trying to discuss it from an ideal standpoint. In a strictly ideal parentage I think it would be decidedly difficult to say that one sex contributed more than the other. Indeed in all matters that centre in sex alone I think it better to affirm equality. It seems to me that whoever attempts to prove that male or female by virtue of sex alone is superior is but blocking the wheels of progress and delaying the realization of liberty. In a libertarian ideal parentage I think we need have little worry about the care and companionship of the child. In all the "squabbles" over the possession of children that have come under my observation, spite seems to have been more in evidence than love and care for the little ones.

Elsie Cole Wilcox, Lawrence, Wash.:—Enclosed find fifteen cents for which send me "Our worship of Primitive Social Guesses." And may I venture the suggestion that C. L. James article on "The Character of a Free Lover" begun in Lucifer No. 774, would make a most excellent essay for one number of the Light Bearer Library? I wanted to suggest putting it in pamphlet form when it was first printed, but feared you could not risk the expense. However, as a number of the Light Bearer Library there would be no extra expense. It is far too good to be permitted to pass out of our propaganda work, and this is the only way I can see to retain it. Am looking eagerly for the next number containing Lillian's articles, "The Regeneration of Society," and "New Martyrdom," for although I have read them both, they will bear several more readings.

C. A., Iowa:—It was with pleasure that I read M. L. Studebaker's wise comments on certain things that have recently appeared in Lucifer, and though he saw fit to apply the term "rot" to certain teachings it would seem to me a mark of over fastidiousness in the person who took pains to raise an objection. No doubt the word expressed the writer's idea exactly. Anyway, being a man he has a perfect right to use any word that pleases him, and that without expecting an objection to be raised in any quarter.

Lucifer of late is certainly initiating its readers into new fields. They are being made aware of the wonderful heights the reason of man is capable of attaining. One of its contributors reaches the conclusion that there is no such thing as slavery, and so announces his discovery to the world. Another convinces himself that every act of one's life is made with the primary object of procuring for himself the greatest amount of immediate happiness. Another declares, through the same process of reasoning that every act or manifestation is in direct line with nature, therefore natural, hence none of us have ever seen an abnormality. Another thinks we could well dispense with the idea

of altruism, because every move one makes being actuated by selfishness, the altruistic spirit is an impossibility—and that is the way they reason. Now to my mind every such reasoner would make a first rate Christian Scientist, for it was in that way exactly that Mrs. Eddy was enabled to reason the universe out of existence, including the visible body of man. She repeatedly declares the visible universe to be an illusion, and man himself a nonentity, neither one nor the other having any basis whatever in truth. How did she reach such conclusions? Be patient, and you will know, for some of the contributors to Lucifer are trying to teach us the art. But are their lessons worth the learning? My answer would surely be, no!—for after having reached such fine spun conclusions, our every day common sense and experience refuses to accept them as truth. It is better to keep reason within the domain of reason, for it is only then that it serves us truly. If we attempt to clothe it in the misfit garments of imagination—abstraction—we lose our footing and never thereafter know "where we are at."

The person who accepts the logic(?) of Christian Science can never be certain as to whether he is possessed or dispossessed of a material body, for with consciousness affirming it on the one hand and so-called reason denying it on the other, how could he possibly rest in certainty? So to avoid confusion of mind as to what is and what isn't I would advise that Luciferites refuse to follow the sinuous pathway of this modern false god. Mrs. Eddy's system contains a truth for those who have the patience to find it, and hence I refer solely to her logic.

Elmina D. Slenker, Snowville Va.:—"Judgment" No. 3 of Light Bearer Library is the best issue yet. It gives the question of rape in marriage and out of marriage in such strong and striking colors that every reader must be convinced and if guilty convicted. It is a volume in a nutshell, and holds the reader spell-bound to the very end. It is dramatic, thrilling and emphatic. It is as true as truth.

"Keep on! Liberty is to be subserved whatever occurs. There is nothing that is qualified by one of two failures. Or by any number of failures. Or by indifference or ingratitude of the people." Whitman.

Inquirer, Ohio:—Please answer one question: Is it unlawful to sell any article or device to prevent maternity? If so what is the name of the law? Have read about the Comstock law, but saw nothing definite.

[The United States postal laws make it a criminal offence to send by mail any information pertaining to prevention of maternity. What the laws of Ohio are upon this subject I cannot say. Will some friend enlighten us? M. H.]

JAMES F. MORTON, JR., is now with Free Society, 236 Clinton Park, San Francisco, Cal., and would be glad to meet any Lucifer readers in the city or suburbs. He has already lectured twice in Turk St. Temple, 117 Turk St., and will deliver the following addresses on succeeding Tuesday evenings:

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What a naughty, naughty paper to talk so!

The Ledger, New Denver, B. C., is inclined to be sarcastic saying: "We cannot find any record of Adam and Eve's marriage. As they were the original parents of all the human race, according to our learned parsons, it would appear that some thing should be done in the matter in order to save the world's good name."

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THIRD SERIES, VOL. IV., No. 26.

CHICAGO, ILLINOIS JULY 7, E. M. 300. [C. E. 1900.]

WHOLE No. 821

To General M. M. Trumbull.

Back to thy breast, O Mother turns thy child.
 He whom thou garmentedst in steel of truth.
 And sent forth, strong in the glad heart of youth,
 To sing the wakening song in ears beguiled
 By tyrants' promises and flatterers' smiles;
 These searched his eyes, and knew nor threats nor wiles,
 Might shake the steady stars within their blue,
 Nor win one truckling word from off these lips,—
 No—not for gold nor praise, nor aught men do
 To dash the Sun of Honor with eclipse.
 O, Mother Liberty, those eyes are dark,
 And the brave lips are white and cold and dumb;
 But fair in other souls, through time to come,
 Fanned by thy breath glows the immortal Spark.

From "The Worm Turns" by Voltairine de Cleyre.

Woman in the Here and Now.

[The following clear and strong presentation of the demands and needs of woman is from a "lecture by Mlle. Harlor, delivered at the extraordinary general assembly of the French League for Women's Rights." The excerpt is taken from a little pamphlet issued by the Tucker Pub. Co., New York, entitled, "The Education of the Feminine Will." Price three cents each. It may be ordered of us.]

Only a few years ago it was thought desirable for a woman to be without any general ideas. Her mind was offered only light nourishment,—the essential in small doses of elementary knowledge. As if to watch her and keep her in ignorance was not a sufficiently sure guarantee against revolt and inquiry, religion was used to definitively bend her soul. Did her conscience awaken a moment? It was a sign of diabolical pride. Immediately the severity of man, and the threats of God, rose up against her. How could she stand against them, when to the burden of social laws was added the terrible one of divine law? Alone she could not overcome the unanimous censure. She was soon forced to capitulate, and vanquished, returned to humility.

But it was nevertheless necessary for this humble creature to have some interest in life. They left her the right of artifice. The moralist did not think it immoral to tolerate in her—even to advise her to use—certain clever intrigues and ingenious lies, such as the slave uses to soften the authority of his master. But the slave, when he rules, preserves his power only by feigning to ignore it; his attitudes remain modest, and his voice remains timid. His gestures of servility constantly recall his condition to him, and that it is simply a new whim in the master to obey. Thus woman consecrated the best of her existence to imagining coquetties which should elevate her to the position of slave-queen, unless, so indolent by nature as not to have even the strength to be adroit, she placidly permitted herself to be led.

Now she is a little less strictly brought up. In great cities especially she is less subjected to the religious practices so stupefying to the mind. All the same, the principles of the old education still obtain.

Modified methods of pedagogy and a program of broader studies are not sufficient to form character. The lisping of

intellectual life do not deliver moral life from its to-*por*. The proof of this is that, although woman has been somewhat emancipated intellectually, she nevertheless continues to be subject to the traditional yoke of morality. Her new wisdom is simply an ornament,—a fashionable ornament, but one which must not change anything in her passive attitude toward man. For he is always designated to her as the supreme educator, the guide, the natural master.

Woman has no choice of a social state. There is but one for her—marriage. It is her career. And parents, with narrow-minded prudence, mean only this when they speak of establishing their daughter. It is a career in which there are many duties and few rights, since marriage, according to law and custom, is a life partnership where the two partners have unequal rights. The reason and dignity of a woman must be slumbering, if she sign such a contract without thinking it insolently unjust. To be able to reason and to have pride is superfluous for one who has only to obey. It would be a weapon given to those who are led, to be used against the leader.

Reason is the liberator of conscience. When thought often turns inward to itself, when by analyzing itself it acquires the use of discernment, when, knowing its strength, it aspires to use it, then there is no longer any tutelage possible for it. Rational creatures desire to control their own destinies.

The principle is to lead woman to marriage, and not to prepare her for existence. It is with a childish soul that she undertakes the most serious engagement of life. For that matter, the ideal is to have her ignore its principal conditions. Nevertheless she is held responsible, as is very distinctly shown her, should she digress from the obligations she has unconsciously contracted.

But this only appears to be illogical. They have made her promise obedience; therefore she is warned that she is divesting herself of her will.

To make the law for the stifling of feminine individuality almost absolute and unattackable, it has been inscribed in the moral code. Left to its value as a purely social law, it would become very relative, and much less respectable.

But we must not see simply an entirely masculine egoism in the constraint imposed on woman. Another reason for it is the idea that there cannot be two equally strong wills in the family. The family, as it is still conceived today, is a hierarchy. It represents a principle of authority dear to the guardians of social order.

And this is the reason the latter are irredeemably for anti-feminism; they see a revolutionary menace in the doctrine of feminism.

But how can they prevent the transformation which they fear? Abuse will only precipitate it.

For instance, in the marriage question. The woman once promised obedience, but it was understood that the man took her absolutely under his protection. She did not bring any dowry, and did not earn her livelihood; her husband assured it to her. In exchange she alienated her liberty. The bargain

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was in some degree equitable. At present the man is willing, and generally even demands, that his wife should have a dowry or be able to earn her livelihood. The conditions of the matrimonial contract are, therefore, no longer the same.

Whatever the causes of this change may be, it is a sign that the time has come when woman must rely upon herself. And, whether or not we deplore it, she has been forced to certain acts of independence. Unmarried or married, she is face to face with the same difficulties as man. But, with her limited knowledge of life and her timidity at taking the initiative, how much more painful is the struggle for her! And, now that they are companions in the combat, would there not be some justice, and some advantage besides, in furnishing them with the same weapons for their defence?

It is undeniable that the essential condition of liberty is economic independence. The being who expects his maintenance from another is in servitude. But to gain one's livelihood or to have an income is not to be free. It is simply to possess the means of becoming free. And, if a proof of this is necessary, is it not found in the current fact that women whose material fate is in their own hands, either by their dowry or by their earnings, abdicate their autonomy like the rest, without revolt? It does not mean anything to them to disindividualize themselves, or, rather, they do not make a serious effort to raise themselves to individuality.

Thus we end by recognizing that, if economic independence is indispensable to freedom, it is really useful in the accomplishment of this end only to already-awakened consciences.

Therefore not only is it necessary to claim economic emancipation; it is necessary to preach moral emancipation at the same time and with equal fervor. It must be said that the first without the second would be three-quarters barren, and that the decisive revolution is the inward revolution; that the freest mortal, in the deep meaning of the word, is he who belongs most to himself; and that true liberty is definitely measured by the degree of autonomy of the "ego." The worst tyrants are those we cherish or simply permit to exist in ourselves—our bad instincts, our thoughtless passions, our unreasonable temptations, and all our atavistic errors.

The Concave Sphere.

BY C. L. JAMES.

I have read the Koresh replies to demonstration of the earth's convexity, and find them multiply proof (which was quite unnecessary) that the Koresh people know nothing about science. Replying to the "usual ship's hull argument" (he doesn't know the difference between an argument and a demonstration) Prof. Morrow says, if you look at a ship whose hull is below the horizon, with a telescope, you will see the hull as well as the sails. But you won't—unless she is coming towards you, and you wait long enough; in which case you will see the hull without the telescope as soon as with.

In another place he says the heavens are convex; the stars hidden at any time being on their opposite side. This, I suppose, is why they look concave. Why the earth looks so (Teed's only fact) I have already explained. But the explanation would not apply to a sphere suspended over head, unless it were almost as large and as near as the earth. In no case would the apparent concavity prove more for actual concavity of the earth than the sky. Trigonometry teaches every one who knows anything about it that the nearest celestial body (the moon) is at about ten times that distance which Teed admits to be the earth's circumference, and therefore cannot be inside the hollow earth.

I will inform Prof. Morrow that those who know anything about trigonometry are the persons I meant to designate in this connection by the pronoun "us." He picks me up for saying we never see the stars of more than one quarter hemisphere at once, as proved by their rising and setting. This was certainly a slip. I should have said that we (the people living at latitude 45, about that of Eau Claire) see different quarters of the heavens

alternately—proof as given—another quarter being permanently visible.

But what is my error of statement to his of reasoning? If the heavens were convex and near enough to look concave, we might see perhaps a thousandth part of them at one time, whereas, he correctly says, we always do see half.

Prof. Price varies the misstatement about the reappearance of a ship's hull, in a curiously ambiguous manner. He says targets set upon a frozen lake disappear like the ship's hull, but are restored to the field of vision by the telescope. If he means a small enough target will disappear before going below the horizon, and the telescope will make it visible again, this is correct. But if he means that a broad base, disappearing before a pointed top, can be recalled by any telescope, the assertion is contradicted by the daily experience of every sea-captain, land-surveyor, and military officer, since telescopes were invented.

Both my opponents are much tickled at the "inconsistency" of saying the earth's curve hides the ship's hull, yet the curve is practically identical with the tangent when we look at the earth even from a balloon. Cannot they understand that the curve is sensible when compared with the height of the hull, which may be about thirty feet, but not with the diameter of the earth which they admit is nearly 8000 miles? Both are also much amused at my presumption in attempting to refute Koreshanism without knowing more about it. Happily, crank arguments usually give away the author's ignorance of his subject in the first few sentences; which saves the trouble of sifting much straw to make sure it contains no grain. When a man sees inconsistency in saying the visible curve is insignificant compared to the diameter but greater than the height of a ship's hull, I can gauge his logic without looking further. When he says the moon is inside the earth, I see how much he knows about surveying.

When he makes diminution by distance explain the disappearance of a ship's hull before the her topsail, I need wade through no volumes to perceive he does not understand perspective. Lucifer certainly is not devoted to the physical sciences. If it were, Koreshanism would never have been noticed in its pages, except perhaps as an illustration of crankery. But Lucifer is devoted to moral and social reform. When, therefore, a movement to put the latter on the basis of a crank astronomy finds adherents enough to be aired in other liberal papers, a quarter column may be well applied to disclaiming any connection.

Ownership of Children.

BY EDGAR D. BRINKERHOFF.

The editor's position on the ownership of children seems to be right. Kate Austin's objections arise from false fears as to the result of possession by the mother. The instincts of most mothers and children are nearly enough right and their interrelations do not call for interference by outsiders. Only now and then would a case arise calling for society's intervention and all fears of evil result vanish when the Anarchistic mode of settling disputed points is realized. If obtainable, society will have whatever it unanimously desires. The unanimous sentence of a free jury is taken as the universal will of the community.

In the light of the movements of the political machinery of practical anarchy, all of Kate Austin's contentions fall to the ground. Let us apply the libertarian solution to some of her knotty problems. Says she, "At what age will they cease to be the property of the mother?" Instead of allowing majorities or representative legislators to decide through a Comstock when the regulation eighteen or twenty-one years is to be devi-

* Significantly, the almost submerged hull may, I dare say, be made distinguishable from the waves by a telescope when it is not so without. But let Prof. Morrow repeat his experiments more carefully; and he will find that, though the hull is the largest part of the ship and the top sail the smallest, no telescope will enable him to see the hull as far as he can see the topsail with the naked eye.

ated from. Anarchism proposes to let the whole community decide through a free jury.

Again, no revolt of child against mother will be necessary in order to gain self ownership; a simple complaint will be considered by the jury. And again, suppose mothers do secure the passage of laws protecting their interests in their children, such laws if considered unjust will fall a dead letter in the hands of a jury free to judge of the justice of the law. And further, it is not true that it is proposed to turn over the child to the mother to do with it as she sees fit, for libertarians intend to subject the mother to the rule of juries who will certainly sentence her for killing the child in this day and age of the world.

In one thing, our contributor is right, when she says, "Let us have done with the pernicious idea that any person has the sole right to own another human being," for she is evidently here thinking of society's conferring on mothers the right of absolute and unlimited ownership of children. No one proposes to allow a mother to own even her own body to this extent? But the preferable alternative to this sole right is not a joint right of bare majorities but the joint right of the whole community as represented in their jury of six men and six women.

The case of a mother who gives away her child is not especially difficult to dispose of. When observers find the child in bad hands they appeal to a jury who perhaps designate proper parties who have offered to care for the child. This presumable unanimity of the community is all powerful and therefore the decision prevails. The buyer loses his purchase money as such sales the jury will consider null and void.

If, in exchange for stated contributions to household expenses, a woman agrees to give a man control of the children that she admits are his, she should keep her agreement if expedient, but I much doubt the wisdom of societary interference to enforce this contract.

Oregon and Colonization.

BY HENRY ADDIS.

As a result of my article in a recent issue of *Lucifer* concerning Oregon as a good place to practicalize radical ideas, some inquiries have come to me concerning details of climate, soil, products etc. I will try briefly to give all needed information so as to avoid unnecessary letter writing, as all readers of *Lucifer* are equally informed hereby. If an effort is made to establish a group, colony, home or association, detailed information can be given and arrangements made by the one who may volunteer as secretary, and those who are interested.

On the west of the Cascade mountains the climate is equable, moist, healthful. Thunder is seldom heard; tornadoes, cyclones, blizzards and destructive hail storms are unknown. The winters are mild and rainy, the summers moderate and dry. The nights are always cool enough for refreshing sleep. Poison snakes are found in very few places, and tarantulas, centipedes, scorpions and the like do not exist. Poison plants are few, and on the coast they do not grow.

Some ask of the country along the coast. The Coast Range mountains lie close to the coast, their spurs in many places being washed by the tides. This makes the coast country narrow and broken. It is foggy in winter and many showers in summer. It is an ideal dairy and honey raising country and there is but little difference in the temperature between summer and winter. It is too cool to perfect melons, tomatoes, peaches, and corn but is unexcelled for all kinds of fruit and vegetables that do not require intense heat to perfect them.

Every person in Oregon is exempt from taxation up to five hundred dollars, and exempt from foreclosure to three hundred dollars on personal property, one hundred dollars for each member of the family, all tools necessary to business engaged in, including teams, wagons, etc., if a farmer or freighter, books if a lawyer etc. etc. Public libraries founding homes and similar organizations are exempt from taxation up to five hundred thousand dollars.

The people are a non-interfering lot and late comers who

want to regulate other people's affairs either get disgusted and go back or learn to mind their own business. One good Methodist sister from Missouri complained that out here "people work on Sunday, and the law don't stop 'em," while a man from Indiana said that back at home half of Portland would be in the penitentiary in six months. He went back.

The resources of this region are not one tenth developed, and for this reason and those already enumerated, I consider Oregon the best place for particularly the sex radicals, to try to put their theories into practice.

It is undoubtedly time for the radicals to make an effort to get together and try to realize some of their cherished ideals. You can make the effort in Oregon unmolested and other conditions favorable. In fact I do not believe so large a number of favorable conditions can be found elsewhere, but the long distance from the eastern and middle states is a serious drawback to those living there.

Just having read Lillian Harman's "Regeneration of Society" leads me to say something of the legal status of woman in this state. Any woman, married or single, may acquire property in her own right. Subsequent marriage does not alter her title. Her property is not liable for her husband's debts, and he has no authority over it. A man has no more right to strike, abuse or mistreat his wife than a stranger. Property acquired by the man becomes the joint property of husband and wife when he marries, and property acquired by him during the time his wife lives becomes their joint property. If a woman lives with a man as mistress or housekeeper and they separate and he refuses to divide what property they may have accumulated she can sue for wages and get full pay for all the time she lived with him. If he dies she can collect it from the estate.

Portland, Oregon.

Modern Medical Butchery.

From "A Physician in the House," By J. H. Greer, M. D.

What a field for butchery and for the attainment of fame and money woman has become to the mercenary practitioner of so-called modern gynecology (female diseases). It would be interesting, were it not revolting, to trace the history of the treatment of diseases of women by the majority of the medical profession during the past twenty years.

Some of the fads profitably encouraged by the medical profession are not only absurd, but are almost criminal in their methods.

Little do the fathers and husbands and brothers know of the indignities their daughters or wives or sisters are often forced to endure in the way of uncalled for exposures and mutilations to satisfy the notions and mercenary appetites of modern gynecologists.

My large experience in all diseases of women has brought to my knowledge thousands of cases where women and virgins have been needlessly subjected to revolting exposures and painful operations, only to be mutilated for life and left in a far worse condition than when they applied for relief.

Who can enumerate the cases in which the abdomen has been opened for supposed ovarian diseases when not a trace of a pathological (diseased) condition was discoverable? Who will write the history of the cases in which perfectly healthy ovaries have been removed without one shadow of improvement in the general condition of the patient? A human being mutilated, deprived of her distinctive characteristics, and rendered miserable! A human life poised between earth and heaven to gratify ignorance or conceit! A human life sacrificed to ambition upon the operating table!

When it is of almost daily occurrence for me to be consulted by those who were on the verge of submitting to wholly needless and brutal mutilations, and for me to start them on the road to recovery by the employment of rational means, I feel justified in saying, in the name of womanhood, in the name of common honesty, in the name of humanity, defend yourselves, your wives, your daughters, your sisters and your friends from the hands of the professional mutilators of women.

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The Education of the Feminine Will.

On the first page of this issue of *Lucifer* is found an extract from a lecture showing that the revolt against the enslavement of woman, as wife and mother, is not confined to English speaking countries. Seldom or never has the case been better put, as I see it, by woman or man, than by this (presumably) young French woman, in the space of the little fourteen page booklet, entitled "The Education of the Feminine Will."

It will be seen that Mlle. Harlor takes much the same ground that *Lucifer* has long contended for, namely, that "economic independence," though an essential condition to or of Liberty, is not the first and most important condition. That "if economic independence is indispensable to freedom it is really useful in the accomplishment of this end only to already awakened consciences," and therefore the first thing to be done is to awaken the conscience to a sense of the wrongs everywhere inflicted upon woman and through her upon the race. That "not only is it necessary to claim economic emancipation; it is necessary to preach moral emancipation at the same time with equal fervor," and that "it must be said that the first without the second would be three-quarters barren," and "that the decisive revolution is the unwon revolution," and "true liberty is definitely measured by the degree of the autonomy of the ego." Also that "the worst tyrants are those we cherish or simply permit to exist in ourselves—our bad instincts, our thoughtless passions, our unreasonable temptations, and all our atavistic [hereditary] errors."

The closing sentence of the lecture gives the keynote to the whole production: "To every human being, without exception, comes the command: Be yourself, entirely, in mind, heart, and character."

Arraignment of Institutional Marriage.

[The following comments upon the essay entitled "A Freeman's Creed," which essay constitutes the major part of the "Light Bearer Library" for June, will explain to some extent the attitude of the author of that essay towards conventional monogamic marriage. M. H.]

To some readers this statement, this arraignment of institutional marriage, will doubtless appear biased, prejudiced, exaggerated, if nothing worse. It will be said that the writer of this essay shows little of the judicial spirit in his method of treating a subject second to none in importance, and that the special pleader, the advocate or lawyer, is apparent on every page. It will be inferred also that the writer hereof must be a "sore-head," that he has been disappointed in his matrimonial ventures and takes this method to revenge himself upon an institution that has been found to work well in most cases, and that has received the unqualified sanction of the wisest and best of humankind, in all ages of the world.

To these possible criticisms I would reply, that while making no claims to the wisdom and impartiality that should characterize the judicial mind I am certainly not conscious of being influenced in what I have said by passion or prejudice. My experi-

ences in married life extending over a quarter of a century were by no means exceptionally unfortunate, and though I did not find in my conjugal mates all that I had hoped to find, I honestly think myself fortunate, far beyond the lot of most men, in my selection of companions of the other sex.

My impeachments against institutional marriage are mainly based upon observation of its working, extending over a period of more than half a century, and under circumstances that gave me exceptionally good opportunities for forming a correct, an unbiased opinion. For many years a teacher in the common schools, often "boarding round" from house to house; many times the recipient of the confidential revelations from both marital partners; also as confidential adviser of both sides while acting as "Justice of the Peace" and as itinerant Methodist preacher—in all these social and judicial relations I had most excellent opportunities to see and judge of the inside workings of this most venerable and venerated, perhaps, of all our society institutions.

It will also be surmised, perhaps, that my views on this question come from reading Rousseau, Byron, Shelley, and other opponents and satirists of marriage. In reply to this possible objection I would say that I have read but very little of the writings of these men, and have avoided such authors much as I avoided reading Thomas Paine, Voltaire, Bolingbroke and other so-called "infidel" writers. I wanted to be able to say to my critics that my opinions on heretical questions are my own—not borrowed, not adopted nor adapted from any one else.

Looking at the marriage problem from the standpoint of history and philosophy it is not difficult to see why it is regarded of such great importance that in nearly all communities, nations or tribes of people the mating of women and men for propagation of the species is not left to individual initiative alone, but is made a matter of church or state regulation, or both.

A study of life among the so-called lower animals shows that even beasts and birds possess conscience—a conscience that looks to race preservation and the perpetuity of type. An instance of this is given in a work on "Evolutional Ethics and Animal Psychology" by E. P. Evans. On page 231 occurs the following:

"The owner of a house near Berlin found a single egg in the nest of a pair of storks, built on the chimney and substituted for it a goose's egg, which in due time was hatched, and produced a gosling instead of the expected storkling. The male bird was thrown into the greatest excitement by this event, and finally flew away. The female, however, remained on the nest, and continued to care for the changeling as though it were her own offspring. On the morning of the fourth day the male reappeared accompanied by nearly five hundred storks, which held a mass meeting in an adjacent field. The assembly, we are informed, was addressed by several speakers, each orator posting himself on the same spot before beginning his harangue. These deliberations and discussions occupied nearly the entire forenoon, when suddenly the meeting broke up, and all the storks pounced upon the unfortunate female and her supposititious young one, killed them both, and, after destroying the polluted nest, took wing and departed, and were never seen there again."

Storks are monogamous in their family life—as are geese and many other species of feathered bipeds, and through natural selection and survival of fittest, or best,—presumably—they have reached a status of uniformity so nearly perfect that it is difficult to distinguish one stork from any other stork. And having reached what would seem racial perfection the instinctive desire to preserve or perpetuate that ideal type shows itself in a public conscience that will allow no specimen to live that breaks the uniformity of type. Another instance, page 234:

"Ravens also have been known to destroy a nest in which a young owl had been discovered, and to kill both the birds whose home had thus suffered contamination; being evidently determined that the ancient and honorable race of *Corvus corax* should not be corrupted; and cocks in several cases, are said to

have killed hens which had hatched the eggs of ducks or partidges. . . . An unusually large number of ravens was recently observed on the trees in the Treptow Park of Berlin. They began to assemble about noon and continued to arrive from all points of the compass until three o'clock. After croaking together in loud tones for some time, they all pounced upon one bird sitting apart on a lower limb and belabored it with their strong beaks until it was covered with blood and fell dead to the ground. Thereupon they all flew away in different directions. It is evident that this corvine convention was preconcerted, and that the purpose of it was to punish a guilty member of the community; but it was only after a thorough discussion of the matter that the sentence of death was passed upon the culprit and immediately executed."

The question very naturally arises just here, what relation has the monogamy of the stork, the raven and other birds, with the perfection of type which these birds guard so jealously? Has the indissoluble union of two been a factor in producing such perfection? The following stories cited by Ellis would seem not to confirm this hypothesis:

"Prof. Carl Vogt tells the story of a pair of storks which had lived together for many years in a village near Soletta. One day, while the male was absent providing for his family, a younger suitor appeared, and began to pay court to the wife. She received his addresses at first with indifference; but as the woman who hesitates is lost, so she finally fell into the snares of her passionate and persistent adorer. His visits became more frequent, and at last he succeeded in so completely fascinating the matron that she was persuaded to accompany him to a marshy meadow, where her unsuspecting husband was engaged in catching frogs, and to join her gay paramour in putting the old stork to death."

In the other case cited, a pair of storks had had for several years their nest on the roof of a barn, without any discord in their domestic relations. Suddenly a powerful male stork made his appearance, assaulted the husband and for two days fought for the possession of the female. The owner of the barn in trying to defend the husband killed him, when the wife who had been an unconcerned spectator, after helping to destroy the eggs and nest, disappeared with her admirer.

These stories would seem to indicate that perfection of type has been reached through conflict, and by survival of the stronger and braver, and not through faithful devotion to a mate first accepted. But when through ages of conflict and struggle perfection of type has been reached, and when one male is as good as any other male, then thereafter the chief subject of public conscience, of racial instinct, would naturally be the perpetuity of type.

Here, as it seems to me, is the *raison d'être* of natural monogamy, not of artificial or law-made marriage. Preservation of racial type depends upon postnatal care of offspring almost as much as it does upon purity of stock. Experience shows offspring can better be cared for by the united effort of two than of one, and especially so when the young are long dependent upon parental care, as in case of storks, ravens and the like. In the case of the gallinaceae, the partridge, quail and domestic hen, whose young can shift for themselves almost as soon as hatched, there is less need of parental care and hence the gallinaceae are not monogamous.

Choosing a King.

The government of the United States of America is called a republic, and also a democracy, meaning that the people rule. The evidence of this, as we are constantly told, is that the people have the elective franchise.

One of the great showman Barnum's sayings was that the "American people like to be humbugged." In nothing is this aphorism more clearly true than in the matter of government. Names count for little; often nothing at all. "A rose by any other name would smell as sweet." A skunk by any other name would not emit a more agreeable odor. A despotism

called a republic or democracy may deprive the people of the right of self-government, may rob them of their earnings and of their right to the earth, quite as effectually as when called by the old names monarchy or aristocracy.

The following paragraph clipped from the paper called "The Appeal to Reason" tells the plain truth in a straight forward and sensible manner:

"The people of this nation will this fall choose a king for another four years. This is not strictly true, as a very small minority will do the choosing and the others will simply think they are doing it. States craft is this fooling the people and getting them to bind themselves so they can be skinned. Craft, you know, sometimes means cunning, deception, doing things by methods that deceive. Now most of the people will resent the implication that they are choosing a king. But most of the people anywhere will resent the idea that they are governed by a despot—even in Turkey, Russia or China. But what more power has the queen of England than the president of this country? She has not as much. The names king, emperor, czar, sultan, mikado, president, are only different appellations for the same thing. Nowhere do the people rule. Everywhere a few people rule, by various excuses and devices. The people are yet, as a whole, too ignorant to rule. If they were not they would rule themselves for themselves. As it is, they are ruled by a few for the profit of a few. But light is coming into the eyes of the masses and they are waking up. After a sleep of centuries there promises to be a lively time in the first part of the twentieth century. But the king will be chosen next November."

A Woman's Right to Her Children.

New York Journal.

It is rather discouraging to read at intervals the views and decisions of judges who for various reasons deprive women of their children. Take a recent instance:

A Mrs. Lusk, divorced by her husband, appeared in court before Justice Freedman to plead for her children.

Justice Freedman decided that Mrs. Lusk's moral character did not suit him. He said:

"I will give the two boys to the father. I will leave the babe in the custody of the mother for the present—he is too young to be taken from her now."

The mother, trembling and pale, said to the lawyer who had separated her children from her:

"I hope you will live to have two little boys taken from you and that you will suffer as I suffer."

Said the Justice: "Look here, if there is to be a scene, I'll give all three of the children to the father." We quote the Justice's words as told by the court reporters.

A Justice would not deprive a mother of, let us say, ten dollars because of immoral or alleged immoral conduct. The law would not let him take away her hat or shawl. But apparently it does permit him to deprive her of her dearest possessions—her children.

If a woman's children do not belong to her, nothing does belong to her. She has created them, suffered for them, nursed them. She has for them ten times the affection, a thousand times the affection, that any father could feel. They belong to her as long as they or she live. Nature recognizes that fact by the undying affection established between them. Man and the laws ought to acknowledge the fact as well.

Unless a mother has treated her children with cruelty they should never be taken from her. It matters not what she may have done in her other social relations. If she was good enough in the first place to bring the children into the world, she is good enough to keep them when they are here.

We know nothing of Mr. and Mrs. Lusk's quarrels. Admitting that Mrs. Lusk is at fault, and Mr. Lusk the noblest and highest of men—what right has he to Mrs. Lusk's children, to her property?

Justice Freedman seems to have been indignant because the mother was inclined to make a scene. If some one should pull out two of his back teeth without his consent, would he make a scene?

Suppose that happened and the tooth-puller should say "If you yell, I'll pull out all your teeth," how would he feel?

He would not suffer if all his teeth were pulled as a woman suffers who loses her child.

We all feel sorrow for a poor, forlorn cow bellowing behind the wagon that takes her calf to the butcher—we ask no questions about the cow's morality, nor whether she proposes to be faithful to the father of that calf. We simply know that a poor animal is being tortured, and decency rebels against the cruelty.

The abolition of slavery was largely brought about by horror and indignation caused by separating mothers from their children. No one excused the tearing of mother and child apart on the ground that the mother was not moral—possibly not even married. As a matter of fact, it was known that false conditions in slavery prevented what free men and women would call a high moral tone. But we suffered with the poor black mothers, none the less.

We advocate every legitimate measure for encouraging and enforcing morality—if morality can be enforced.

But it seems to us that the brutal cruelty of taking a woman's children away from her ought not to be permitted under any circumstances. Give the woman her choice and she will prefer to have her hand cut off. Why not do that, since she prefers it, if you must make her suffer?

Perhaps you say it is unjust to the child to leave it with a mother whose morals do not suit you?

There is much in what you say. But we think no human being more thoroughly, radically immoral than the man, husband or judge, who could deprive a mother of her children.

The Right of the Child to Be Well Born.

Mabel McCor, in the "Monthly Bulletin."

I read recently a very able writer who attempted to outline the different stages of growth through which the human embryo goes in its development, beginning with the organs known to phenologists as purely physical or animal, up through the social or affectional, then into the mental with all its possibilities, till at last the crowning faculties, those of beneficence and worship, are developed.

This writer claims that if a mother desires to give large endowment of physical, affectional, mental and moral nature to her child, she must, during pregnancy, herself obey this law of orderly unfoldment, by making her life conform to the needs of her growing child. For instance, for its physical development, plenty of exercise, nourishing foods, and freedom in clothing for the mother during the early months. For its affectional and social instincts, activity of her own affectional nature. For mental endowment, reasoning and close calculation on her part, including time for the study of music and art. And lastly, for its moral and spiritual nature, the mother in the late months of her pregnancy must apply herself to the things of the spirit, hope, joy, worship, and a deeper love for God and humanity.

This all seems to me very reasonable, and worthy of our consideration. But are we not omitting to deal with an unknown quantity, overlooking an important factor in our calculation—the condition of mind in which the mother finds herself when she discovers for the first time that she has conceived a child?

Is she glad? Does her heart sing with Mary the Blessed, "My soul doth magnify the Lord?" If so, then we may expect that which shall be born of her to be a son or a daughter of God. But if upon discovering she is with child her mind is in torture and her heart in rebellion,—worse yet, if in her despair the thought to murder that helpless, unborn babe, comes to her, what may we expect, with such an inheritance, that child to become?

Let us go one step farther and ask, what was the state of

her mind when the little life was conceived? Let us find the pre-conception conditions, as well as the pre-natal. For the right of a child to be well born includes the right of a child to be well conceived. Was the mother's heart filled with love for the father of her babe? Was the affection between them of that character defined as "of all the immeasurable forms of love the most beautiful, the most lasting, and the most divine?" Or was she but a victim upon the altar of man's unbridled passions, unwillingly submitting herself in that relation which was intended to be her glory, but which, through false teaching and sin has become her shame? According to the teaching of the Christ, a child born in lust is born in adultery; and this, too, whether under cover of the marriage vow or not. "Whoso looketh at a woman (any woman) to lust after her, hath committed adultery with her already in his heart."

It is well for the preachers of God to impress upon woman's mind the awfulness of child murder in the womb. It is well for learned physicians to write treatises upon the duties and privileges of the mother, as she carries her babe beneath her heart. It is well to tell her to be healthy, happy, and spiritually minded, in order that posterity may rise up and call her blessed. It is well to tell her that every fit of passion, every unkind thought or feeling leaves its indelible impression, not only upon the disposition but upon the face and form of her unborn child. It is well to tell her of the dignity of motherhood, and that in her hands rests the destiny of the race. It is well to tell her that "The hand that rocks the cradle is the hand that rules the world." For all these things are true.

But if she has had no choice in becoming a mother, if the child was begotten by mistake while ministering to the selfish demands of him who promised to love and cherish—if in fact the child has been "conceived in sin and born in iniquity," as all such children are—from whence shall spring her joy? How shall she be glad when she feels, not that she has "gotten a man from the Lord," but that the unborn babe is another proof of her sexual slavery?

Until we have considered conditions of conception, we have not yet gotten to the root of the matter, we have not yet laid the axe at the root of the tree, we have not yet considered all the rights of the child that is to be born.

VARIOUS VOICES.

M. Kuzink, Chicago:—Enclosed find five dollars for Lucifer's subscription, "Woman, Church and State," "Rights of Women," two copies of "Woman's Past, Present and Future."

Wm. Claussen, Paulina, Iowa:—Lucifer reaches me every week and I read it with interest. Enclosed I send one dollar; fifty cents on my subscription and twenty-five cents for "Vital Force or Magnetic Exchange," by Albert Chavannes. For the remaining twenty-five cents send sample copies to the enclosed list of names.

Abbie Knapp, Dowagiac, Mich.:—I want your book, of course. I sent for it once, but the money was credited on subscription. Now I enclose five dollars, for which send me one copy of the autobiography, one copy of Mrs. Gage's "Woman, Church and State," one copy Leroy Berrier's "Cultivation of Personal Magnetism," and for the remaining dollar and half, credit me a year on Lucifer and a year on the Light-Bearer Library.

S. L. P., Philadelphia, Pa.:—I am a reader of Lucifer and agree fully with your aims and efforts for sex reform. The people with whom I associate are so very conservative and orthodox that it is difficult to make very much impression on them. They are slaves to sex laws and theological dogmas. Still I will endeavor to cast a little light over this darkness. I send you ten names and addresses to whom I would like Lucifer sent ten weeks. This is all I can do at present. I will take a copy of your autobiography when published and circulate it among my

acquaintances. I have read somewhat of the persecutions you and your daughter have endured for the truth as you see it, and marvel that such outrages can be perpetrated in this enlightened age. Still there is hope in the future, and what we may not see realized our children and children's children may, and it is for them we work and hope.

Send me (premium) "Vital Force," "Digging for Bedrock," "In Hell and the Way Out," "Judgment"—William Platt. I enclose one dollar for the ten subscribers for ten weeks.

William O'Dale, Colorado, City, Colo.:—I have put in the best part of ten years advocating reforms. Have distributed a great deal of Socialistic and Anarchistic literature in that time. I wish now to become acquainted with a woman who has some means who would enter into a business enterprise whereby we could, in connection with said business, do much toward educating the masses. I think you understand my position. I want to do business with a congenial person—one with whom I can enjoy life, and at the same time follow my wishes in regard to enlightening those in need. I enclose one dollar for your trouble in the matter.

N. E. C., Mass.:—I enclose one dollar for your book and shall enjoy reading it. Your editorials are fully the equal of any I read, and I read all of The Free Life, Liberty, Discontent, Free Society, and every thing else worth haphazard that is printed in English. Have read every copy of Lucifer for seven years. Soon as read I send every one by mail to somebody where I think it may get a subscriber or evoke thought. The herd learns truth very slowly. But they can learn. I once taught a Vermont farmer in only thirty lessons of eight hours each how to extinguish the gas without blowing it out. When this can be done nothing is impossible. Good luck, long life!

Joshua Burrows, Gibson, Pa.:—Inclosed find one dollar, which please credit me on subscription. Would be glad to send new subscribers, but do not know any one in the circle of my acquaintance who cares to read anything more than the news of the day. I sometimes think the fate of nations in the past is to be repeated by the American nation. Most of our women are controlled in their ideas of beauty, by those paragon of deformity found in the fashion plates of all our magazines, which models unfit those who imitate them for the most important duties of women, also causing diseases of all kinds and premature death. You are to be congratulated on having been able to maintain your position so long and especially so when we consider the fate of those who preceded you in the attempt to enlighten mankind upon the most important of all subjects, the right use and the abuse of sex, including the subject of generation. When this is understood it will preclude the necessity of regeneration and perhaps save us from the fate of Sodom and Gomorrah, and many other nations recorded in history. I did not sit down intending to inflict a sermon upon you, but having seen so much sorrow, suffering and premature death from the causes mentioned, during my eighty three years pilgrimage in this beautiful world, was influenced to write a few words.

J. A. Gillie, Calif.:—We believe we are safe in making the assertion that the editors of almost all reform journals have at some time received earnest communications, from men or women expressing a desire for association with others of similar tastes and views in some fraternal organization where there would be a possibility of at least partially realizing some cherished object, or enjoying an opportunity for communicating with others interested in similar projects.

We believe it is possible to realize those ideals, and with a view to cultivating the co-operation of all who may have similar views we desire to call attention to a recent organization—the M. A. C. A.—designed to unite all individuals desirous of enjoying love, liberty, happiness, and the highest aims of life and contributing their mite to diminishing the wrongs which are causing

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"Our Principles and Objects" and other printed matter giving further particulars will be sent to all who are interested, for a one cent stamp for postage. Address J. A. Gillie, San Francisco, California, 864½ Howard St.

Military Puzzle—Find the Laugh.

"Where are you going?" said the Chinese to the Allied Forces.

"To Taku," was the modest reply.

"And what is your object? Just rubbering?"

"No, Peking."

"Can a man keep cool in Cuba?" was asked of a returned soldier.

"How, in El Caney?" replied the latter with due regard to punctuation.—C. F. H.

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CHICAGO, ILLINOIS [JULY 14, E. M. 300. [C. E. 1900.]

WHOLE No. 822

No Flag.

Nay, I am no patriot; not for me
This prejudice, so proud, of one's own country.
Always right, chiefest cause of enmity.

Atween the nations. Were it not for this,
All peoples had a million years, I wis,
Ago, exchanged of brotherhood the kiss!

And, were it not for this, how great a flood
Had never flowed of warmest, reddest blood,
From hearts of murdered heroes, brave and good!

How many women hearts unbroke had been,
Had "patriots" not forgotten they were men,
And murdered that their land might "glory" win!

O folly, this, to die to wear a tag!
O crime, to kill because one's country's flag
Is different from some other piebald rag!

For noble hearts find one land scant of room,
All men their brothers, and the world their home,
From highest mountain peak to ocean foam.

Their love holds all, their boast is every clime,
Their sympathy with every race in every time,
All patriot songs with equal voice they chime.

They lift no flag, and sound no party cry,
And leave to fools to run in herds to die,
Insane at hearing: "Foreign foes are nigh!"

For them there are no foreigners at all,
No prejudice of birth, no Chinese wall,
The Briton but the fellow of the Gaul.

They hold all roads are open, earth and sea,
No rightful duty, tax, or passport fee,
All travelers welcome, and all commerce free,

They would all bounds were blotted, bars were down
All nation-lines and States were overthrown,
Naught left but honest neighborhoods alone;

For honest men no laws, no government,
No interference, howsoever well-meant,
Each man's life, fortune, as he pleases spent

O when shall men be tall enough to see
That pride of country makes for slavery,
That he alone who has no flag is free!

The man without the country 'habits all;
Without a flag all banners drape his wall;
His patriot heart hears but the wide world's call.

—J. William Lloyd.

The Guardianship of Children.

BY R. B. KERR.

One of the dangers of Radicalism is that the word is often used as a cloak to conceal reaction of the rankest type. This may be done in perfect good faith. Many people are so disgusted with things as they find them that anything seems good which differs from what now exists. But the human mind is not very original, and consequently the great majority of so-called reforms are not innovations at all, but mere reversion to old and forgotten ideas. A paper like *Lucifer* is very interesting, not only to the reformer, but to the antiquary and the student of history, because many of its writers speak with the voices of the dead. In one column is some thought taken from the French

Revolution; in another is some proposal to reform the world by returning to the early Middle Ages; while quite a number derive their inspiration from the early history of Greece and Rome, and even from the village communities of ancient India.

Particularly interesting to the student of ancient society has been the recent discussion about the care of children, for some of the writers who have taken part in it are saturated through and through with the spirit of early Roman law. They think that the ownership of children is a live issue within six months of the twentieth century, and that the only question is as to who is entitled to own them. This is a reversion to the theory of the *patria potestas*, which prevailed in the early days of Rome. It was then held that the child was the fruit of the father's body, and therefore his property. So logically was the theory carried out that the father was allowed to kill his children, or sell them into slavery. Moreover, this right did not cease with the maturity of the child, but continued as long as the father lived; so that a man often possessed several generations of descendants, who were all at his absolute disposal.

With the progress of civilization this theory became utterly repugnant to the Romans, and the powers of the father gradually disappeared, except that he continued to have considerable control over his infant children. But Romans were too logical to call this control ownership, because they saw that if the father was ever the owner of the children, the mere fact of their getting a little more sense could not abolish the right of property. Consequently the idea of property in children disappeared altogether, and was replaced by the idea of guardianship. A child came to be looked on as an unfortunate citizen like an idiot or lunatic, who could not take care of himself, and needed some one to look after him. The proper person to do this was supposed to be the father, who was evidently indicated by Nature as the guardian.

Such has been the accepted view during the whole of the Christian era. In English-speaking countries the exact theory is that the crown or state is the universal guardian of infants, but that it is expedient to devolve this guardianship on some individual, so long as he behaves himself properly. In the case of legitimate children, the father is the guardian; in the case of illegitimate, the mother; both being subject to removal if unsuitable.

Now, however, there happens to be a revolt against the paternal guardianship of children, and an attempt is made to find some abstract philosophical principle on which to found the guardianship of the mother. Thus, after two thousand years, we hear once more of people owning children, and the old "fruit of the body" argument, of which the Romans became ashamed, reappears in Christendom. For two thousand years guardianship has been considered merely a convenience for the benefit of the children, but now we are told that it is something the mother is entitled to for her own satisfaction.

I am referring to this matter simply as a historical curiosity, but I do not wish to go into the merits of the case. I have the

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same objection to discussing the natural rights of mothers that I have to the old theological poser, "Who was Cain's wife?" When I am satisfied that there ever was such a person as Cain, I may concern myself about his wife; and if it is ever proved to me that somebody called "Nature" has been so kind as to give me and my neighbors any rights, then I shall perhaps take the trouble to find out what they are.

Meanwhile let us come back to the nineteenth century, and let us always remember that we are within six months of the twentieth. Let us apply the utilitarian standards of our age and try to find out what method of guarding children will promote the greatest happiness of the greatest number.

The first consideration must always be the welfare of the child, for no one feels cruelty as a child does, and no one is so little able to fight against it. Therefore, the most suitable person must be found, and that person must be closely watched and easily removed.

Who is on the average the most suitable person? Surely the mother. She is the person who is with the children all the time, who takes the most trouble with them, and must know their characters better than any other person. It may be that the father loves them as much, but it is perhaps because he does not know them as well. He amuses himself with them when he comes home in the evening, but he does not wash them and dress them and tidy up after them; neither does he, even in the United States, walk about with them half the night when they are teething. The life of the father is at his store, or in his club; the life of the mother is with her children. Decidedly the mother is the right guardian in the great majority of cases.

But there is a much more necessary reform than even the transference of guardianship from the father to the mother. The community must look after the interests of children far better than it does at present. The power of the guardian, whether father or mother, must be changed from a Russian despotism into a limited monarchy. In the multitude of counselors there is safety. No one would wish to be tried for his life by a jury of one, nor would any corporation think of giving its whole executive power to one director. It is intolerable that children should be entrusted to the absolute rule of one who may cruelly beat them, underfeed and underclothe them, stuff their minds with exploded superstitions about hell fire, and subject them to some absurd system of education, or deny them education altogether. The community must watch the guardians far more closely than now, and remove them far more promptly. The tendency is now in the right direction. Already parents have lost the right to deny their children knowledge. Already under English law the father can be deposed when he "is insolvent, or his character and conduct are such as are likely to contaminate the morals of his children, or where he is endangering their property or neglecting their education, or is guilty of ill-treatment and cruelty to them." But we must learn to interfere more quickly than now, and get quit of the blind eye with which we are inclined to view the failings of a parent. In short, we must learn to enforce our own legal doctrine that any individual is only allowed to guard children on sufferance, and that the guardianship is for the benefit of the child rather than the pleasure of the guardian.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 27.

CHICAGO, ILLINOIS JULY 14, E. M. 300. [C. E. 1900.]

WHOLE No. 822

No Flag.

Nay, I am no patriot; not for me
This prejudice, so proud, of one's own country.
Always right, chiefest cause of enmity.

Between the nations. Were it not for this,
All peoples had a million years, I wis,
Ago, exchanged of brotherhood the kiss!

And, were it not for this, how great a flood
Had never flowed of warmest, reddest blood,
From hearts of murdered heroes, brave and good!

How many women hearts unbroke had been,
Had "patriots" not forgotten they were men,
And murdered that their land might "glory" win!

O folly, thus, to die to wear a tag!
O crime, to kill because one's country's flag
Is different from some other piteous rag!

For noble hearts find one land scant of room,
All men their brothers, and the world their home,
From highest mountain peak to ocean foam.

Their love holds all, their heart is every clime,
Their sympathy with every race in every time,
All patriot songs with equal voice they chime.

They lift no flag, and sound no party cry,
And leave to fools to run in herds to die,
In vain at hearthside: "Foreign foes are nigh!"

For them there are no foreigners at all,
No prejudice of birth, no Chinese wall,
The Briton but the fellow of the Gaul.

They hold all roads are open, earth and sea,
No rightful duty, tax, or passport fee,
All travelers welcome, and all commerce free.

They would all bounds were blotted, bars were down,
All nation-dines and States were overthrown,
Naught left but honest neighborhoods alone!

For honest men no laws, no government,
No interference, however well-meant,
Each man's life, fortune, as he pleases spent.

O when shall men be tall enough to see
That pride of country makes for slavery,
That he alone who has no flag is free!

The man without the country 'habits all;
Without a flag all banners drape his wall;
His patriot heart hears but the wide world's call.

—J. William Lloyd.

The Guardianship of Children.

BY E. B. KERR.

One of the dangers of Radicalism is that the word is often used as a cloak to conceal reaction of the ranker type. This may be done in perfect good faith. Many people are so disgusted with things as they find them that anything seems good which differs from what now exists. But the human mind is not very original, and consequently the great majority of so-called reforms are not innovations at all, but mere reversion to old and forgotten ideas. A paper like *Lucifer* is very interesting, not only to the reformer, but to the antiquary and the student of history, because many of its writers speak with the voices of the dead. In one column is some thought taken from the French

Revolution; in another is some proposal to reform the world by returning to the early Middle Ages; while quite a number derive their inspiration from the early history of Greece and Rome, and even from the village communities of ancient India.

Particularly interesting to the student of ancient society has been the recent discussion about the care of children, for some of the writers who have taken part in it are saturated through and through with the spirit of early Roman law. They think that the ownership of children is a live issue within six months of the twentieth century, and that the only question is as to who is entitled to own them. This is a reversion to the theory of the *patria potestas*, which prevailed in the early days of Rome. It was then held that the child was the fruit of the father's body, and therefore his property. So logically was the theory carried out that the father was allowed to kill his children, or sell them into slavery. Moreover, this right did not cease with the maturity of the child, but continued as long as the father lived; so that a man often possessed several generations of descendants, who were all at his absolute disposal.

With the progress of civilization this theory became utterly repugnant to the Romans, and the powers of the father gradually disappeared, except that he continued to have considerable control over his infant children. But Romans were too logical to call this control ownership, because they saw that if the father was ever the owner of the children, the mere fact of their getting a little more sense could not abolish the right of property. Consequently the idea of property in children disappeared altogether, and was replaced by the idea of guardianship. A child came to be looked on as an unfortunate citizen like an idiot or lunatic, who could not take care of himself, and needed some one to look after him. The proper person to do this was supposed to be the father, who was evidently indicated by Nature as the guardian.

Such has been the accepted view during the whole of the Christian era. In English-speaking countries the exact theory is that the crown or state is the universal guardian of infants, but that it is expedient to devolve this guardianship on some individual, so long as he behaves himself properly. In the case of legitimate children, the father is the guardian; in the case of illegitimate, the mother; both being subject to removal if unsuitable.

Now, however, there happens to be a revolt against the paternal guardianship of children, and an attempt is made to find some abstract philosophical principle on which to found the guardianship of the mother. Thus, after two thousand years, we hear once more of people owning children, and the old "fruit of the body" argument, of which the Romans became ashamed, reappears in Christendom. For two thousand years guardianship has been considered merely a convenience for the benefit of the children, but now we are told that it is something the mother is entitled to for her own satisfaction.

I am referring to this matter simply as a historical curiosity, but I do not wish to go into the merits of the case. I have the

same objection to discussing the natural rights of mothers that I have to the old theological poser, "Who was Cain's wife?" When I am satisfied that there ever was such a person as Cain, I may concern myself about his wife; and if it is ever proved to me that somebody called "Nature" has been so kind as to give me and my neighbors any rights, then I shall perhaps take the trouble to find out what they are.

Meanwhile let us come back to the nineteenth century, and let us always remember that we are within six months of the twentieth. Let us apply the utilitarian standards of our age and try to find out what method of guarding children will promote the greatest happiness of the greatest number.

The first consideration must always be the welfare of the child, for no one feels cruelty as a child does, and no one is so little able to fight against it. Therefore, the most suitable person must be found, and that person must be closely watched and easily removed.

Who is on the average the most suitable person? Surely the mother. She is the person who is with the children all the time, who takes the most trouble with them, and must know their characters better than any other person. It may be that the father loves them as much, but it is perhaps because he does not know them as well. He amuses himself with them when he comes home in the evening, but he does not wash them and dress them and tidy up after them; neither does he, even in the United States, walk about with them half the night when they are teething. The life of the father is at his store, or in his club; the life of the mother is with her children. Decidedly the mother is the right guardian in the great majority of cases.

But there is a much more necessary reform than even the transference of guardianship from the father to the mother. The community must look after the interests of children far better than it does at present. The power of the guardian, whether father or mother, must be changed from a Russian despotism into a limited monarchy. In the multitude of counselors there is safety. No one would wish to be tried for his life by a jury of one, nor would any corporation think of giving its whole executive power to one director. It is intolerable that children should be entrusted to the absolute rule of one who may cruelly beat them, underfeed and underclothe them, stuff their minds with exploded superstitions about hell fire, and subject them to some absurd system of education, or deny them education altogether. The community must watch the guardians far more closely than now, and remove them far more promptly. The tendency is now in the right direction. Already parents have lost the right to deny their children knowledge. Already under English law the father can be deposed when he "is insolvent, or his character and conduct are such as are likely to contaminate the morals of his children, or where he is endangering their property or neglecting their education, or is guilty of ill-treatment and cruelty to them." But we must learn to interfere more quickly than now, and get quit of the blind eye with which we are inclined to view the failings of a parent. In short, we must learn to enforce our own legal doctrine that any individual is only allowed to guard children on sufferance, and that the guardianship is for the benefit of the child rather than the pleasure of the guardian.

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Granted. But I would ask them to bear in mind that I am heartily in favor of using all these conveniences because they are useful. Neither do I object to wearing clothing for convenience. When it is more convenient and comfortable to wear clothing than to go without, I say wear clothing. But I hold that clothing should be worn simply for convenience and comfort and not to hide our bodies from the eyes of the people.

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"Like begets like," we are told; could this have been the reason why she feared the birth of a monster? We know not. But that she was insane, not many will ever believe. That

wife knew very well what she wished to do, and she did it. This does not indicate insanity, which renders its victim purposeless—unable to make cause precede effect in a rational manner. She proposed to remove that fetus; to do so, she knew and reasoned that she must use a very sharp instrument—cut first through abdominal wall and next into the uterus to reach her quest, and this was just what she did. The fact that she made a longer abdominal incision than was requisite proves only her ignorance of obstetrical surgery; no doubt a surgeon would have done a neater and safer job because of his training which she lacked—but the object—the purpose of both would be found to be the same. Insane persons have no object—no purpose—they may cut and kill, but know not why—if they do know why, then they are not insane—so says the law.

But this was a serious case, and newspaper reports are not always reliable; a public officer there was written to for the facts as follows, enclosing the item:

"I have tried to think that this statement is but a hideous dream emanating from the morbid imagination of some conscienceless reporter; but it has preyed upon me until I feel impelled to ask you, a trusted public United States officer, to say if it is true or not. Will you therefore please permit me to ask of you the following questions?

- "1. Is this account true, or false? If true,
- "2. Which sex was the mangled baby, and is it yet alive?
- "3. How long a time had the parents been married?
- "4. How many children (if any) had she borne before?
- "5. How came it that the husband was absent from his wife's bedside at that most trying hour without first having provided her with a trusty attendant if he was compelled to be absent from her?

"6. How came it that a razor was thus left within easy reach of an 'insane' prospective mother—a woman subject to 'queer delusions,' and she then left utterly alone?

"You are a man; is it common human Christian prudence to have left this wife thus alone? Had he remained with her, as was his plain duty, or had he left with her an attendant, then this deed had not been committed, as all must admit; and the law says (in substance): 'Whosoever be sane, and having the power to prevent murder, if he neglect or refuse to do so, shall upon conviction thereof, be deemed accessory to the murder.' Some one is morally responsible for this woman's fate."

His reply: "In reply to your letter of June 12th, will say that the item of which you enclose a copy, is true in every particular. As I am not familiar with all the details, I cannot answer your several questions. I will refer you to P.—J.—; no doubt he can and will give you all the information desired."

To P. J.; another officer, a duplicate of first letter was mailed except the first query; his reply in substance was:

"Your letter concerning the death of Mrs. Bodmer, is at hand; and I shall try to briefly answer you in the order in which you have asked the questions:

"1. The baby is a girl, and up to a few days ago, I am told was doing well. It was considerably cut about the hands and back; but it has all healed up, and is a fine child—so its father told me yesterday.

"2. The parents had been married about 21 years.

"3. They have had four or five children; one dead—a young man—about eighteen months ago.

"4. Mr. Bodmer, on the morning of the suicide, told me that his wife slept down stairs and he slept up stairs; that she did not wish him to sleep with her—that she rested better alone. That he heard her about 2 a. m., of the night of the suicide, up, and he got up and came down stairs and found her frequently desiring to use a vessel (certainly a warning of approaching maternity). That he then wished to send his son—a young man—for a doctor, but she insisted it was not yet time. He claims she also insisted that he go back to bed, which he did (up stairs) and in about an hour, he heard a noise and came down; but the terrible act had been done, and he found her practically cut to pieces, and the child lying by her side.

"He talked with her—she seemed perfectly sensible—and God knows that last unhappy talk under the circumstances must have been trying to both, especially to the poor mother perfectly conscious of her act, seeing their infant by her side, and knowing how soon she must die. [Could it have been that she said to him: 'Here by my side lies the last fruit of our marriage that can ever be demanded of me by the license of Church and State. In their name you can never invade my poor body again. Look on your work—and remember that I could have cut my throat with far less pain—but mother-love is stronger than death, and I saved its life—good by.' If she did say this what could have been his reply?]

"5. The razor with which she did the deed was one belonging to her son, and of course she knew where such things were kept. I am told that for several months she had not shown the least sign of insanity, and no one dreamed of her act.

"Then again, I am told by her relatives that her husband was not as good to her as he might have been, and that he on several occasions had whipped her. How that may be I do not know—only hearsay, and I give it for what it may be worth.

"I am well acquainted with her husband, and knew Mrs. Bodmer in her life-time. She was a Lutheran, and both attended Church in this city.

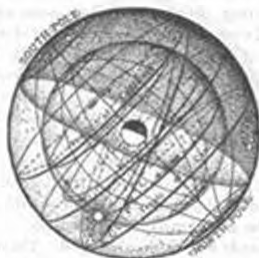
"I can agree with you that if she had had proper care and had been looked after by her husband as I do for my wife under such circumstances, this could not have happened. Mr. Bodmer feels keenly the terrible act, but he cannot now help it. He sees as we all do, that it might have been averted. P.—J.—."

Koreshan Astronomy.

BY DR. J. K. PRICE.

In replying to C. F. Hunt's questions, I will say that a knowledge of the elementary principles of Cellular Cosmogony is necessary to a clear understanding and furthermore a knowledge of Copernican astronomy would have caused a different wording of third question.

In answering the first two questions I will give a statement of a truth which has never yet been controverted. Everything existing has its opposite. Therefore the sun has its light and dark side, and the light side is projected on the heaven which revolves about a thousand miles from the hollow shell. The vision of man is not able to penetrate into these heavens which revolve within the earth. The sun being inclined on its axis causes the light to be projected for six months at the north and six months at the south pole, which is easily seen by the cut.



The third question wherein the astronomers found a planet behind time is a misnomer, for a planet has never yet been behind time but many so called astronomers are behind time.

The seeming irregularities of the satellites of Jupiter are regular and when these moons are ahead eight minutes for six months they are retarded for a period of six months and the imaginary 182,000,000 miles of the Copernican orbit of the earth has nothing to do with this regular irregularity. When the space within our universe is verified to be 25,000 miles in circumference, it is foolishness on the part of any one to get more with in the universe than it can hold. The latter question requires more space than is justifiable to the readers of Lucifer when this information can be secured at the office of Lucifer or at 314 W 63d st., for twenty five cents.

LUCIFER, THE LIGHT-BEARER

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THE NAME LUCIFER MEANS LIGHT-BRINGING OR LIGHT-BEARING and the paper
it has adopted this name stands for Light against Darkness—for Reason
against Superstition—for Science against Tradition—for Investigation and
Enlightenment against Credulity and Ignorance—for Liberty against Slavery—
or Justice against Privilege.

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Women and Politics.

That organized Christianity is dependent for its very existence on the active support and the moral support of women, has long been accepted as true. That organized politics is equally dependent for existence upon the active and moral support of women may not be so apparent to the casual observer, but to one who looks for deep seated causes it is perhaps none the less obvious and demonstrable. The Chicago Tribune of July 11, first page, says:

"Republican Women Plan for Campaign Work. The work now mapped out by the Mary A. Logan Republican Club in the Thirteenth Ward, Chicago, is to be duplicated in every city ward and country district in the state. Glee clubs will be organized, soloists and elocutionists employed; and then there will be a grand crusade for votes." Instead of writing a comment on this text I ask our readers to note what the veteran Elizabeth Cady Stanton has to say on McKimleyism, in the New York "Sun," in reply to a woman who urged her to work for another four years of imperialistic and plutocratic government.

Mrs. Stanton tells some very important and timely truths, the chief cause of regret, as I see it, is that she did not emphasize the demand for woman's right to self-ownership as mother of the race, as the first and most important of woman's rights—the right without which no substantial and lasting reform in any line can ever be realized.

M. H.

A Nicked and Battered Corner Stone.

Under the head, "Is This Marriage a Failure?" The Chicago "Evening News" of July 5, has this to say:

"One of those edifying puzzles which are constantly being made by conflicting divorce laws has come up for judicial consideration in Kansas, where the law provides that a decree of divorce does not become absolute until six months after it is entered. The purpose is, of course, to discourage a habit of resorting to the divorce court merely to effect a quick exchange of spouses. In this case the young woman's decree was entered one day and the next she went over to Missouri and was married. Thereupon the Kansas judge upbraided her for practicing a fraud upon the court and canceled the decree. Thus the young woman is the wife of one man in Kansas and of another man in Missouri, or else a bigamist in both states.

"But she needs not be discouraged. There are some twenty other western states, in any one of which she can readily secure a divorce from either or both of her husbands and in each of which she will find new conditions and regulations respecting marriage.

"The Kansas provision regarding a six months' or other period of grace obtains in many states, and in every state where it is the law it is frequently violated by the simple and obvious device of going to some other state to be married immediately after the decree. The monogamous marriage is supposed to be the cornerstone of Christian civilization, but in the United States, with different laws in every state, this cornerstone sometimes has a rather nicked, battered and bias appearance.

The "News" is probably in the right when it supposes

"monogamous marriage to be the corner stone of Christian civilization." In all matters of theological belief the various Christian sects differ very widely. There is nothing approaching unanimity. In fact there is perpetual antagonism in regard to almost every article of faith or practice—except this one, namely, that monogamy is the only basis upon which, or method by which human beings can rightly associate for purposes of reproduction, and also for development or happiness on the sexual plane. Hence the propriety of saying that monogamous marriage is the corner stone of Christian civilization.

If such be the correct view as to the importance of monogamous marriage to the so-called Christian civilization, or cult, it should excite no surprise that divorces are not popular with the leaders of that cult, or that all men and especially all women who refuse to conform to the iron-clad rule of monogamous marriage may expect little favor at the hands of said leaders.

That the public press should echo the voice of the leaders of church-state moralism is not strange. To be on the popular side is the first and chief aim of the society newspapers. Another evidence of this is the following clipping sent us by a western correspondent, taken from the "Daily Press" of Cripple Creek, Colo. It is entitled "Divorces in the West."

"To witness the number of morbid curiosity mongers attracted to a divorce case is not a very edifying spectacle. But it is only one of the incidents arising from our artificial state of society where it has come to such a pass that little, if any, disgrace now attaches to the plaintiff, defendant or co-respondent who appears in divorce court. In some cases religious training or the healthy moral tone instilled by good parents do deter husbands and wives from rushing into the divorce courts.

"But even these deterrent influences seem sadly on the wane in later years. And it must be said that the west is far laxer than the east in its views as to the sanctity of the marriage relation. While all may agree with Pat that the 'devil's in the bottle,' it is not gratifying to acknowledge that in Colorado and other mountain states the very 'devil' seems to be in the air when it comes to a question of marital consistency.

And still another noteworthy utterance or attempt to cast ridicule upon a brilliant and very useful woman for changing her conjugal mate is that reproduced elsewhere in this issue from a Michigan paper, entitled, "Mrs. Stetson Married."

Among the many reflections or queries suggested by reading these and other like utterances of the daily and weekly press may be numbered the following:

1. By what right does a Kansas judge revoke a decree of divorce once granted? If the woman's reasons for divorce were valid at the time of granting the decree would they be less valid six hours from that time?
2. Why should a woman old enough to be her own guardian, be compelled to go to a distant state and bribe a court in order to get free from the bonds of an uncongenial marriage, when the courts of her own state refuse, on merely technical grounds, to release her?
3. In case she is jailed and fined for bigamy, who would be the real criminal, the woman defendant or the court and other officers who enforce the barbarous sentence?
4. Is bigamy a crime in the nature of things, or is it a law-made crime, such as was the harboring of a runaway slave, in pre-slavery times?
5. Is "marital constancy" a virtue when it holds together in conjugal life those who can not make each other happy, those whose intimate association is painful or horrifying and disgusting to one or both the parties, and when the natural result of such association must be children deprived of their right to be born of love and of mutual respect?

Is the "devil" in the free mountain "air" of the west, that would sever all unnatural ties, or is he in the breasts of legislators and courts who enact and enforce marriage and divorce laws?

wife knew very well what she wished to do, and she did it. This does not indicate insanity, which renders its victim purposeless—unable to make cause precede effect in a rational manner. She proposed to remove that fetus; to do so, she knew and reasoned that she must use a very sharp instrument—cut first through abdominal wall and next into the uterus to reach her quest, and this was just what she did. The fact that she made a longer abdominal incision than was requisite proves only her ignorance of obstetrical surgery; no doubt a surgeon would have done a neater and safer job because of his training which she lacked—but the object—the purpose of both would be found to be the same. Insane persons have no object—no purpose—they may cut and kill, but know not why—if they do know why, then they are not insane—so says the law.

But this was a serious case, and newspaper reports are not always reliable; a public officer there was written to for the facts as follows, enclosing the item:

"I have tried to think that this statement is but a hideous dream emanating from the morbid imagination of some conscienceless reporter; but it has preyed upon me until I feel impelled to ask you, a trusted public United States officer, to say if it is true or not. Will you therefore please permit me to ask of you the following questions?

- "1. Is this account true, or false? If true,
- "2. Which sex was the mangled baby, and is it yet alive?
- "3. How long a time had the parents been married?
- "4. How many children (if any) had she borne before?
- "5. How came it that the husband was absent from his wife's bedside at that most trying hour without first having provided her with a trusty attendant if he was compelled to be absent from her?

"6. How came it that a razor was thus left within easy reach of an 'insane' prospective mother—a woman subject to 'queer delusions,' and she then left utterly alone?

"You are a man; is it common human Christian prudence to have left this wife thus alone? Had he remained with her, as was his plain duty, or had he left with her an attendant, then this deed had not been committed, as all must admit; and the law says (in substance): 'Whosoever be sane, and having the power to prevent murder, if he neglect or refuse to do so, shall upon conviction thereof, be deemed accessory to the murder.' Some one is morally responsible for this woman's fate."

His reply: "In reply to your letter of June 12th. will say that the item of which you enclose a copy, is true in every particular. As I am not familiar with all the details, I cannot answer your several questions. I will refer you to P—J—; no doubt he can and will give you all the information desired."

To P. J.; another officer, a duplicate of first letter was mailed except the first query; his reply in substance was:

"Your letter concerning the death of Mrs. Bodmer, is at hand; and I shall try to briefly answer you in the order in which you have asked the questions:

"1. The baby is a girl, and up to a few days ago, I am told was doing well. It was considerably cut about the hands and back; but it has all healed up, and is a fine child—so its father told me yesterday.

"2. The parents had been married about 21 years.

"3. They have had four or five children; one dead—a young man—about eighteen months ago.

"4. Mr. Bodmer, on the morning of the suicide, told me that his wife slept down stairs and he slept up stairs; that she did not wish him to sleep with her—that she rested better alone. That he heard her about 2 a. m., of the night of the suicide, up, and he got up and came down stairs and found her frequently desiring to use a vessel (certainly a warning of approaching maternity). That he then wished to send his son—a young man—for a doctor, but she insisted it was not yet time. He claims she also insisted that he go back to bed, which he did (up stairs) and in about an hour, he heard a noise and came down; but the terrible act had been done, and he found her practically cut to pieces, and the child lying by her side.

"He talked with her—she seemed perfectly sensible—and God knows that last unhappy talk under the circumstances must have been trying to both, especially to the poor mother, perfectly conscious of her act, seeing their infant by her side, and knowing how soon she must die. [Could it have been that she said to him: 'Here by my side lies the last fruit of our marriage that can ever be demanded of me by the license of Church and State. In their name you can never invade my poor body again. Look on your work—and remember that I could have cut my throat with far less pain—but mother-love is stronger than death, and I saved its life—good by.' If she did say this what could have been his reply?]

"6. The razor with which she did the deed was one belonging to her son, and of course she knew where such things were kept. I am told that for several months she had not shown the least sign of insanity, and no one dreamed of her act.

"Then again, I am told by her relatives that her husband was not as good to her as he might have been, and that he on several occasions had whipped her. How that may be I do not know—only hearsay, and I give it for what it may be worth.

"I am well acquainted with her husband, and knew Mrs. Bodmer in her life-time. She was a Lutheran, and both attended Church in this city.

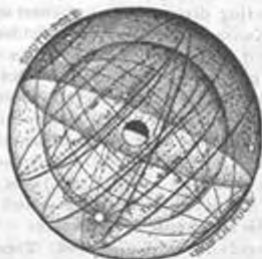
"I can agree with you that if she had had proper care and had been looked after by her husband as I do for my wife under such circumstances, this could not have happened. Mr. Bodmer feels keenly the terrible act, but he cannot now help it. He sees as we all do, that it might have been averted. P.—J.—"

Koreshan Astronomy.

BY DR. J. K. PRICE.

In replying to C. F. Hunt's questions, I will say that a knowledge of the elementary principles of Cellular Cosmogony is necessary to a clear understanding and furthermore a knowledge of Copernican astronomy would have caused a different wording of third question.

In answering the first two questions I will give a statement of a truth which has never yet been controverted. Everything existing has its opposite. Therefore the sun has its light and dark side, and the light side is projected on the heaven which revolves about a thousand miles from the hollow shell. The vision of man is not able to penetrate into these heavens which revolve within the earth. The sun being inclined on its axis causes the light to be projected for six months at the north and six months at the south pole, which is easily seen by the cut.



The third question wherein the astronomers found a planet behind time is a misnomer, for a planet has never yet been behind time but many so called astronomers are behind time.

The seeming irregularities of the satellites of Jupiter are regular and when these moons are ahead eight minutes for six months they are retarded for a period of six months and the imaginary 182,000,000 miles of the Copernican orbit of the earth has nothing to do with this regular irregularity. When the space within our universe is verified to be 25,000 miles in circumference, it is foolishness on the part of any one to get more with in the universe than it can hold. The latter question requires more space than is justifiable to the readers of Lucifer when this information can be secured at the office of Lucifer or at 314 W 63d st., for twenty-five cents.

LUCIFER, THE LIGHT-BEARER

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Women and Politics.

That organized Christianity is dependent for its very existence on the active support and the moral support of women, has long been accepted as true. That organized politics is equally dependent for existence upon the active and moral support of women may not be so apparent to the casual observer, but to one who looks for deep seated causes it is perhaps none the less obvious and demonstrable. The Chicago Tribune of July 11, first page, says:

"Republican Women Plan for Campaign Work. The work now mapped out by the Mary A. Logan Republican Club in the Thirteenth Ward, Chicago, is to be duplicated in every city ward and country district in the state. Glee clubs will be organized, soloists and elocutionists employed; and then there will be a grand crusade for votes." Instead of writing a comment on this text I ask our readers to note what the veteran Elizabeth Cady Stanton has to say on McKinleyism, in the New York "Sun," in reply to a woman who urged her to work for another four years of imperialistic and plutocratic government.

Mrs. Stanton tells some very important and timely truths, the chief cause of regret, as I see it, is that she did not emphasize the demand for woman's right to self-ownership as mother of the race, as the first and most important of woman's rights—the right without which no substantial and lasting reform in any line can ever be realized.

M. H.

A Nicked and Battered Corner Stone.

Under the head, "Is This Marriage a Failure?" The Chicago "Evening News" of July 5, has this to say:

"One of those edifying puzzles which are constantly being made by conflicting divorce laws has come up for judicial consideration in Kansas, where the law provides that a decree of divorce does not become absolute until six months after it is entered. The purpose is, of course, to discourage a habit of resorting to the divorce court merely to effect a quick exchange of spouses. In this case the young woman's decree was entered one day and the next she went over to Missouri and was married. Thereupon the Kansas judge upbraid her for practicing a fraud upon the court and canceled the decree. Thus the young woman is the wife of one man in Kansas and of another man in Missouri, or else a bigamist in both states.

"But she needs not be discouraged. There are some twenty other western states, in any one of which she can speedily secure a divorce from either or both of her husbands and in each of which she will find new conditions and regulations respecting marriage.

"The Kansas provision regarding a six months' or other period of grace obtains in many states, and in every state where it is the law it is frequently violated by the simple and obvious device of going to some other state to be married immediately after the decree. The monogamous marriage is supposed to be the corner stone of Christian civilization, but in the United States, with different laws in every state, this cornerstone sometimes has a rather nicked, battered and bias appearance.

The "News" is probably in the right when it says on

"monogamous marriage to be the corner stone of Christian civilization." In all matters of theological belief the various Christian sects differ very widely. There is nothing approaching unanimity. In fact there is perpetual antagonism in regard to almost every article of faith or practice—except this one, namely, that monogamy is the only basis upon which, or method by which human beings can rightly associate for purposes of reproduction, and also for development or happiness on the sexual plane. Hence the propriety of saying that monogamous marriage is the corner stone of Christian civilization.

If such be the correct view as to the importance of monogamous marriage to the so-called Christian civilization, or cult, it should excite no surprise that divorces are not popular with the leaders of that cult, or that all men and especially all women who refuse to conform to the iron-clad rule of monogamous marriage may expect little favor at the hands of said leaders.

That the public press should echo the voice of the leaders of church-state moralism is not strange. To be on the popular side is the first and chief aim of the society newspapers. Another evidence of this is the following clipping sent us by a western correspondent, taken from the "Daily Press" of Cripple Creek, Colo. It is entitled "Divorces in the West."

"To witness the number of morbid curiosity mongers attracted to a divorce case is not a very edifying spectacle. But it is only one of the incidents arising from our artificial state of society where it has come to such a pass that little, if any, disgrace now attaches to the plaintiff, defendant or co-respondent who appears in divorce court. In some cases religious training or the healthy moral tone instilled by good parents do deter husbands and wives from rushing into the divorce courts.

"But even these deterrent influences seem sadly on the wane in later years. And it must be said that the west is far laxer than the east in its views as to the sanctity of the marriage relation. While all may agree with Pat that the 'devil's in the bottle,' it is not gratifying to acknowledge that in Colorado and other mountain states the very 'devil' seems to be in the air when it comes to a question of marital consistency.

And still another noteworthy utterance or attempt to cast ridicule upon a brilliant and very useful woman for changing her conjugal mate is that reproduced elsewhere in this issue from a Michigan paper, entitled, "Mrs. Stetson Married."

Among the many reflections or queries suggested by reading these and other like utterances of the daily and weekly press may be numbered the following:

1. By what right does a Kansas judge revoke a decree of divorce once granted? If the woman's reasons for divorce were valid at the time of granting the decree would they be less valid six hours from that time?

2. Why should a woman old enough to be her own guardian, be compelled to go to a distant state and bribe a court in order to get free from the bonds of an uncongenial marriage, when the courts of her own state refuse, on merely technical grounds, to release her?

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5. Is "marital constancy" a virtue when it holds together in conjugal life those who can not make each other happy, those whose intimate association is painful or horrifying and disgusting to one or both the parties, and when the natural result of such association must be children deprived of their right to be born of love and of mutual respect?

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Three Months For Ten Cents.

In order to get our monthly magazine, the *Light-Bearer* Library, into the hands of people who would probably read and appreciate it, we now offer to take subscriptions at merely nominal price of ten cents for three months, hoping and believing that a large proportion of these trial subscribers will renew at the expiration of that probationary period, and become permanent helpers in the field of reform to which the magazine is devoted.

To all readers of *Lucifer* who have not yet seen a copy of the "Library" we will send a free sample on application.

How many of *Lucifer's* old-time workers will help us in this matter? A very little effort by each reader would double, triple or quadruple our present list of Library subscribers within one month of the present writing.

As a special premium to the sender of the largest number of ten cent subscribers to the Library we will send a very finely bound volume of "Hidden Secrets Revealed; the Curtain Laid," by George N. McLean; a medical and hygienic work, with an introduction by Wm. L. Garrison. Full morocco, full gilt, illuminated binding. Time of awarding the premium September first of this current year.

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Little Freethinker.

We have received No. 12, Vol. VI, of "Little Freethinker," edited by Elmina Drake Slenker of Snowville, Va. Who that knows anything of freethought, and of reform along all humanitarian lines, has not heard of "Aunt Elmina"? Having helped to give birth to and sustain nearly all reform papers now in existence, Aunt Elmina concluded to have a "bairn" of her very own, and so her busy brain and tireless fingers gave us the "Little Freethinker," the only freethought paper, so far as we know, devoted wholly to the little folks. Only those who have tried to make a radical reform paper live, can know the difficulties in the way of such achievement. The fact that "Little Freethinker" has reached the age indicated by "Vol. VI No. 12" speaks volumes for the pluck and perseverance of its mother. Only twenty-five cents per year—single copies four cents. Address Elmina D. Slenker, Snowville, Va., or the publisher, W. E. Cullingsford, Camden, N. J.

Notes and Comments.

BY C. F. HUNT.

The spirit of Malthus wishes to announce through me that Koreshanism is true. The world is a hollow shell and we are on the inside. He cites some of the conditions of spirit life and says the matter of pressure of spirit population upon space now agitates all circles. Of course a spirit is rather diaphanous, but still it requires some room and as Brother Malthus facetiously remarked to me, the puzzle is not now (as of old) as to how many spirits can dance on the point of a needle, but to find a place for the needle. A globular space 8000 miles in diameter is not by any means infinite, and very soon there may be little room to dance at all. Already many spirits have been struck by stars, meteors, etc. and severely injured. As a spirit is immortal this is unpleasant, even tiresome. Unless something can be

done, it is estimated that spirits will be packed in space like sardines, in 131 years. Then the sun and stars cannot move at all. Preventive checks are of no avail. C. Columbus thinks there is space outside if it can only be got at, and has asked Isabella to trade her jewels for picks, drills, etc. to dig a hole through the crust, then colonies of spirits can waft themselves out. The movement is a worthy one. I must now cease as the medium is tired.

Chinese converts to Christianity should now hold a prayer meeting (providing there be any left to attend) and tell what the Lord has done for them. He has at least removed several thousand believers from a world which, in his wisdom, he did not make a fit place to live. These Chinese, by their conversion, made enemies of their countrymen, and discovered that the Lord does not protect his own. The foreign missionaries were given twenty-four hours to leave Peking but chose to remain and perish with their flock.

The American missions can now sum up in China. They have "saved" several thousand souls who, according to Christian doctrine, were saved without their help, if they died without knowledge of the law; and they have sent to eternal torture more thousands who heard the law but refused it, or perhaps others who backslid at the wrong moment.

While those men were burning up in the holds of vessels at Hoboken a priest happened along and, keeping just outside the fire line, extended his hands, absolved and blessed them. Just imagine what would have happened if that priest had not appeared in the nick of time!

Elizabeth Cady Stanton on McKinleyism.

New York "Soo."

DEAR MRS. STANTON:—I write you as the Honorary President of the National Legislative League, in order to interest you in our Republican work, which is to forward the re-election of William McKinley. Yours sincerely, GRACE WHITE.
Bowling Green Building, New York, May 25.

In reply to this letter I would say, while I have no interest whatever in the success of the Republican party or the re-election of William McKinley, I would do my utmost to rouse the women of the nation to serious thought on the immense importance of their own emancipation, constituting, as they do, one-half the people of the nation. Presidents and parties, finance and tariffs, are of minor importance to the civil, political and social rights of the mothers of the race.

The enthusiasm of the mass of women for political parties and church fairs, for building statues to statesmen and parsons, ages for bishops, I would turn into stern demands for their own recognition as equal factors in a true republic.

William McKinley has never as yet, to my knowledge, uttered one word in favor of the education, elevation and emancipation of the women, wholly unrepresented in this Government. Though we have made our appeals in the capitol of the nation year by year for over a quarter of a century, asking for a XVI Amendment to the National Constitution giving us an equal share in all the rights and privileges that men enjoy, we have thus far appealed in vain. We have no champions in the Senate or the House to plead our cause.

In the twenty-seventh chapter of Numbers we are told that the daughters of Zelophehad appeared in their capitol, asking for their rights of inheritance. They had a respectful hearing; Moses, the great law-giver being deeply impressed with their demands, immediately retired to his closet to lay their case before the Lord, who said: "The daughters of Zelophehad speak right; give them their inheritance."

Their legislators promptly obeyed the message through Moses and the very first appeal of the Jewish maidens was answered, while the daughters of Jefferson, Hancock and Adams are

still pleading in vain, though every fundamental principle of our Government is violated in woman's disfranchisement.

The "Fathers" said, "No just government can be formed without the consent of the governed." "Taxation without representation is tyranny"—and yet half the people of this nation are both taxed and governed without their consent.

As long as this policy continues Presidents and parties have no interest for us. My message to our countrywomen is to give all the time and thought they are now expending on political clubs and church festivals to securing their own civil and political rights.

ELIZABETH CADY STANTON.

Why the United States should be making marriage laws for Cuba is something the "Tribune" cannot understand, and, perhaps many people will first learn that it assumed this prerogative now that complaints are coming from Cuba with regard to it. It appears that parties are compelled to be married by civil officers, and that even the written consent of the parent to a minor's marriage is not valid if taken before an ecclesiastical notary. This would be an outrage and an indignity in this country which would not be tolerated for a moment. How much more obnoxious must it be in a country where the church has been a dominant power as in Cuba, and where this law must inevitably be construed as an attack on their religion.—*Woman's Tribune*.

Mrs. Stetson Married.

[A correspondent sends the following news item, clipped from a Michigan paper, name not given.]

LOOK TO THY TEACHINGS, CHARLOTTE.

Charlotte Perkins Stetson, the lecturer, poet and writer who on several occasions has appeared before Dowagiac Club ladies, was united in marriage, June 11, at Detroit, to George H. Gillman, a prominent New York attorney. "Oh, consistency, thou art a precious jewel, indeed!"

Before the nineties had dawned, the name of Stetson was unknown beyond the weekly newspaper office of a little Californian town. Charlotte was the wife of a struggling artist, and her nearest approach to fame was her adeptness with sapolio and her ability to cook apple dumplings and bake sour milk pan cakes. A sweet little babe came into the life of husband and wife, and all was apparently serenely blissful. Then one day a "rague unrest" flew in through the transom and Charlotte was "called" to minister to the world. A message had been given her to tell suffering, downtrodden, slaving womankind! But it was impossible to reform her sex and "do the housework" at one and the same time. So the sapolio dried fast to the unused sink, the pan cakes went unbaked, and the divorce court—great ameliorator of the woes of wedded life—stepped in and unceremoniously broke the tie that bound husband and wife together. Both won fame from the world—he as a painter, and she as a reformer.

The little fledgling born in the soul of Charlotte as she scrubbed the floor of her little Californian kitchen, once set free poised itself a moment on the generous atmosphere of public avor, flapped its wings and began to soar, high and higher, until at last it rested upon a certain great height measured only by magazine editors who pay so much per word for high sounding essays. Here it tarried a moment and looked about upon what it had conquered, and saw that it was good.

Then the birdling took a skim across the land and, over the seas and back again. Into churches, onto platforms, into colleges, schools, homes it went, and this was the burden of its song:

"The beginning and end of social progress is the growth of human love." (Not the love of wife for husband, but love for yourself.)

"The world is progressing. Statistics show that women today are larger, stronger, higher, better women than they ever were before." (But housework hath a stunting effect—she that scrubbeth gaineth little flesh, she that baketh bread hath a weak appetite and rarely rises higher than the second story.)

"We are born today with a brain which is the result of years

of social progress, yet woman has not kept pace with man in the movement, although in the last fifty years she has made wonderful strides." (The judgment of a chamber maid and a woman of position can be contrasted by the size of bonnet they wear).

The world everywhere received her with open arms—especially the ladies who until then had been foolishly content to be happy. They couldn't realize that they hadn't seen their mistakes before.

Then when all this was transpired and editors were sending polite notes for the next new reform manuscript—when, in fact, there were no more worlds to conquer, Alexander sat down and wept. When Charlotte at last cast about her she saw that fame was but an empty bauble—that there was one thing more she lacked.

And that conquered her June 11, 1900. "Twere not well that man should live alone." After one ill-starred attempt, after fame, glory, name had been won, all—all was cast down before the god of true love. Better than single blessedness, better than emblazoned fame, better than worldly worship—after all was said, after all was done—was "home and happiness."

Will this be the end of this great intellect—will she stop lecturing, quit reforming? Has she admitted the true greatness, the true grandeur of American homes, or has she arrived at that Utopian land where the married state is a hamper no more to pet ambitions and fond desires—where woman is monarch of all she survey's, the husband ditto, and the cook and nurse all the rest? It's ideal, Charlotte, but what if your cooks and nurses should all get reformed—where will the future supply come from? There was a recent and beautiful madam of Paris turned hundreds of noble suitors away and wrote a book ridiculing the institution of marriage; directly she fell in love with and married an Afghan.

Ten Weeks for Ten Cents.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition.

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of one dollar, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order; that is, we send the paper ten weeks ten cents to trial subscribers and give a dollars worth of books to the sender of a club of twenty.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

For five names and 50 cts we will send the paper ten weeks to each of the five names and give a premium of twenty-five cents in pamphlets.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of

Three Months For Ten Cents.

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Notes and Comments.

BY C. F. HUNT.

The spirit of Malthus wishes to announce through me that Koreshanism is true. The world is a hollow shell and we are on the inside. He cites some of the conditions of spirit life and says the matter of pressure of spirit population upon space now agitates all circles. Of course a spirit is rather diaphanous, but still it requires some room and as Brother Malthus facetiously remarked to me, the puzzle is not now (as of old) as to how many spirits can dance on the point of a needle, but to find a place for the needle. A globular space 8000 miles in diameter is not by any means infinite, and very soon there may be little room to dance at all. Already many spirits have been struck by stars, meteors, etc. and severely injured. As a spirit is immortal this is unpleasant, even tiresome. Unless something can be

done, it is estimated that spirits will be packed in space like sardines, in 131 years. Then the sun and stars cannot move at all. Preventive checks are of no avail. C. Columbus thinks there is space outside if it can only be got at, and has asked Isabella to trade her jewels for picks, drills, etc. to dig a hole through the crust, then colonies of spirits can waft themselves out. The movement is a worthy one. I must now cease as the medium is tired.

Chinese converts to Christianity should now hold a prayer meeting (providing there be any left to attend) and tell what the Lord has done for them. He has at least removed several thousand believers from a world which, in his wisdom, he did not make a fit place to live. These Chinese, by their conversion, made enemies of their countrymen, and discovered that the Lord does not protect his own. The foreign missionaries were given twenty-four hours to leave Peking but chose to remain and perish with their flock.

The American missions can now sum up in China. They have "saved" several thousand souls who, according to Christian doctrine, were saved without their help, if they died without knowledge of the law; and they have sent to eternal torture more thousands who heard the law but refused it, or perhaps others who backslid at the wrong moment.

While those men were burning up in the holds of vessels at Hoboken a priest happened along and, keeping just outside the fire line, extended his hands, absolved and blessed them. Just imagine what would have happened if that priest had not appeared in the nick of time!

Elizabeth Cady Stanton on McKinleyism.

New York "Sun."

DEAR MRS. STANTON:—I write you as the Honorary President of the National Legislative League, in order to interest you in our Republican work, which is to forward the re-election of William McKinley. Yours sincerely, GRACE WHITE, Bowling Green Building, New York, May 25.

In reply to this letter I would say, while I have no interest whatever in the success of the Republican party or the re-election of William McKinley, I would do my utmost to rouse the women of the nation to serious thought on the immense importance of their own emancipation, constituting, as they do, one-half the people of the nation. Presidents and parties, finance and tariffs, are of minor importance to the civil, political and social rights of the mothers of the race.

The enthusiasm of the mass of women for political parties and church fairs, for building statues to statesmen and parsons, ages for bishops, I would turn into stern demands for their own recognition as equal factors in a true republic.

William McKinley has never as yet, to my knowledge, uttered one word in favor of the education, elevation and emancipation of the women, wholly unrepresented in this Government. Though we have made our appeals in the capitol of the nation year by year for over a quarter of a century, asking for a XVI Amendment to the National Constitution giving us an equal share in all the rights and privileges that men enjoy, we have thus far appealed in vain. We have no champions in the Senate or the House to plead our cause.

In the twenty-seventh chapter of Numbers we are told that the daughters of Zelophehad appeared in their capitol, asking for their rights of inheritance. They had a respectful hearing; Moses, the great law-giver being deeply impressed with their demands, immediately retired to his closet to lay their case before the Lord, who said: "The daughters of Zelophehad speak right; give them their inheritance."

Their legislators promptly obeyed the message through Moses and the very first appeal of the Jewish maidens was answered, while the daughters of Jefferson, Hancock and Adams are

still pleading in vain, though every fundamental principle of our Government is violated in woman's disfranchisement.

The "Fathers" said, "No just government can be formed without the consent of the governed." "Taxation without representation is tyranny"—and yet half the people of this nation are both taxed and governed without their consent.

As long as this policy continues Presidents and parties have no interest for us. My message to our countrywomen is to give all the time and thought they are now expending on political clubs and church festivals to securing their own civil and political rights.

ELIZABETH CADY STANTON.

Why the United States should be making marriage laws for Cuba is something the "Tribune" cannot understand, and, perhaps many people will first learn that it assumed this prerogative now that complaints are coming from Cuba with regard to it. It appears that parties are compelled to be married by civil officers, and that even the written consent of the parent to a minor's marriage is not valid if taken before an ecclesiastical notary. This would be an outrage and an indignity in this country which would not be tolerated for a moment. How much more obnoxious must it be in a country where the church has been a dominant power as in Cuba, and where this law must inevitably be construed as an attack on their religion.—*Woman's Tribune*.

Mrs. Stetson Married.

[A correspondent sends the following news item, clipped from a Michigan paper, name not given.]

LOOK TO THY TEACHINGS, CHARLOTTE.

Charlotte Perkins Stetson, the lecturer, poet and writer who on several occasions has appeared before Dowagiac Club ladies, was united in marriage, June 11, at Detroit, to George H. Gilman, a prominent New York attorney. Oh, consistency, thou art a precious jewel, indeed!

Before the nineties had dawned, the name of Stetson was unknown beyond the weekly newspaper office of a little Californian town. Charlotte was the wife of a struggling artist, and her nearest approach to fame was her adeptness with sapolio and her ability to cook apple dumplings and bake sour milk pan cakes. A sweet little babe came into the life of husband and wife, and all was apparently serenely blissful. Then one day a "yague unrest" flew in through the transom and Charlotte was "called" to minister to the world. A message had been given her to tell suffering, downtrodden, slaving womankind! But it was impossible to reform her sex and "do the housework" at one and the same time. So the sapolio dried fast to the unused sink, the pan cakes went unbaked, and the divorce court—great ameliorator of the woes of wedded life—stepped in and un cemented the tie that bound husband and wife together. Both won fame from the world—be as a painter, and she as a reformer.

The little fledgling born in the soul of Charlotte as she scrubbed the floor of her little Californian kitchen, once set free poised itself a moment on the generous atmosphere of public avor, flapped its wings and began to soar, high and higher, until at last it rested upon a certain great height measured only by magazine editors who pay so much per word for high sounding essays. Here it tarried a moment and looked about upon what it had conquered, and saw that it was good.

Then the birdling took a skim across the land and over the seas and back again. Into churches, onto platforms, into colleges, schools, homes it went, and this was the burden of its song:

"The beginning and end of social progress is the growth of human love." (Not the love of wife for husband, but love for yourself.)

"The world is progressing. Statistics show that women today are larger, stronger, higher, better women than they ever were before." (But housework hath a stunting effect—she that scrubbeth gaineth little flesh, she that baketh bread hath a weak appetite and rarely rises higher than the second story.)

"We are born today with a brain which is the result of years

of social progress, yet woman has not kept pace with man in the movement, although in the last fifty years she has made wonderful strides." (The judgment of a chamber maid and a woman of position can be contrasted by the size of bonnet they wear).

The world everywhere received her with open arms—especially the ladies who until then had been foolishly content to be bappy. They couldn't realize that they hadn't seen their mistakes before.

Then when all this was transpired and editors were sending polite notes for the next new reform manuscript—when, in fact, there were no more worlds to conquer, Alexander sat down and wept. When Charlotte at last cast about her she saw that fame was but an empty hauble—that there was one thing more she lacked.

And that conquered her June 11, 1900. "Twere not well that man should live alone." After oncell-starred attempt, after fame, glory, name had been won, all—all was cast down before the god of true love. Better than single blessedness, better than emblazoned fame, better than worldly worship—after all was said, after all was done—was "home and happiness."

Will this be the end of this great intellect—will she stop lecturing, quit reforming? Has she admitted the true greatness, the true grandeur of American homes, or has she arrived at that Utopian land where the married state is a hamper no more to pet ambitions and fond desires—where woman is monarch of all she survey's, the husband ditto, and the cook and nurse all the rest? It's ideal, Charlotte, but what if your cooks and nurses should all get reformed—where will the future supply come from? There was a recent and beautiful madam of Paris turned hundreds of noble suitors away and wrote a book ridiculing the institution of marriage; directly she fell in love with and married an Afghan.

Ten Weeks for Ten Cents.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition.

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of one dollar, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order; that is, we send the paper ten weeks ten cents to trial subscribers and give a dollars worth of books to the sender of a club of twenty.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

For five names and 50 cts we will send the paper ten weeks to each of the five names and give a premium of twenty-five cents in pamphlets.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of

course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

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Girls of the highest wisdom are more apt to resist this natural feeling.

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Mr. Blank Fool loves Miss Minerva Venus, who is greatly in love with Mr. Singleton. Mr. Blank Fool kills Mr. Singleton. He is not content with liberty till he kills somebody. He wants the liberty to do wrong in order to be sure that he has a good article. No daily comes to the millions of readers without one two or three horrors of this character. Sometimes the blank Fool kills his girl and then himself; or the girl takes poison. The victims are many; all caused by love stories and false philosophy.

The Ledger, New Denver, B. C., is inclined to be sarcastic saying: "We cannot find any record of Adam and Eve's marriage. As they were the original parents of all the human race, according to our learned parsons, it would appear that some thing should be done in the matter in order to save the world's good name."

VARIOUS VOICES.

P. V. Olson, Little Rock, Ark.:—Enclosed fifty cents for which send copies of No. 819 and any leaflets for propaganda work. I will put them where they will do good.

P. R. Skinner, Albany, Oregon.—I enclose one dollar in post office stamps, for which please send Lucifer, to each of the following ten names and addresses, as long as you can afford to, I waving all claim for any premium.

Edgar D. Brinkerhoff, Trenton, N. J.:—Will H. E. Allen kindly mention one "intolerable monopoly today that the law has not aided?" See his article in Lucifer, June 30 page 195, second column, sixth and seventh lines.

Susan Patton, Philadelphia, Pa.:—Send me the book "Dignity and Glory of Sex." I feel I must possess that work.

[The selection with this title in Lucifer, No. 820, is from "The New Hedonism, by Grant Allen; a most excellent pamphlet for general distribution. Sent from this office for five cents each, thirty-five cents per dozen, or \$2.50 per hundred.]

Mrs. R. T. Dykeman, Columbia City, Wash.:—The Light Bearer Library suits me in every particular. "The Regeneration of Society," is a masterpiece, and Platt's essay, "Judgment," is another. I send a dollar for a copy of your life history when it is finished. I feel that your life has been full of valuable experience and its influence should go out to help others on the road of reform.

Lois Waisbrooker, San Francisco, Calif.:—"Regeneration of Society," Light Bearer Library No. 4 New Series, is the best number yet issued.

[We regret to learn that Mrs. Waisbrooker met with a serious accident a few weeks ago—a dislocated shoulder. At her time of life such injuries are not soon repaired. A little help to her and her paper, "Clothed With the Sun," would no doubt be thankfully received by this veteran worker in humanity's cause. Address her at 1501 1/2 Market st. San Francisco. M. H.]

Sada B. Fowler, Phila., Pa.:—I herewith send what "The World" says of the "unfortunates." Will all who read the same notice the change in public opinion in such regard since our brave Light-Bearer has shed its rays of truth over the minds of the thinking world? Let us all take heart and renew our work in the glorious cause. According to our earnest Lillian's suggestion, let us encourage the mothers of what are called illegitimate to feel that they will be upheld in being true to their motherhood. I have just heard that the father of this child has come to see the fact that he should share the responsibility. I believe that many a man in such cases who has been unjust enough to forsake the mother of his child would have been true were he rightly appealed to. Men as often as women are the dupes of Dame Grundy! They can be taught to honor a woman whose favors of love are granted in trust.

Allow me to take this occasion to say that I hope many more of Lucifer readers will subscribe for my book "One," in advance, that I may soon have sufficient to ensure its publication. Will those who wish circulars let me know?

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P. R. Skinner, Albany, Oregon:—I enclose one dollar in post office stamps, for which please send Lucifer, to each of the following ten names and addresses, as long as you can afford to, I waving all claim for any premium.

Edgar D. Brinkerhoff, Trenton, N. J.:—Will H. E. Allen kindly mention one "intolerable monopoly today that the law has not aided?" See his article in Lucifer, June 30 page 195, second column, sixth and seventh lines.

Susan Patton, Philadelphia, Pa.:—Send me the book "Dignity and Glory of Sex." I feel I must possess that work.

[The selection with this title in Lucifer, No. 820, is from "The New Hedonism, by Grant Allen; a most excellent pamphlet for general distribution. Sent from this office for five cents each, thirty-five cents per dozen, or \$2.50 per hundred.]

Mrs. R. T. Dykeman, Columbia City, Wash.:—The Light Bearer Library suits me in every particular. "The Regeneration of Society," is a masterpiece, and Platt's essay, "Judgment," is another. I send a dollar for a copy of your life history when it is finished. I feel that your life has been full of valuable experience and its influence should go out to help others on the road of reform.

Lois Waisbrooker, San Francisco, Calif.:—"Regeneration of Society," Light Bearer Library No. 4 New Series, is the best number yet issued.

[We regret to learn that Mrs. Waisbrooker met with a serious accident a few weeks ago—a dislocated shoulder. At her time of life such injuries are not soon repaired. A little help to her and her paper, "Clothed With the Sun," would no doubt be thankfully received by this veteran worker in humanity's cause. Address her at 1501½ Market at San Francisco. M. H.]

Sada B. Fowler, Phila., Pa.:—I herewith send what "The World" says of the "unfortunates." Will all who read the same notice the change in public opinion in such regard since our brave Light-Bearer has shed its rays of truth over the minds of the thinking world? Let us all take heart and renew our work in the glorious cause. According to our earnest Lillian's suggestion, let us encourage the mothers of what are called illegitimates to feel that they will be upheld in being true to their motherhood. I have just heard that the father of this child has come to see the fact that he should share the responsibility. I believe that many a man in such cases who has been unjust enough to forsake the mother of his child would have been true were he rightly appealed to. Men as often as women are the dupes of Dame Grindy! They can be taught to honor a woman whose favors of love are granted in trust.

Allow me to take this occasion to say that I hope many more of Lucifer readers will subscribe for my book "One," in advance, that I may soon have sufficient to ensure its publication. Will those who wish circulars let me know?

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THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 28.

CHICAGO, ILLINOIS JULY 21, E. M. 300. [C. E. 1900.]

WHOLE No. 823

The Poet's Theme.

What is the cause of the strange silence of American poets concerning America's triumphs on sea and land?—Literary Digest.

Why should the poet of these pregnant times
Be asked to sing of war's unholy crimes?

To laud and eulogize the trade which thrives
On horrid holocausts of human lives?

Man was a fighting beast when earth was young,
And war the only theme when Homer sung.

'Twixt might and might the equal contest lay—
Not so the battles of our modern day.

Too often now the conquering hero struts,
A Gulliver among the Lilliputs.

Of old, men fought and deemed it right and just;
To-day the warrior fights because he must.

And in his secret soul feels shame because
He desecrates the higher manhood's laws.

Oh! there are worthier themes for poet's pen
In this great hour than bloody deeds of men.

Or triumphs of one hero (though he be
Deserving song for his humility.)

The rights of many—not the worth of one—
The coming issues, not the battle done.

The awful opulence and awful need—
The rise of brotherhood—the fall of greed.

The soul of man replete with God's own force,
The call "To heights," and not the cry "To horse!"

Are there not better themes in this great age,
For pen of poet or for voice of sage?

Than those old tales of killing? Song is dumb
Only that greater song in time may come.

When comes the bard, he whom the world waits for,
He will not sing of war.

—Ella Wheeler Wilcox.

Heredity.

BY C. L. JAMES.

E. J. Paul asks me to write an article on Heredity, and I suppose the editor approves since his request was published. At any rate I can write enough to show how much I don't know about heredity.

Scientific treatment of this subject begins with Darwin. As in other branches of science there were, of course, certain empirical data, before any attempt had been made to systematize them. The stock-breeder's experience had taught;

1. That offspring are like the parents;
2. That, since two parents are required, the result of generation, reproducing traits of both in uncertain proportions, makes the problem of stirpiculture complicated.

3. That "breeds" are produced by selecting for parents those individuals in each generation which possess some desired quality, as the merino's wool, the cochon's flesh, the Spanish fowl's fecundity.

4. That perseverance with this process is necessary. In every generation there are individuals which take after grand-

parents or remoter ancestors instead of their improved progenitors. This is degeneracy, which would become general but for continued selection. All this was known, including the name, as long ago as Virgil. He says in his first Georgic, or poem on agriculture, (as well as I can translate):

"And however the seeds, prepared and looked to with much care, soak long over a slow fire. I have seen them, nevertheless, degenerate, unless human toil each year also selects the finest by hand; so all things developed run to inferiority, and are carried back by an undertow, not otherwise than he who hardly pulls his boat with oars against the stream, if by chance his arms relax, and the force of the current sweeps him headlong again to where he was."

In Latin—

Et quamvis, igni exiguo, properata moderant,

Vidi lecta diu, et multo spectata labore,

Degenerare tamen, ni vis humana quotannis

Maxima quæque manu legeret; sic omnia fatis

In pejus ruere, ac retro sublapsa referri;

Non aliter, quam qui adverso vix flumine lembum

Remigris subigit, si brachia forte remisit,

Atque illum in præceps pronò rapit alveus amni.

Darwinism teaches that nature performs a process of selection, by weeding out in each generation those individuals least adapted, not, of course, to human purposes, but to live and propagate. Thus species are developed, with qualities peculiarly suited to the conditions under which they must live—fish in the water; birds in the air, crocodiles and hippopotami by great rivers, llamas and sheep, which need very little water, upon sandy plains; the hairless dog in sultry Ecuador, the woolly Spitz in the far north, etc.

As selection in every species makes the type, but degeneracy the variations from the type, it is by studying the latter that naturalists, since Darwin's time, have gained light upon the specific process of heredity. Human degeneracy has been chiefly studied, both on account of its importance, and also because there are conditions which make it very available. Such are the highly complex and artificial qualities of civilized man, also the opportunities for reversion furnished by changes in his mode of life.

The pioneer in this work was Krafft-Ebing. His great work *Psychopathia Sexualis*, now in possession of most physicians, treats sexual abnormalities from the new point of view. His mere opinions on sexual topics require no notice, being simply conventional, and I, whose specialty is not biology but history, can see in this a vast amount of proof, slightly treated by Krafft-Ebing, that the sexual perversions were far more common than they are, thus appearing as true examples of degeneracy now. He assumes, like a Darwinian, that they are degenerate traits. But his description and analysis of them is most masterly.

Lombroso's first famous volume, *L'Uomo Delinquente* (the criminal), extends the same method to vicious propensities in general. These authors show that physical, moral and psychical

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degeneracy go, in a general way, together. The criminals are classified as born criminals ("little monsters," Jesse Pomeroy e. g.). Criminaloids; habitual criminals; occasional criminals. The first three classes, with a few exceptions among the habitual, always show their degeneracy in face, head, intellect, constitution, and other habits.

At the occasional point, crime ceases to be the inevitable result of heredity, and reformation becomes possible. I pass over the impulsive, or quasi-insane criminal—Gaitéau, Prendergast; and the collective criminal, i. e., the ordinary man in a state of bad custom, or contagious mania, like war, who has been specially treated of by a later writer, because these topics, though very material to the evolutionary view of history, have not much to do with heredity.

Krafft-Ebing, in his *Psychopathia*, similarly shows that some sexual perversities are curable, others not. The latter always involve great physical and general intellectual aberrations from the developed type of man. The practical results of these generalizations have already been highly important. It has become the custom to make careful measurements of criminals, not only for the purpose of identification but of further study.

The prisons have become schools, not for their unimprovable inmates, but psychological visitors. The cultivators of biological psychology from its new standpoint, are unanimous in saying that what they call *asocial* crimes, including rape, (except the matrimonial kind, which is "collective") denote incurable degeneracy. By their positiveness about this, they have saved the lives of many unfortunate wretches; and also saved the community from having them turned loose after a "term" in jail.

Advanced countries, like France and Italy, commit such criminals to asylums for life. America and England, being Puritanical democracies, of course lag behind the world at large. Krafft-Ebing and his school assert also that the vice of ancient Greece is now possible only for "irresponsible" persons; meaning that its punishment is useless—to the perpetrators, because they cannot be reformed—to others, because no one who can will be guilty of it.

In Italy, accordingly, the laws against "unnatural offenses" have been repealed. In France they have been cut down to police regulations against publicly indecent behavior. Austria, when last I heard, was considering similar measures. In Rome or Naples, any one curious to see these unfortunates can easily find them—so, indeed, he can in Chicago, but in Rome and Naples there is no nonsense about it. Tolerated by law, banished by custom from other society than their own, they live in one quarter, suffering nature's penalty of painless extinction.

The proposal to "sterilize" criminals was an ignorant man's comment on the philosophy of degeneracy. A sufficient objection to it is furnished by the connection of this condition with genius alone. The "normal man" of selection is the man best adapted to his environment. Genius proposes to make a new environment. It is not, therefore, compatible with such normality. Unlike degeneracy, it seeks progress not reversion. But the capacity to make progress in one direction is found (as might be expected) to involve weakness somewhere else, and the genius (Lombroso concludes) is always in some respect degenerate though a minority of such men have appeared very nearly normal.

Lombroso's other great book, "*The Man of Genius*," investigates very thoroughly the conditions, hereditary and other, which bear on the evolution of genius. I am far from thinking all his generalizations conclusive—there are even some which illustrate his assertion that there is no silliness like that of genius in its stupid mood.

But some are extremely striking. He finds that genius, so far as its heredity is known, always comes of a good physical stock; but always marks a degenerate branch of the stock. Often, perhaps usually, the degeneracy shows before or contemporaneously with the genius. It never fails to appear later. A large proportion of geniuses are sterile double flowers. Many leave only commonplace posterity.

Rarely genius runs through two generations—never further—though occasionally, like a buried river, it re-emerges in remote descendants. Talent (the capacity to do well what others have done after a fashion) is a good preparation for raising geniuses. A series of bright sons and fathers culminates in a dazzling meteor. On the other hand, insanity, whether first appearing in company with genius, as it often does, or not, goes on from bad to worse, and ends soon in extinction.

Mutual passion of parents is a cause of genius. As it is a most difficult one to know anything about, the cases in which we can demonstrate it are probably an extremely small part of the whole; yet those in which there is evidence for it are numerous enough to merit confidence. Long before Lombroso, it had been remarked how many great men were bastards. He adds that a great proportion are the children of oldish people who married late, and of couples who had been separated for some time.

Such generalizations are not favorable to lasciviousness, but quite the contrary. Indulgence weakens passion, restraint intensifies it. To breed thoroughly commonplace children, unite commonplace parents under old-fashioned ideas of conjugal duty.

Though the science of heredity is in its infancy, we can see it has leading principles. The human kind like the dog kind, falls into "breeds." The moral grades, already specified, being founded on like physical antecedents with the intellectual, run closely but not uniformly parallel, thus:

Born criminals and criminaloids—Idiots.

Habitual criminals—Lunatics.

Occasional nothing special—Uncertain.

Impulsive—Cranks, i. e., persons of limited and ill-regulated talent, abortive geniuses, with lots of ambition but only flashes of brightness.

The crank, as the connecting link between the fool, the lunatic, the genius, and the Philistine, or common man, is a most interesting study. The chief merit of Max Nordau's degeneration, according to Lombroso, is showing the extent and variety of crank talent in all the fads, follies, "sensations," revivals of obsolete notions etc., so characteristic of modern times. The crank, indeed, is eminently a modern product. His great breeding place, according to Lombroso, is the modern city. Facility of living cheaply with very little work, and acquiring a range of superficial ill-digested knowledge with little study, are the physical and intellectual conditions which encourage his development. His most characteristic trait is attempting something for which he is in no way fit.

Collective criminals intellectually equal Philistines, or common men. Geniuses on whom the world depends for all progress except the physiological kind, rise majestically above others in some one moral or mental gift, and fall below in other respects.

Old generalizations of the stock-breeder receive their *rationale* from this philosophy. Children are like their parents—therefore, in and-in breeding destroys a bad race; but, up to a certain point, improves a good one. Crossing corrects its tendency to monotony and sterility. Very mixed breeds are usually inferior, the curs and mongrels of humanity, but among them periodically arises a new race of high quality, the result of some happy cross. The English is among the most mixed in the world, but became several centuries ago a fixed high type. The qualities of an old pure race triumph in amalgamation over those of a new mixed one. The Berber has absorbed Greeks, Romans, Jews, Phoenicians, Arabs, Negroes, Spaniards; but he remains what he was when Dido bargained for the site of Carthage.

If C. A. will look over his list of wonderful discoveries, such as that all acts are done to procure the greatest amount of immediate happiness, he will find they have a common quality—besides being old. They are all metaphysical. The trick in all such reasoning is to give Everything in General a name. The reason they cannot be applied without absurdity, is that Everything in General means Nothing in Particular.

It does not do to take Friend Kerr too seriously, any more than oneself, because there is always reason to suspect he may be joking. Otherwise I would suggest that "the nineteenth century principle of the greatest happiness of the greatest number" is as old as Aristotle, whose ethics teach that virtue consists in socially useful qualities, which became the foundation of Jesuit casuistry. Neither is the principle sound. No one knows what will be even for his own greatest happiness, let alone that of the greatest number; and thus the rule is only to have a peculiar name for Everything in General which means Nothing in Particular. But, applying "the Baconian method of discovering truth by observation and experiment," in which I thoroughly believe, I see nothing to encourage jingo about the observations that the British have turned the rice-fields of India into opium fields, the experiment of bombarding China with the opium, or the embelishment of the hundred million famines fund.

In Re Free Juries.

BY VOLTAIRINE DE CLEYRE.

Doubtless my comrade Kate Austin is amply able to support her position concerning the ownership of children; therefore I do not wish to interfere in that discussion, particularly as it appears to me one of the questions that will never be equitably settled in advance by theory, but will in free society settle itself, instance by instance, as need arises. But I do wish, as an Anarchist, to utter a strenuous protest against Mr. Brinkerhoff's Free Jury!

When in the name of sense did this get to be Anarchism? Mothers are supposed to secure the passage of laws, laws are to be passed upon by juries, juries are to be composed of the good old legal number twelve, "chosen by the whole community!" "Presumable unanimity of the community." People's own bodies not to be under their unlimited control; libertarians intending to subject the mother (presumably others) to the rule of juries! Where has Mr. Brinkerhoff been getting this sort of thing? From Lysander Spooner and Victor Yarros?

Well, I register my disclaimer: I declare that in my view this idea is as far from Anarchism as the statute book itself, and I would suggest a "free vote" of Anarchists as to whether this jury scheme is compatible with Anarchism. I suggest that every anarchistic reader of *Lucifer* write a simple yes or no to the question, and let us have the list. Let us know "where we are at" in this business.

But let nobody suppose I am proposing a decision to be set down as "anarchistic law" to which the minority is expected gracefully to conform. I merely want to know how much of a hold the jury idea has on people,—on avowed Anarchists.

Homes for Helpless Children.

BY ALBINA L. WASHBURN.

A writer in *Denver "Republican"* of July 7th., defending the establishment of homes for helpless children declares the tendency not to establish pauperism, but that they were for children for mercy's sake—for not only needy people but for needy and neglected children.

"It is true," says the writer, "that many children are born that ought not to have been born. But since they are born and left homeless or in neglect I insist that society, which encourages marriage among the poor as well as the rich, shall take decent or humane care of them. . . . Those who beget images of themselves should see to it that provision is made for their own. But you can't accomplish domestic harmony and stop the irresponsible child-breeding by legislation."

"The cause of redundant breeding," continues the writer, "is simply sensualism. Those who are burning in this fire will burn in spite of law. Personal and marital purity may be educated into the race, and it must be made attractive from experience or demonstration. Men and women are commanded to get understanding. But understanding of good or heaven or hap-

piness cannot possibly come to any one in a state of sensualism, because one has to depart from the evil of sensualism as well as other forms of self-love or selfishness to have understanding. And this departure depends first upon the will. No one is capable of actual good except by demonstration in act through exercise of the will. A theory that lives only in theory is fallacious.

"Everything true, beautiful or heavenly is sealed to the sensualist while the world is full of society's mistakes. So, society owes it to the world to try to be humane."

"At definite periods of declension what has been called 'surplus population' is thrust into being any way, marriage or no marriage, law or no law. The present is especially one of those periods."

"Query: Shall we allow the the present unfortunates to be drowned in a flood of fallacies, or take them up and make the most of them for humanity's sake? It is fate that the poor children are here and more are coming. The state does not see fit to handle worthy homeless ones. But these homes must multiply the same as hospitals, insane asylums and so on because there is need of them while the present general system exists, and the circumstances are to be changed only through a change of the system itself which is the parent wrong."

A change in the system may be speedily made by the elimination of fees from marriages, by the care of worthy as well as unworthy children by the state or society, and by the dissemination of sexual truths about the sources of life and happiness as suggested and taught by *Lucifer*.

The Womanly Woman—Old and New.

BY L. PARTWIDGE.

There is a vast gulf between false and true womanliness. The old or false type of womanly woman was one who owned herself inferior to man. She was not supposed to ever dream of personal rights. Even the native laws of her being were forbidden fruit to her.

The "womanly" woman of that day was born and bred in an artificial world. She was taught that healthy sport was shameful, and a natural figure hideous. Her one aim in life was to get married.

Girls were not then permitted to know the world. The less a girl knew, in certain limits, the better chance she had of marrying. Because of this very ignorance, "seduction" and its bitter-nesses were possible. Worse yet, the sale of girls to diseased men was openly connived at.

A small waist, pale face and fragile form were then thought womanly. Girls were not permitted to have close comradeship with men. It was called unwomanly for a woman to study as men might. Such has been the ideal woman for centuries.

Now, however, a better standard is being set up. The weak, artificial, ignorant woman is being replaced by the healthy, natural, educated type. Instead of being helpless dependents, women are taking up men's work, and in many cases bettering it.

The well trained girl of today is as a rule healthier, stronger, and more self-reliant than her mother—all else being equal. It is a credit to the sex that so many women are self-supporting. Marriage is no longer the chief end of woman. The average girl of today can live by her own labor.

The old standard of self-ignorance is no more universal. Instead, girls now know what their native rights and duties to self are. In this knowledge, incomplete as it is, we recognize the dawn of a truly new day. Woman is fast taking her place as man's equal.

A true womanly woman is healthy, strong, and able to live by her own labor. She knows her personal rights and needs. She knows the world, and can defend herself. Sex slavery she now knows to be opposed to true womanhood. As a rule, our most womanly women are those who, rejecting old dogmas, live out their own lives in freedom.

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper in it has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—or Justice against Privilege.

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Epidemic of Military Measles.

"The War Department at Washington reports a flood of volunteers for war service in China. The whole world is suffering from an epidemic of military measles."

"The white men who sold the yellow men those Mauser rifles and Krupp guns, and taught them how to use them, have prepared a tragedy at whose possible developments civilization stands aghast."

The above paragraphs are taken from a recent issue of the New York Daily "World."

In line with these utterances, note the following from the Chicago "American" of July 16.

"Service in China is the desire of the Second Illinois Regiment. Colonel James E. Stuart will offer his companies to President McKinley and officers and men are eager to go. The offer will be made through Governor Tanner, who has promised to give all his aid to get the Second a chance to work their rifles on the Heathen Chinese."

At this writing the New York "World" seems eminently in the right when it says, "the whole world is suffering from an epidemic of military measles."

The illustration or simile is an apt one. Measles is a disease incident to childhood and immaturity, rather than to manhood and maturity. Likewise, militarism is characteristic of the childhood of races and nations of people—a stage of development coincident with their immaturity, their ignorance, their inexperience if not their brutality and savagery. The higher and better phases of growth, of human culture, of real "civilization," have as little as possible to do with the military spirit.

War, at its best, is brutal, inhuman; at its worst—that is, with the "improvements" of modern military science, it is "hell"—and the men who choose war as a profession, very naturally become "devils." Hence the mild-mannered and peace-loving Chinese are not far off the mark when calling the war-loving nations, the so-called Western Powers, "foreign devils."

The unanimity with which Americans and the nations of western Europe are now demanding vengeance for the slaughter of the foreign legations at Peking, remind us of the uprising of the western world in the latter part of the eleventh century of the Christian Era, to avenge the wrongs suffered by the pilgrims at the hands of the "infidel" followers of Mahomet.

At the beginning of the "Crusades,"—so-called because of the sign of the cross—nearly all Europe and part of Asia were under the sway of Christian monarchs. When, after three hundred years of the bloodiest and cruellest wars known to history, these crusades came to an end, the situation was much the same as at the beginning of the era, with the very important exception that the fairest and richest capital of Christendom, Constantinople, and the countries adjoining, remained the undisputed possessions of the hated "infidel Turk." And such they remain to this day, together with the holy city of the Christians, Jerusalem.

In this new war of races and of religions, is the history of the mediaeval crusades to be repeated? Who knows?

M. H.

"Laws Help the Combines."

"Laws are the creatures of government, and the government will always place as high an estimate upon wealth as do the people and not a higher one."

So said President Hood, of the Illinois Bar Association, in his "convocation speech" before a recent convention of that body in Chicago.

Yes, "laws are the creatures of government," and government is the creature of the cunning and selfish few, and not of the many; and yet it is doubtless true that, on the whole, the laws of any country are as good as as bad as the masses of the people who vote for, or submit to be ruled by them.

The main drift of the discourse of this representative lawyer was to show that laws cannot prevent enormous accumulations of wealth in the hands of the few. After enumerating many things that laws could do, such as taxing inheritances, confiscating estates, changing the course of rivers, setting bounds to the sea, etc., he adds, "but we shall never, by law, circumscribe human effort, impelled by energy, industry and capacity, and fix bounds beyond which it may not go."

Further on he says:

"The rich and the poor will be with us in the future as in the past. Want will continue to feed upon the crumbs that fall from the tables of luxury. The rich man and the beggar will be factors in the social problem a thousand years hence as they now are and as they were nineteen centuries ago. Unless there are some very undesirable and dangerous changes in organic law it is certain that the individual will never be prevented by law from acquiring as great an amount of riches as his disposition and ability will permit by the use of just and honest means."

If this is not "special pleading" for the existence of laws that enable a few men to pile up wealth by the million at the expense of those who earn it, then it would be hard to find an example of what is commonly known as special pleading.

But such pleading is not in the least strange. It is to be expected that a lawyer will defend his profession, and what would the profession, the avocation, of the lawyer be worth without class laws? without laws that grant special privileges?

Elsewhere he says: "We may start all persons in life on as perfect equality, in the matter of wealth, as of political or civil right."

The "gall," the impudence of this statement is simply paralyzing. When and where were laws known to do anything of the kind? And if laws could or would give all an equal chance in life, as to wealth, or to civil and political right, all of these would be of little avail without the right to be born well—to be born with an endowment that would enable each to maintain in the social, political and financial equality guaranteed by law.

But this would mean abolition of marriage and divorce laws—that is, marriage monopoly laws, and this in the end would abolish the profession of lawyer and law-maker, and as we cannot expect men to commit suicide we cannot expect lawyers to agree to the abolition of marriage and divorce laws.

M. H.

Love in Freedom.

ELMINA D. SLEKIER.

This little gem of the Light-Bearer Library is one of the very best arguments I have yet seen against our marriage laws and customs.

I have hitherto defended marriage with the proviso that divorce shall be as free as marriage. But it is like old theology. You commence by rejecting that which you deem impossible of credence and retain the rest as fact and truth; but once you open the door to reason you find no stopping place till you reach atheism.

It is the same in studying marriage. You keep on opposing one thing after another and finally the whole system falls flat and you are compelled to leave freedom to do its perfect work. Mr. Harman has a splendid creed. It will fit in everywhere and fill all needs.

Freedom, Love and Wisdom.

O we can each and all accept this as our own creed!

If the Light-Bearer Library continue to be as interesting, instructive and valuable as are the numbers already issued it will be one of the best and most useful libraries in the world.

Prudishness a Crime.

Physical Culture.

Prudes are criminals!

Not against the laws of pigmy man, but against the laws of Nature, against the laws of God. To them the body is something vulgar, not to be mentioned or to be disclosed even to the fresh pure air. They live in this atmosphere of impurity and narrowness. It stamps its influence upon their bodies and upon their features. They have no mind or opinions of their own. Their standard is based on what Mr. or Mrs. So-and-so will think, not upon a clear comprehension of what they consider to be right or wrong. They go through life mental and physical slaves. Their children are taught what a shameful thing the body is. They grow up with these perverted narrow ideas and must often wonder how a pure mind can possibly exist in such a vulgar habitation. All this is a perversion of the natural, and is criminal in character.

But the horrible crime of prudishness is illustrated the most startlingly in the endeavor to hide and ignore the sexual instinct. May heaven help the children of prudes, for no help, no knowledge can be obtained from their parents. They will stand by and see their children struggling in the mire and filth of sexual depravity without a word of assistance. They will see them go blindly, innocently up to and over the precipice of self-abuse without a hint as to the true character of the terrible results that will follow this base habit. They are the perverts of the earth! They have no right to curse others because of their impure minds! They ought to be jailed just as any other dangerous criminal!

It is considered a crime to cripple or kill a man, and when an engineer kills and cripples scores of persons by neglect he is considered criminally liable. But prudes, placed in the position of parents, allow their children to deform and weaken their bodies, demoralize and degrade their minds and morals, and at times produce even death, by their criminal prudishness and neglect, and no voice of protest is heard.

Look back on childhood and youth, you men, you women, and recall the knowledge that you had to acquire by physically degrading and demoralizing influences! When you were enclosed in the throes of this mental and at times physical agony, did you never think of the plain duty of your parents? Have you ever wondered if the barbaric rites and cruelties of savages could have such physically deteriorating influences as this worse than a savage neglect?

All hail the day when this curse of prudishness, with its vulgar idea of the nude, shall have disappeared. Then our boys and girls will have some chance of growing into manhood, into womanhood, without being weakened and demoralized physically and mentally because of sexual ignorance.

Ten Weeks for Ten Cents.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that

appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition.

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of one dollar, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order; that is, we send the paper ten weeks ten cents to trial subscribers and give a dollar's worth of books to the sender of a club of twenty.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents' worth of books or pamphlets from the list, sent to you free of cost.

For five names and 50 cts we will send the paper ten weeks to each of the five names and give a premium of twenty-five cents in pamphlets.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production, course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

Here is the list of premium books and pamphlets to be sent in the way just described:

Government Analyzed, Kelso.	1.00
Rel-d by the Tomb, a discussion of free thought and free love. By Orford Northcote.	10
Marriage and Morality. By Lillian Harman.	5
Evolution of the Family. By Jonathan Mayo Crane.	5
Judgment. By William Platt.	5
Autonomy, Self-Law. What are its demands. By M. Harman.	5
The Prodigal Daughter. By Rachel Campbell. And other essays.	25
The Revival of Fertilization. By E. C. Walker.	10
Love and the Law. By E. C. Walker.	10
Dignity for Bedrock. By Moore Harman.	10
10 Hell and the Way Out. By E. Allen.	10
Human Rights. J. Madison Hook.	10
Vital Force. Magnetic Exchange and Magnetism. By A. Chevalier.	25
Liberty. Political, Religious, Social and Moral. By A. F. Tindall.	10
Regeneration of Society. By Lillian Harman.	05
Love in Freedom. By M. Harman.	05

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—"to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration

and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

Things That are Needed.

A brush, a broom, a dusting pan,
Good elbow-grease and soap and sand;
And then some one who knows their use,
Is needed much in every house.

You may deck the house in costly things,
And have your fingers hid in rings,
Unless you use a brush and broom,
Nothing looks pleasant in the room.

Sometimes you chance to make a slip,
And then you know you need a mop.
Unless you know the use of such,
I am sure, you can't be good for much.

Perhaps you'll get a city gent
Besides his clothes not worth a cent;
Then learn you must, for by and by
You have to go to work or die.

—Sarah M. Ingersoll.

Things to Remember.

Don't worry.

Don't hurry. "Too swift arrives as tardy as too slow."

"Simplify! simplify! simplify!"

Don't overeat. Don't starve. "Let your moderation be known to all men."

Court the fresh air day and night. "O, if you knew what was in the air!"

Sleep and rest abundantly. Sleep is Nature's benediction.

Spend less nervous energy each day than you make.

Be cheerful. "A light heart lives long."

Think only healthful thoughts. "As a man thinketh in his heart, so is he."

"Seek peace and pursue it."

"Work like a man; but don't be worked to death."

Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.

Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal.

Never despair. "Lost hope is a fatal disease."

"If ye know these things, happy are ye if ye do them."—*Laws of Life.*

The marriage union is holy in direct proportion to the amount of genuine enjoyment derived.—*Advanced Science Journal.*

According to that view, which is a new and true view divorce is holier than marriage in about ninety-nine cases out of a hundred.—*The Nautilus.*

What a naughty, naughty paper to talk so!

VARIOUS VOICES.

Kansas, Pittsburg, Kansas:—"Love in Freedom" by M. Harman, constitutes the June number of the Light-Bearer Library, 507 Carroll Ave., Chicago. This is an able presentation of a very troublesome and delicate social problem.

Allie Lindsay Lynch, Mena, Ark.:—As *Lucifer* is the friend of the masses and would aid the homeless to homes, I know you will let me say for the Labor Exchange Colony, at Freedom (Fulton Post-Office) Kansas, that it seems certain of a speedy growth, as quite a number have paid for or begun paying on lots of from one-half acre to four acres; and by Xmas there will be a fair sized colony. At present but three or four homes are occupied or finished. Land is good, the people progressive and kind, and their intentions put into effect will benefit those seeking homes within the colony.

G. Meeks, Aurora, Ill.:—Enclosed find one dollar for your

Light-Bearer Library. If you have back numbers, send from the beginning. I have seen quite a bit about Dianism. Have you got it in book form? Am coming to Chicago soon, and will call on you if I can find you without too much trouble.

[We can supply back numbers of the Library from the beginning. We have the book *Diana*, price by mail twenty-five cents. We are not hard to find. If down town, take Lake St. elevated, get off at Sheldon, St., walk north two blocks to Carroll Ave., then west to number 507—one and a half blocks.]

W. C. Faye, box 986, Lincoln, Neb.:—I notice there is some discussion regarding making an effort to materialize "Hilda's Home." It is suggested by some correspondents that a consensus of opinion be had, concerning location and other matters relating to same, or that we take counsel together about it. To get different ideas into form to be available. I would be glad to have all interested in such movement to write me fully their plans, ideas and suggestions, as to all matters connected with the proposed effort. Don't be afraid to write your thoughts. It may be just what is wanted to make a grand success. If you have ever tried any co-operation or communal life and if it failed give your idea of what caused the failure. Also the general plan upon which the business was to be conducted. All articles will be carefully read and points noted, and results given to *Lucifer*, for future use.

Mrs. H. Houghton Chaapel, M. D., Palmetto, Fla.:—When I read this morning your splendid article, "A Woman's Right to Her Children," I said, "we must send for Mr. Harman's book today." I therefore enclose \$2, for book and Light-Bearer Library; apply remainder on *Lucifer* up to Jan. 1901; then we'll call it square and begin anew. Your article referred to is worth much. If woman, who carries her children under her heart during nine trying months, gives birth to them in almost mortal agony, then feeds them from the fountains of her own life, cares for them as only a woman can or will, has not a divine right to own them till they can own themselves, then no power in earth or above has a right to them.

I thank and reverence you in the name of motherhood for your brave, true words and may the good of Peace, Plenty and Comfort attend you and yours all your days.

M. L. Studebaker, Fort Hunter, Pa.:—In *Lucifer* No. 820 Friend R. B. Kerr puts himself in the position of a radical, and myself in the opposite. In No. 813 I applied the word radical to anarchism, and conservative to the advocacy of government. Those who work for change, for better or worse, are radicals. R. B. Kerr desires to maintain or change government; perhaps reduce it to an imperialistic socialism, while I want government abolished. Which is the greater change? Kerr thinks some good is to be gotten from government or that it will bring the race to all the happiness possible. We anarchists, to gain the same end, would abolish government. Government is a failure; history says so. Government is brigandage. A president or king is a brigand chieftain. Man will never be happy so long as he bears the burden of government.

In No. 821, page 204, the editor says he avoided reading certain writers. I am surprised. Christians talk that way; will not read *Lucifer* or have it in the house.

The word "rot" was a very improper word. Sorry I employed it.

Millions for conquests; little for home improvement.

W. T., U. S. A.:—I have read with interest the articles in your paper on "The Rights of Mothers," and "Ownership of Children," etc. I would like to have your readers consider for a moment the rights of the child. I believe that it is a fact that nine-tenths at least, of the children brought into the world, are not desired by one or both the parents. And that in about the same proportion of cases where desired, they are only desired for the pleasure, amusement or gratification of the parents. In some cases only heirs are wanted. The question of

whether the child will have a proper and desired environment is not thought of. I think that if the parents are harmonious (I have seen one such case) and consider the rights of the child, the child will not cause very much trouble and will need no violent correction. When parents separate, if the child is not old enough or does not care to decide which to stay with, should it not in justice be kept where it would be accessible to both, instead of allowing one parent special rights? I have an impression that the Spartans practiced free love. Has there been a better race of men and women since they were assimilated?

J. Chanpell, Palmetto, Fla.—Yours some days ago received with sample pages of your book, etc. I note all you say with deep interest and seldom find a word to disagree with you. Your comments in last week's *Lucifer* on Judge Freedman's decision in refusing to give a mother her two boys, are eminently just and wise even in this day of uncivilization when Grundyism, snobbery, persecution and cruelty prevail in nearly all our courts of so-called justice.

Justice! I had as neighbor a judge of the courts where I was clerk many years. He was a Presbyterian and of course a popular man, but in all the twenty years as judge, at \$3000 per annum, I never heard him use the word justice in his charges and instructions to the jury nor in his admonitions and sentences of prisoners. It was always "precedent, precedent," reference to the "majesty of the law"—to Blackstone, Kent, etc. No matter how unjust and barbarous the law, not a word of even mild criticism, escaped his lips for its injustice.

He was a good neighbor and friend, if it is not a misnomer to call a man a good neighbor and friend who chews tobacco, and advocates the justice of John Calvin's hell, and despises women's equal rights with men. He presided over those courts four times a year, never over four weeks at a session—usually only two and three weeks. Call it four weeks; that makes only four months in a year for which he received \$3000 of the people's money. Any one with the mind of an intelligent horse can see the injustice of that.

How to Help Lucifer's Work.

Kind reader can you spare us a few minutes of your time?

If you read the article, in a recent issue, entitled "What Lucifer is Here For" you probably know whether you care to consider Lucifer's work your own work or not. If you do so consider, then we ask your attention while we suggest a few of the ways by which it has been proposed to try to extend and strengthen this work.

First. If you are a subscriber and have paid ahead we ask you to read the article in this issue entitled "Special Rates and Premiums." If in position to help Lucifer's work in the way indicated in that plan we ask that you will do without unnecessary delay. To delay or postpone doing a thing is often tantamount to fully deciding never to do it. It is the woman or the man who acts promptly, when the mind is once made up, who accomplishes something in the world.

If a paid-up subscriber to *Lucifer* and not to the Light Bearer Library, can we not prevail upon you to get up a club of three names for the monthly, your own included, for one dollar? The price per year for single copy of the Library is only fifty cents. Or, cannot you, with a little effort secure the names of twelve yearly subscribers for three dollars, or twenty-five cents each per year?

Third. If a subscriber to *Lucifer* and in arrears from any cause, will you not let us hear from you? or if possible will you not send us something, if only a few postage stamps to help meet our weekly and monthly bills? We ask only a little from each. "Many a mickle makes a muckle." Better send a little now, than put off sending anything till you feel able to pay up the whole amount of the arrearage. The summer months are always a hard time, for reform journals, in the way of receipts, while expenses must be met much the same as in winter. Sending out monthly or quarterly statements of account is expen-

sive. Will you not save us this expense of time and stamps by writing us a line at once to say what you can and what you cannot do?

M. HARMAN.

Love in Freedom,

By M. HARMAN.

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Plenty of Money. A new pamphlet by Alfred H. Westrup. It is a synopsis of his New Philosophy of Money, an exhaustive treatise on the money question. A valuable addition to the literature of the money question. 16 pages.	10
Lizzie Milton. By Albert Charvannes. The story of a self-sacrificing girl, who did not "fall."	25
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What is Religion? The last public address of Robert G. Ingersoll, and the one in which he took his unqualified stand in defense of free motherhood. Every defender of the rights of mother and child, as well as every admirer of Ingersoll, should possess this address.	10
The Ballad of Reading Gaol. By C. G. S. (Oscar Wilde). Thrilling, fascinating, truthful. In cloth \$1; paper.	10
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The Sexual Enslavement of Women. By E. C. Walker.	.05
The Woman Who Did. A Novel. By Grant Allen.	1.00
The British Barbarians. A Novel. By Grant Allen.	1.00

A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular. It will save you ten rods of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates, showing different parts of the human body. The chapter on Painless Midwifery is worth 100 times its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunlight, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the best and easiest means, do not delay getting it. It has eight hundred pages, a neatly bound in cloth with gold letters, and is sent by mail or express prepaid to any address for \$2.50. Address M. Harman, 502 Carroll Ave., Chicago, Ill.

RIGHTS OF WOMEN

IN THE SEXUAL RELATIONS,

By Karl Heinzen. A new edition together with the startling letters of Louise Mayen on Men and Women, and a report of the Convention of German women at Frankfurt. A book of 186 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women" alone and yet is sold at a lower price. Heinzen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Price paper bound 50 cents; cloth, \$1.

Vapor, Steam, and Medicated Baths. Massage treatment to beautify the face, also to strengthen muscles of body. 342 W. Lake St., Chicago.

823.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

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A list below—all of them—are the productions of the foremost thinkers and writers on sociologic problems. Every one is written in plain, forcible and interesting style and fearlessly attacks time honored superstitions which hinder the normal development of what is best in the human species.

"A Hill-Top novel," says Grant Allen, "is one which raises a protest in favor of purity." Not, however, the supposed purity of ignorance, but the purity of knowledge, of courage, of progress and of freedom.

"The British Barbarians." By Grant Allen, the greatest of the Hill-Top pioneers. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth; 231 pages. 1.00

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The New Hedonism. By Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy, and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from mediaeval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism, that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 30 large pages; Twelve copies 50 cents. Single copy. .05

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THIRD SERIES, VOL. IV., No. 29.

CHICAGO, ILLINOIS [JULY 28, E. M. 300. [C. E. 1900.]

WHOLE No. 824

The New Ideal.

Nay, blush not, Nita, do not hang your head;
Your body is your soul's own instrument,
As his is his alone, and mine is mine;
You, hate nor love can touch till you consent;
Awhile we dreamed we loved; that dream is dead;
Together our life's music jars; in fine,
You find in him I saw you last night with
Some notes that make your chords more great and blithe.
I wish you well: mistakes too oft become
Fatal, eternal errors through false laws,
And rob heart-strings of harmony for some;
But we, invincible, shall mould a cause.

And may we still be friends? The world says "No,"
But I affirm we shall: to limit love
Is hopeless; can a man control the sea
Or make monopoly of skies above,
Or into selfish breast direct sole flow
Of Nature's influence? Immensity
Defies possession. Men sate anger in
Bloodshed when slaves escape; break violin
That will not any longer play their tune,
So it may make no melody again,
Well, I say to you, be gay as June;
Perform your symphony, the world shall gain.

—Miriam Daniel, in *Liberty*.

Responsibility of Mothers.

[The following paragraphs illustrative of the power of heredity as a factor in the formation of character, and suggestive of the tremendous responsibility resting upon the mothers of the race when choosing or accepting fatherhood for their prospective children, are from the opening pages of the July number of the Light-Bearer Library just issued. With a few emendations this number of the Library is a reproduction of an essay written several years ago by the editor of *Lucifer*, and printed as part of "Our New Humanity" No. 5. The Light-Bearer Library is issued in monthly numbers, price five cents each or fifty cents per year. For distribution thirty-five cents per dozen or \$2.50 per hundred.]

"We must begin in the creatory, if we would benefit the race, and woman must rescue and take care of herself and consciously assume all responsibilities of maternity on behalf of the children.

"No woman has the right to part with the absolute control of her own body; but she has the right to be protected against all forms of Brute Force.

"No woman has any right to marry anything less than a man.

"No woman has any right to marry any man who will sow the seeds of disease in her darlings; no, not for all the money in the world."—Gerald Massey.

A leading Democratic daily paper, in speaking of Senator John Sherman, the well known Republican leader and authority on questions of finance, used language like this:

"John Sherman thinks as a trip-hammer strikes; his opponent thinks as a tack-hammer strikes."

The Democrat editor was himself opposed to Sherman, but he was candid enough to recognize the tremendous power of

thought that this Republican could bring to the discussion of any question and the fearful disadvantage under which any ordinary man must labor who, in debate, undertook to measure strength with the intellectual giant.

But how came John Sherman to possess this extraordinary power? Did education—did common school education or collegiate training give to him such phenomenal superiority over his fellow Congressmen that he towers above them as the oak of a hundred years growth towers over hawthorn bushes? Nay, nay.

"His education forms the common mind—
Just as the twig is bent the tree's inclined,
But education never yet supplied
What ruling nature has denied.

The word "common" is significant here. "Education," that is, the education received after the critical period in every one's history when foetal life merges into child life—this education doubtless does, to a very great extent, form the minds of the great masses of human beings. But no post-natal education could ever make a John Sherman out of one in ten thousand male children—take them as our prolific Mother Nature turns them out of her great laboratory.

The brothers, John and William Tecumseh Sherman, came of a race of intellectual Titans. One of their ancestors, Roger Sherman, was a signer of the Declaration of Independence, and one of the giant leaders of the Continental Congress. Trace the genealogy backward and we shall probably find that in prehistoric times, in England, Scotland or Northern Europe, the ancestors of these men were "free-booters;" "Knights of the Castle;" robbers by profession and inclination, because they preferred a life of excitement, of strife and of peril, rather than the humdrum or toilsome life of the farmer, the herdsman or the artisan. This wild and predatory life attracted only the strong and the brave, and hence when human governments were formed these men naturally took a leading part, and when regular armies were organized these robber chieftains were just the material out of which to make captains, colonels and generals. Our own Grants, McPhersons, McKinleys, etc., are doubtless descended from the robber barons of those names, who for ages and ages raided and laid under tribute the peace-loving farmers and shepherds of Scotland.

"Every new-born child," says Emerson, "is at least a thousand years old." Every child comes into life—conscious life, weak or strong according as its ancestry has been weak or strong. Hence we may say that the Shermans, the Grants, the McKinleys and such, never were "twigs," to be easily "bent," referring to Pope's lines. As compared to the average child they already had the stamina of oaks when first born into the outer world.

Speaking of the McKinleys, it has been my good fortune to meet two of them. A few years ago I stood within a few yards of Wm. McKinley then prospective candidate for President of the United States, and heard him deliver one of his best (or worst) campaign speeches—in the public square at Topeka Kansas. As I listened to the strong, self-centered orator, and as I heard

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the approving shouts of the assembled thousands standing packed as close as sardines in a box, the thought would ever and anon occur:

How are these minnows to be protected from this pike? How are these simple-minded, these unarmed peasants to be protected from this mailed warrior, this trained and skilled tactician? We protect the physically weak from invasion by the physically strong, but what are we doing, what can we do, to protect the intellectually weak against the intellectually strong? the magnetically weak against the magnetically strong? Such is the power of this man over his auditors that his baldest sophistries are applauded to the echo. Like the bird or the frog in the magnetic coils of the snake, the average voter is absolutely powerless to resist the spell that such wizards as William McKinley throw over him.

Nine years ago, at Clinton, Iowa, I met another McKinley, a near relative of the Republican candidate, also a lawyer by profession—a larger, handsomer, more powerful man, in every way as I think, than the other, and if not so famous I put it to the score of greater honesty, greater intellectual honesty, and to a larger and better human sympathy. After some minutes in general conversation I made this remark:

"Mr. McKinley I regard you and Colonel Robert Ingersoll as two of the most dangerous men in the United States."

"Why so?" he said, in evident surprise.

"Because of the tremendous advantage that nature has given to you and the Colonel, over your fellow men. As compared with average men you and he are giants a hundred feet high, at the least. Intellectually and magnetically or psychically you can slaughter your fellow men, right and left, as Sampson is said to have slaughtered the Philistines, and there is no law, and should be no law, to prevent you. The right of might is as much the rule of life today as when men fought with tooth and nail, with each other and with the beasts of the primeval forest. The only difference is that as man has evolved above the brutal plane he uses his intellect and his psychic force more, and his physical less.

"The only check upon the robber use of superior force of any kind is human sympathy, and also the higher intelligence which shows us that to invade others is to invite invasion against ourselves. That is to say, it is only altruism (which after all is only an enlarged egoism or selfishness) that keeps you and Col. Ingersoll from using your extraordinary powers to the disadvantage or destruction of your fellow human beings, and under our competitive system, our commercial, our mercenary systems—our worship-of-the-golden-calf systems—it is expecting too much to suppose that you and he will always take an enlarged view, a truly philosophic and humanitarian view of things when your immediate interests are involved. As Burns puts it,

But oh! mankind are unco weak, and little to be trusted;

If self the trembling balance shake 'tis seldom right adjusted.

"To specify a little. As a lawyer you have it in your power, with your exceptionally impressive physique, and your intellectual and psychic powers, to mystify the jury, to psychologize, to brow-beat and bull-doze the jury to such extent that no matter how bad your case you will get your verdict, all the same; and by the same means you can sophisticate and mentally befuddle the average judge or magistrate till he will rule in your favor, every time."

In his reply Mr. McKinley substantially admitted the truth of everything I said. Acknowledged that he seldom if ever lost a case when he threw his full force into it. Said his conscience and his selfish interest were often opposed to each other, and that he could oftener succeed in his business if he would leave conscience out.

We boast of having liberated 4,000,000 slaves. True, we have stricken the shackles from the former bondsmen, and brought all laborers to a common level, but not so much by elevating the former slaves as by practically reducing the whole working population to a state of serfdom.—*Trades and Labor Gazette.*

Love in Freedom.

BY VOLTAIRINE DE CLEYRE.

Mr. Harman's utterances are always marked by two qualities,—a sincerity of fervor which the reader is bound to feel, a painstaking clearness bordering on reiteration. These two qualities stand out with even more than their usual prominence in the current issue of the Light-Bearer Library, bearing the above caption. It is one of the things surprising to the common run of men to find this strong enthusiasm of youth still burning towards the going down of the sun; an everlasting joy to know that not to all does the killing frost come; that one may live to be old and yet not go the way of Swinburne and Tennyson and the rest who forswear in their age the thought of their youth. But for men like this one might resolve to die at forty; and were his work as full of faults as it is of merits, yet for this one great merit it would make its way.

Nevertheless there are points in the fervent arraignment of marriage wherein I differ. Ten years ago I too would have said: "When marriage is gone Truth, Justice, and Purity will remain. Honor, candor, honesty, fidelity will remain. Fewer children will be born, because none will be born except such as are wanted, and they will be welcomed and cared for by mutual affection. . . . Each member of the voluntary group will drop to his place like stones in an arch when artificial props are removed. Love, friendship, liberty, equality, fraternity, peace, virtue, and happiness will take the place of hate, despotism, war, crime, vice, misery." At present all this sounds extravagant to me, because experience has taught me that the destruction of marriage is only a beginning, and a very faint beginning, of all these things. It must go,—yes; that it should go is perhaps the first of all; but like Olive Schreiner's Hunter who climbed the first wall of rock singing and hopeful, only to find above it the walls still rising "in everlasting circles" till they touched the sky, so we shall find that Truth, Justice, Purity, and Honor are still far off ideals, but little more attainable than before. For marriage is only the shell and husk of things within, and when we have destroyed what is on the statute book we shall still have the *idea* of marriage within our brains; and that is the barrier that is harder than iron, before the land of Freedom.

I tell you, friends, the main thing is not to meet the scorn and persecution of the world, the harassments of friends, the reproach of relations; these things after all are no great thing to endure, the main thing, the hard thing, is the battle in your own soul, after you have forever bade good-bye to the forms and customs that intellect condemns. The great humiliation is to learn that free love that you are, there are Lies and Injustice and Impurity and Dishonor rank within you; that you can be as jealous of your lover as your married friend is of her husband; that he can point a pistol at your head as madly as any legal owner of them all; that unwelcome children are just as likely to be born to you as to any married woman, for you are still a creature of sexual passion, as full of desire as though you had no theories in your head, and as ignorant of preventive measures, or as indifferent to them, as though a priest had given you a signed certificate to increase and multiply.

Ay, Wisdom, the third member of Moses Harman's Trinity, that is the thing we need the worst. Some true study of the workings of the human mind and body, some facts concerning the operation of heredity, some purge for the soul within.

I have read much declamation. I have done my own share of it as well, concerning the evil results of forced maternity; I have never went so far as Mr. Harman in conceiving that if children were all born of free mothers we should have a race of non-belligerent, wise, considerate human beings forthwith. But I have thought that "it must follow as the night the day" that the children of free selection must be an improvement on others. I have not renounced the opinion and embraced the opposite, let no one so imagine. But I have concluded that there is no evidence to prove Mr. Harman's enthusiastic defense. I see that the children of slavish marriage are quite as apt to be brainy

thinking, and rebellious radicals, as the children of free unions; I see that the children of free unions are quite as apt to take to conservatism. I see that the children of diseased parents are frequently models of healthy physique; that the daughters of health are often the mothers of disease. Therefore I say that while there may be a law of heredity, discovering which we may be able to control the mental, moral and physical, dowry of offspring; while it is more than likely that free selection will play an important part in the functioning of such law, we have as yet discovered no such law. We have before us only a mass of contradictory facts which no man has set in order; and we shall probably have to collect evidence for several generations before any such law becomes manifest.

Hence in my opinion nothing is gained by making out such a glowing case for Love in Freedom, since any studious or naturally reflective person arguing in favor of marriage can bring the whole claim into disrepute, not by spiteful or narrow-minded opposition, but by a quiet presentation of facts.

I would base my claim on other grounds—picturing no possibly unrealizable idealities as surties, though not underrating them as idealities.

I would say as a Free Lover—and I do not consider the title as an "epithet" to disavow, no matter how it is intended, for I demand freedom for the beastliest conception of love as well as the highest—that whether it results in greater happiness or not (and I think it very possible it may not) the abolition of marriage is in the trend of things and cannot be turned aside. Marriage and the Family are the social expression of Property, they come with it and go with it. A hundred evidences on every hand point to the dissolution of the parent institution at no greatly distant period. This very unrest as to marriage is one of these evidences. The break is coming as sure as fate; what remains for us to do is to realize independence of life for the individual, to study the sources and effects of sexual passion, to acquire and disseminate a knowledge of contracepts,—above all to battle ceaselessly with the proprietarian spirit of marriage which is within, and which will die an infinitely harder death than the legal institution, as I have before insisted. As for the outcome—what will be, will be.

The essay proper concludes on page thirty of the little brochure, what follows being more or less scattering reflections on the racial purpose in monogamy, and the writer's comparison between the Greek and modern civilisations in regard to the status of women. My knowledge of Greek history is too limited to allow me to decide as to the correctness of the conclusion, though I am of opinion that in this, as in other matters Mr. Harman overrates the sex-question and underrates economic relations. But I should rely upon a decision of C. L. James on this subject much more than on my own, and should be glad of an essay from him upon the status of Grecian women, in all classes of society.

"The Great Deliverance."

BY ELSIE COLE WILCOX.

A friend has sent me a copy of Dr. M. A. Stewart's lecture "The Great Deliverance" and asks me what I think of it.

I think that the fact that women of her class think at all on the subject of sex, and even dare to mention the "nasty" thing in public, is conclusive evidence that the race is making progress. I think, also, that if any person can gain a hearing among churchmen, and give them a hint that there is something more than bible theology and money-getting that is worth studying, that person is to be commended and aided by all true liberals.

But when it comes to the central thought of Mrs. Stewart's essay—Christianity—the glory of God—and the subversion of the present to the future, I dissent, most emphatically.

Women should be free from the domination of man, not because Christ favored such a condition, not because posterity will be benefited by it, not because women themselves would be benefited by it, but simply because they have a right, an inalienable right to freedom.

We did not fight for the abolition of negro slavery for the sake of the unborn generations of negro babies but because slavery in itself is wrong, and does injustice to the slaves themselves.

We find ourselves on a wrong road, and we do not stop to argue whether any one else will be benefitted if we strike across lots and get into the right one. We simply endeavor to ascertain that it is the right one, or at least leads toward the right one, and for our own sakes we strike out into the right direction.

Just so, in my opinion, regarding the freedom of women. The principle is right, and that should be all that is needed, to influence people to work for it. The arguments used by Mrs. Stewart may strike some of her hearers as most important, and if so,—good. But to the real thinker, the real lover of justice, they are but side issues and do not embody the main principle underlying the movement. Again, it seems to be a thorn in Mrs. Stewart's side that woman "is spending the years of her married life in seeking to frustrate the maternal function."

Well—it would be a grand thing for the women, and for the race, if they were more more successful in the endeavor.

I can feel no sympathy with the religious, or so-called moral crank who decries the intelligent use of contracepts.

With individual liberty women will not harm themselves with sexual excesses, as the opponents of contraception seem to fear. I can fully agree with the doctor when she says woman should "determine when and under what conditions she will become a mother," but when she says women should "bear rule" over men in this matter or any other, I demur. Women should bear rule over themselves, and men should refrain from invasion. But to bear rule over men might involve unwilling fatherhood! See?

Then, too, Dr. Stewart places everything in subordination to motherhood, making that woman's supreme duty.

Again I disagree. I regard woman's first and highest duty as due to herself.

To follow that course which shall best build and conserve her own individual life forces, to make of herself the best possible specimen of womanhood, to keep her mind and body healthy, to cultivate her brain power and to use judgment and discretion in all the affairs of life, to do this can hardly fail to endow the coming generation with all desirable qualities, even if she does not regard herself as simply a breeder of fine human stock.

To me, the idea of making the maternal function supreme is revolting, and seems like a degradation of woman to mere animalism.

Not that reproduction in itself is degrading; by no means. But to make it the "chief end" of woman is to place her on a level with the stock breeder.

But if these arguments bear weight with a certain class of people, let them be used. Anything, Oh, Lord! anything that can awaken thought in the creed-bound slaves of superstition is welcome, and for this cause I applaud Dr. Stewart and will circulate her little booklet wherever possible.

Cherry Blossoms.

Cherry blossoms are white and sweet,
As a white cloud from the sky come down,
White as fair foam from the sea upthrown,
For the eye's joy meet.

Cherry blossoms are white and sweet,
A dark-red robe the robin's breast among,
And full of red love the song he sung—
My love sings discreet!

Cherry blossoms are white and sweet;
The far, fair sky shines blue between,
And the sharp, bright air seems washed out clean—
Summer whispereth!

Cherry blossoms are white and sweet,
Thunder and sun and ropes of rain,
Anger and smiles and kisses of pain,
Petals blown with a breath.

—J. William Lloyd.

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Imperialism's Plea.

It is more than probable that R. B. Kerr knows more than I of the relations now subsisting between imperial London and its various colonial possessions, but if it be true, as he tells us, that "neither the British Government nor the British people have anything to do with the government of Canada, Australia and New Zealand," then why keep up the farce of reckoning these nations as integral parts of the British Empire?

As to India, etc., I will ask Friend Kerr, or any one else who knows, how many of the governors-general of India have been plain Mr. So-and-so, and how many have had a title affixed to their names before their appointment to this vice-regal office.

But admitting that our friendly critic is substantially correct as to the past, when England was governed by Gladstone, Palmerston and other advocates of "home rule" for the colonists, how will it be under the revival of imperialism? Will not the titled aristocrats demand and receive their coveted "innings," now that "the pendulum has swung" in their direction?

The instances cited by Mr. Kerr to show that there is better chance for liberty under imperialistic governments than in localized autonomies are certainly not without weight. But let us see.

Admitting the statement as true in regard to marriage relations in Switzerland, or in some of its small cantons, the invasion dwindles to small proportions when, by passing over the border of the bigoted canton, a few miles travel will bring the oppressed individual into a community in which there is no such restriction. It is much the same in our own states in regard to marriage and divorce. The fact that the unhappily married can speedily get unmarried by changing residence to an adjoining state, is cause of deepest grief to American imperialists who are now clamoring for national marriage and divorce laws. Our state laws are bad enough in this regard, but certainly the cause of liberty would greatly suffer if the worst features of the conflicting and changeable state laws should be crystallized into inflexible and uniform national laws.

The same remarks or comparisons apply to the ancient Grecian states, in one of which, while under religious control, Socrates was condemned to death. The common method of punishment for an unpopular man in these small communities was banishment, generally for ten years, subject to revocation at any time. As these Grecian states were huddled close together, and were very nearly alike in leading characteristics, banishment was a very light punishment compared to what it would have been under an empire of vast extent.

The punishment of Socrates was very exceptional and was soon deeply repented of by the Athenians whose city he had honored by his useful life and also by his heroic death.

A word or two as to the record of small autonomous communities as against imperialism, in the matter of personal liberty.

When ancient Rome was comparatively small and weak it welcomed the oppressed of all lands, and put all religions on equal footing. But when Rome became an empire then came persecutions for opinions sake. Christians were persecuted by the believers in Jove and Apollo, and when Christianity became the imperial religion it put to death and to torture more people than all the other Theisms, or Atheisms, combined.

After the decline of the old Roman empire it was much the same under the successors. We hear little of the persecutions of Mohammedans, Jews and other heretics by Christian Spain until it aspired to universal dominion. Then under its emperors, Charles the Fifth and Philip the Second, deeds of cruelty and slaughter became the rule such as make us blush to own that we belong to the same great Caucasian race.

These are but a few of the illustrations that could be drawn from history, showing that our learned critic is a "little off" when he says "history emphatically disagrees with him" (the editor of Lucifer).

As to the pro-Boer meeting: If we are to judge by the weekly utterances of the large journal called the "Worker," published at Brisbane, Australia, it would be quite safe among the "Federated workers of Queensland," to get up meetings to express sympathy with and for the Boers, and to protest against the further prosecution of the Transvaal war.

Speaking of Jesus and Barrabas. While the story of Socrates is fairly well attested, as a matter of history, that of the Judean martyr is so clouded with the fabulous and the contradictory, not to say the Münchhausenish, that we know not what to accept and what to reject. If, however, there is any basis of truth in the "gospel" narrations it seems tolerably clear that the man Jesus was put to death as a malefactor by imperial Rome, and not by the small autonomous community or "tribe of Jews." Palestine was at that time a part of the Roman empire, hence no public execution could take place without the sanction of the Roman governor. Crucifixion was a Roman, not a Jewish form of punishment. The spear that pierced the side of the Nazarene was that of a Roman soldier and the guard that kept watch over the tomb was composed of Roman soldiers. Brother Kerr is welcome to all the comfort he can get for imperialism out of the legendary account of Jesus and Barrabas.

While claiming no similarity as to persons the case cited of Lucifer in Kansas is analogous to the foregoing. Was it a state law or a municipal regulation under which Lucifer was prosecuted for ten years? On the contrary it was a Federal statute, the imperialistic United States postal laws, that are responsible for this invasion of personal liberty. The order for the arrest of Lucifer's editors and publishers came from the imperial city called Washington, D. C. The three judges whose rulings secured conviction and who thrice passed sentence upon one of these editors, were Federal judges, holding life tenures upon their imperialist, autocratic and nearly if not quite irresponsible offices.

That many of the people of Kansas are bigots—religious and moralistic bigots, is very true, but it is not true that Lucifer is now in Chicago "because the little town of Topeka was too hot for it." We had, and have, many friends and few or no enemies in Topeka, and even in the provincial town of Valley Falls where the prosecutions began, a remonstrance against these Federal invasions was signed by a majority of the citizens, including nearly all the city officials and prominent men of business. Our removal to Chicago was for reasons other than those connected with our long-drawn battle against His Imperial Highness Anthony Comstock, his subalterns, and the courts that do his bidding—as we explained at the time.

As to the burning of negroes in the south, if there is one autonomous community, municipality, county or state, that has done this thing I want to know its name. That the negroes have been horribly treated in numberless instances throughout the south, ever since the close of the civil war, is too sadly true and that their reliance for protection upon the imperial Washington government has ever proved a "delusion and a snare," is also lamentably true; but that the majority of white citizens of any state, city, town or township in the south have aided or sympathized with the burnings spoken of by our British Columbian friend, is something I most decidedly doubt.

I have used much more space in replying to our imperialistic champion than I first intended and have not yet alluded to all his points, but must beg our readers to remember that it is much

easier to raise objections than to answer them. I close for this time by reiterating my former contention that all government of man by his fellowman are despotisms, but that as between the two evils I prefer the localized despotism to one that reaches round the world.

M. H.

Freedom versus Marriage.

Sincerely thanking our old time friend and helper, Voltairine de Cleyre, for her painstaking and generally appreciative review of the June number of the *Light-Bearer* Library I hope she will not take it amiss if I should briefly review her review.

First. My friendly reviewer does not consider "Free Lover" an epithet to disavow. Words and phrases are of little use until we know what meaning is attached to them. If I should introduce Voltairine de Cleyre to a meeting of which I was chairman, as "Miss de Cleyre the *miscreant*," would she not have reason to be indignant? The word *miscreant* means, by etymology *misbeliever*, or one who doubts the popular creed. Originally it meant much the same as "skeptical"—one who looks about him and investigates, but by common usage *miscreant* now means a "vile wretch" an "unprincipled fellow."

It is much the same with the epithet "free lover." Its etymology is innocent enough but by common usage it has a decidedly sinister meaning. As defined by the defenders of marriage morality such as the editor mentioned in the pamphlet under review, free love means "gross sensualism," "promiscuity in sex relations," "irresponsible sexuality," "the sum of all that is vile in human conduct," etc., etc. To be introduced to an average audience, or to the readers of a popular journal, as a free lover is nearly if not quite tantamount to being labelled a *miscreant*, a "vile wretch," an "unprincipled person," etc.

When speaking to people, either orally or by means of pen and press I much prefer to speak to an unprejudiced audience. This I claim as my right. Whoever deprives me of this right does me a serious injury. His act is equivalent to slander or defamation of character, and therefore I denounce as a defamer him who, against my protest, publishes me as a "free lover."

I wear no labels, no tags. I refuse to be measured by any man's foot-rule, or weighed in any man's scales. I am simply an investigator, a student or pupil in the great school of life. If my reviewer chooses to wear a tag or label it is her right to do so. It is her own affair, not mine.

As to the other matters spoken of in the review, there is little ground for controversy. I readily admit that the experiments in "Love in Freedom" have been hitherto mainly disappointing. Why? Simply for the reason named by my reviewer herself. Because in most if not all the alleged "free unions" the parties have not been free from the "idea of marriage within their brains," the ownership idea, and which idea, as she herself says, "is the barrier harder than iron before the Land of Freedom." I have nowhere confined my opposition to marriage to the legal aspects thereof.

The facts, "the quiet presentation of facts," which she says can be appealed to by advocates of marriage, as I see them, are tremendously on the side of freedom and against marital slavery.

As to "laws of heredity."—In the proper sense of the word law I admit we have discovered none such, and I verily believe that no such laws exist, but we have discovered some of nature's methods, one of which is called "Natural Selection," which means free selection—untrammeled by human laws or customs. This is tantamount to saying that love in freedom, guided by the wisdom gained by past experience of the race, produces better results than do the artificial and anti-natural matings now so common under the rule of fashion, of greed, of religious and of civil law.

Space failing I can only add for this time that I do not underrate "economic relations," as a factor in human emancipation, but simply place it where nature puts it, as second, not first in the great problem. Whitman is in the right when he says,

"Sex contains all!"

Sex reform then includes all other reforms, as the acorn includes the oak with its stem and branches. It is because our reformers ignore this basic fact that so little progress is made in any field of reform. I have just received a letter from a noted worker in economic reform, saying: "Have read your 'Motherhood in Freedom.' It is away ahead of the times and conditions of the human race, and you will be obliged to view from the Elysian fields the corruption of mankind for thousands of years yet."

So long as reformers refuse to "lay the ax to the root of the tree" of evil just so long will such pessimistic prophecies be fulfilled; just so long will financial, social and political inequalities, with their natural results in wars, crimes, vice, poverty and misery be the rule of life—as we see them today.

M. H.

Koreshan Absurdities.

BY C. F. HUNT.

Dr. Price charges me with ignorance of Copernican astronomy, then exposes his own. It is well known that the speed of light was discovered by the means I cited, i. e. the increased distance to planets when they are on the opposite side of the sun from the earth. The *Enc. Brit.* will enlighten Dr. Price. I understand Dr. Price has been a teacher of the old astronomy. Koreshans should proselyte among his pupils. I am sure they would do well.

"Everything has its opposite. Therefore the sun has its light and dark side." Black hens lay white eggs; therefore white hens lay black eggs. Every lady is blonde on one side of her face and brunette on the other.

Koresh says vision cannot penetrate the "inner sphere" which is hydrogen. If so, we could not see the north star because the curve of this inner sphere intervenes; but we do see the north star. According to his diagrams the north star ought to seem elevated 45 degrees at the equator, but in fact it appears at the horizon. The evolution of drivel can go still further. I would point to Koresh's explanation of an eclipse of the moon, in "Cellular Cosmogony": "There are spaces between the metal layers composing the earth's 'shell', and in these spaces 'mercurial discs' float about with such regularity that they obstruct the 'levitating currents' which produce the appearance we call the moon and its eclipses. No one has ever seen these discs, yet Koresh orates of 'science.' He says the moon reflects the earth's surface. It is strange that the figures on the moon do not change as it moves over the different features of the earth's surface."

Let us look about us. Engineers extending a ditch find that if they continue in a straight line their ditch will run out of the ground. They depress their line eight inches to the mile, as a common practice. Look-out men at our coasts are every day sighting vessels, and identify them by their masts with telescopes before the hulls come up. The new scheme is intended to bolster up "holy writ" and will fail.

By Their Fruits Ye Shall Know Them

BY R. D. KEHR.

I see from his remarks in No. 820 that the editor imagines, like all Americans and continental Europeans, that the people who live in the British Isles have something to do with the government of Canada, Australia and New Zealand. This is quite erroneous, for neither the British Government nor the British people have anything to do with the government of the above nations.

He is also under the impression that titled aristocrats and professional politicians are sent out to hold offices in India and the other dependencies which do not govern themselves. This also is a mistake. India is governed by persons who pass the most severe competitive examination in the world before they are nineteen years old. At that age only very precocious people are professional politicians, and so long as there is a plentiful

supply of American heiresses it is not likely that titled aristocrats will trouble themselves about anything so laborious.

The editor thinks there is a better chance for liberty in a little country than a big one. History and I emphatically disagree with him. There is one country in the world where people are not allowed to marry without passing a medical examination. Is it despotic Russia, or imperial England? No; it is free Switzerland, where some of the cantons are so small that the people meet together and pass their own laws without electing any representatives. There is one country in the world where fornication is a crime. Who passed a law so ridiculous? The small state legislatures of Western America. A few pro-Boer meetings have been broken up by the mob in England, but in which British colony would the boldest man venture to call a pro-Boer meeting? Ibsen was driven from little Norway as a heretic, but imperial Germany was proud to give him a home. The Boers had one enlightened president, but they drove him from public life because he denied that the devil had a tail. Who put Socrates to death? The free and enlightened democracy of Athens, where the people all met together and passed the laws. Who shouted "Not this man, but Barrabas," while the Roman Governor protested? The little tribe of Jews. Who burn men at the stake? The little voluntary associations of the South. Why is *Lucifer* published in Chicago? Because the little town of Topeka was too hot for it. Where is there intolerance like that of a country village, or freedom like that of a great city? I can imagine only one thing more tyrannical than a small state, and that would be an anarchist commune. From all such abominations, Good Lord deliver us!

Three Months for Ten Cents.

In order to get our monthly magazine, the *Light-Bearer Library*, into the hands of people who would probably read and appreciate it, we now offer to take subscriptions at the merely nominal price of ten cents for three months, hoping and believing that a large proportion of these trial subscribers will renew at the expiration of that probationary period, and become permanent helpers in the field of reform to which *Lucifer* and the magazine are devoted.

To all readers of *Lucifer* who have not yet seen a copy of the "Library" we will send a free sample on application.

How many of *Lucifer's* old-time workers will help us in this matter? A very little effort by each reader would double, triple or quadruple our present list of *Library* subscribers within one month of the present writing.

As a special premium to the sender of the largest number of ten cents subscribers to the *Library* we will send a very finely bound volume of "Hidden Secrets Revealed; the Curtain Lifted," by George N. McLean; a medical and hygienic work, with an introduction by Wm. L. Garrison. Full morocco, full gilt, illuminated binding. Price \$2. Time of awarding the premium September first of this current year.

Ten Weeks for Ten Cents.

We are often told that *Lucifer's* influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition.

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of one dollar, and will also send *Lucifer* regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order; that is, we send the paper ten weeks ten cents to trial subscribers and give a dollars worth of books to the sender of a club of twenty.

These copies of *Lucifer* are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read *Lucifer*, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

For five names and 50cts we will send the paper ten weeks to each of the five names and give a premium of twenty-five cents in pamphlets.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of course we expect *Lucifer* to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

Here is the list of premium books and pamphlets to be sent in the way just described:

Government Analyzed, Kelso,	1.00
Ruled by the Tomb, a discussion of free thought and free love, By Oxford Northcote,	10
Marriage and Morality, By Lillian Harman,	5
Evolution of the Family, By Jonathan Mayo Crane,	5
Judgment, By William Platt,	5
Autonomy, Self-Law, What are its demands, By M. Harman,	10
The Pedigree of Capitalism, By Rachel Campbell, And other essays,	25
The Revival of Puritanism, By E. C. Walker,	10
Love and the Law, By E. C. Walker,	10
Digging for Bodrecks, by Moses Harman,	10
In Hell and the Way Out, By E. Allen,	10
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Vital Force, Magnetic Exchange and Magnetism, by A. Chavannes,	25
Liberty, Political, Religious, Social and Moral, By A. F. Tindal,	10
Regeneration of Society, by Lillian Harman,	10
Love in Freedom, by M. Harman,	10

Our Purpose.

Lucifer's work, *Lucifer's* mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—"to reform a man we must begin with his grandmother."

This then is *Lucifer's* central mission, this is *Lucifer's* chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

Radical Literature.

"Free Society," San Francisco, Calif.

Marriage and Morality, By Lillian Harman. Judgment, By William Platt. The Regeneration of Society, By Lillian Harman. Nos. 2, 3, and 4 of the *Light Bearer Library*. C

engo, Ill. M. Harman, 507 Carroll Ave., Price 5 cents each.

Each of these booklets is a valuable contribution to the literature of sex-reform. The essays of Lillian Harman are marked by clear logic and incisive expression, presenting the true basis of sexual liberty. Her delicious power of sarcasm is best evinced in "The New Martyrdom," a shorter essay included in the last named of the three works. William Platt's drama is powerful, and thought-awakening. The student of sex reform needs these works, to keep abreast with the movement; and he or she who has given but little attention to the subject will be greatly instructed by a careful perusal of them.

VARIOUS VOICES.

R. E. Lindberg, Baltic, S. D.:—Thanks for copy of Light-Bearer Library. Herewith I send stamps for a year's subscription to same. I thank you also for Lucifer which I receive every week.

A Well-Wisher, Chattanooga, Tenn.:—Will you please send sample copies of Lucifer to the enclosed names? I send you some stamps. Wish I could do more, but cannot just now. I you have the papers send them one occasionally; I think they might become subscribers to your valuable paper.

Sara C. Campbell, Roodhouse, Ill.: "The Great Deliverance" is grand. I clapped my hands and shouted when I read it, and a most pleasant feeling ran through my being. To think, or rather to know that the W. C. T. U. is coming to the rescue is almost too good to believe. Surely the Harman may take a vacation once in awhile, from now on, and not feel that the work will entirely stop.

Santiago Walker, Monterey, Mex.:—By this time there must be a large number of persons who might be mutually helpful in business, (industry) and socially, about different centers;—one very important center near you. It is not necessary that there be equal publicity about such a movement to what there is in the general stimulation of liberal opinion, but the desire to live naturally follows the desire to know the truth about living; and without some co-operation people will fall away from interest in the movement. Have we not got to the point when neighborliness, without communism can produce substantial co-operation?

"Bud get," Bayonne, N. J.:—We have received recently three little magazines, forming part of the Light-Bearer Library, published by Moses Harman, 507 Carroll Avenue, Chicago, Ill., at five cents a copy or fifty cents a year. One is entitled "Love in Freedom," by Moses Harman; the other "Judgment," by Wm. Platt and lastly "The Regeneration of Society," by Lillian Harman. These magazines are so small that one may be carried around in the pocket and read at odd moments. Each of them are eye-openers, both to men and women. They cover a branch of knowledge that is becoming not only more widely known, but is being studied intelligently. We would wish nothing better than that copies of these little brochures be in the hands of every young man and woman contemplating the responsibilities of matrimony.

Helen Violet, O.:—Can Lucifer tell why it is, that widows, and more especially the divorced wives, who have just escaped from one hell, whereof they can but know by experience, are ready to jump right back into a similar hell? And the hotter the one they escape from, the more anxious they seem to get back in the toils? Can it be that marriage so adds women, like the candle flame adds the moth, that they have no more sense or discretion left in them? I have noticed, that of two moths, the one worst injured seemed the most anxious to hasten back to the flame; was this instinct, seeking to finish immolation and thus terminate misery? I know the adage says: "The hair of the same dog is good for its bite," and the dreamer of last night, a spree seem to confirm this—but if these escaped

wives would say, "No more marriage for me" what a warning it would be for us girls! But they don't do that—in they go again, and fool girls follow them—while Lucifer warningly fights their battles for them almost single handed!

Love in Freedom,

By M. HARMAN.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 30.

CHICAGO, ILLINOIS, AUG. 4 E. M. 300. [C. E. 1900.]

WHOLE No. 825.

Love Must Be Won.

Love is not free to take, like sun and air,
Nor given away for naught to any one.
It is no common right for men to share—
Like all things precious it is sought and won.
So if another is more loved than you,
Say not, "It is unjust," but say, "If she
Has earned more love than I, it is her due,
When I deserve more it will come to me."
But if your longing be for love indeed,
I'll teach you how to win it, a sure way;
Love and be lovely, that is all you need
And what you wish for will be yours some day.

—Susan Coolidge.

Equality, not Identity, of Women and Men.

In our claim to equality in education for man and woman, our opponents naturally desire to see the proof of our ambition to have "bearded souls," according to an expression invented by one of them. Their animosity takes pleasure in confounding the legitimate pretension to rank as a human being with a ridiculous desire to masculinize ourselves. And, this being but childishly absurd, they ascribe to us in addition the more serious intention of trying to copy man only in order to be better able to declare war against him. Because we express the desire to be no longer vassals, but companions, we are treated as enemies. That there is but one law for all individuals of the human race appears to them an extravagant idea.

Has the intolerance of a certain somewhat fanatical feminism contributed to spread this equivocation? A zeal, however, excusable, and even necessary, as it takes great enthusiasm to force ideas in the opposite direction to that which custom has made them take.

But, the great initial work having been accomplished, reasonable mortals will adjust their efforts to a proper degree.

In our doctrine there is only the desire for justice,—to exclude no human being from the right to live his integral life, from the right to develop his faculties entirely and to exercise them. Therefore, far from becoming masculine, we wish only that our feminine personality may not be crammed down our throats under captions pretexts of moral and social necessity. If we desire a liberal education, implying the exercise of responsibility for every one, it is because we see in it the only means of getting rid of the degrading uniform which discipline puts on our souls.

How can respect for the "ego," which, far from attenuating original differences, tends to accentuate all that distinguishes each individual, cause the disappearance of the diversities in nature between man and woman? For it must be emphasized that, when we speak of equality, we do not deceive ourselves about the meaning of the word; we do not confound it with identity. We do not say that woman is exactly similar to man; we claim only equivalent value for her.

Let us have the same system of education for woman as for man, we say. Nevertheless, if we wish to lessen the distance

which separates them in mental ability, perhaps particular care must be accorded to woman.

The problem at the outset is to give her confidence in herself. We can remain forever destitute of will, if we do not at first believe somewhat in our own ability. We do not desire the power and chance of success, except when we have the first elements of success within us.

It has been so constantly repeated to woman that, by nature's decrees, she is without ability, that she has become disastrously accustomed to resignation. Resignation, convenient to slothful souls, was once declared a virtue by the strong, in order to paralyze the weak. That is the reason why it is a doctrine of all the religions which dominate souls. Nevertheless human beings, never weary of hoping for happiness and of struggling to obtain it, would not have listened to these counsels of renunciation, had they not been encouraged by the promise of future eternal felicity. At the present day the heavens are broader, and, even while on earth, humanity desires to know them. The gods no longer inhabit a narrow and chimerical paradise, and the all-powerful god of will has descended among us, into us.

Resignation is a perpetual avowal of impotency. The moment we recognize our defeat and seem to accept it, all possibility of victory vanishes. When we exert all our strength, it is magnified, and becomes sufficient to permit us to attain our object, even a difficult one. Moreover, it should be difficult. It is by aspiring high that we succeed in raising ourselves a little.

Therefore, the first act of our will should be to know exactly on what point to fix our aspirations. They should not be fixed according to a chance dream, but after we have considered and weighed all the reasons for our preference. Then, knowing that we ought to desire, that we are able to desire, and what we desire, there remains nothing to be done but to guide each of our actions in the direction of our ideal, in order to no longer dream it, but to live it.

Thus the choice of what we desire implies a certain knowledge of things. Admitting that a child who has been kept sheltered from life develops the inclination for exertion on reaching maturity, he cannot but spend his energies foolishly; they can be of no use to him whatever. He cannot have even the negative goodness of the weak, for desires without a conscious direction quickly become hurtful.

The principle that the difficulties of life should be hidden from young people because they will have plenty of time to suffer from them is, therefore, false and dangerous. And, in truth, they will suffer from them, instead of being armed against them and able to conquer them. This principle is maintained by the thoughtless love of parents, and also because people find a charm in youthful ignorance—especially in the inexperience and perfect purity of the young girl,—purity, however, in danger of being all the more quickly soiled, because nothing warns it to avoid the touch of withering reality.

Far from blinding young people, their eyes should be opened

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wide to see reality. All is not painful or abominable in it. And only souls disenchanted by a sudden fall from the height of their illusions are incapable of perceiving its many beauties. Those accustomed to the rough, but wholesome, contact with truth find a sufficient reason for life in the incessant desire to know it better.

In trying to avoid errors, we become attentive to the spectacle of life. And this habit of scrutiny should be learned early in life, for, if opportunities for comparisons are not offered to young minds, later in life they will be uncertain in their judgments—even if they are not totally destitute of critical sense.

This critical sense is particularly lacking in woman, it is said. People despise them for it, without reflecting that this faculty cannot be acquired within the pure walls of a boarding school for young ladies, or in the paternal home, so softly lined that the instructive tumult of the outside world cannot penetrate there.

We are assured that a critical sense would wither feminine sentimentality. Is this an acknowledgement that men, so proud of their reason, are lacking in heart? It is probable that they would be very angry, should we believe them callous of soul. But their notion is that woman is fatally condemned to be incomplete. Do they permit her to exercise one faculty? They immediately imagine that it is to the detriment of another. For them her soul does not exist without gaps; to try to fill them would be useless, since another void would be formed immediately.

On the contrary, we believe that for woman as for man every feeling is deeper and stronger, if it can sustain the most detailed examination by reason.

[The above selection is from the pamphlet, "Education of the Feminine Will," by Mlle Harlor. Price 3 cents. For sale at this office.]

Love is Life.

BY MABEL GIFFORD.

A. Allen Noe, in "Discontent" asks, Who will define love?

Love is life, and is made up of greater and lesser loves, and perverted loves. Perverted love seeks what it can get from others to please the man; true love seeks what it can give to others from the man; it desires to give the best and highest and to call out the best and highest in others.

It is these lesser loves and perverted loves that makes so many ask, What is love? Young people who marry "brimful of love," but soon find love flown, have only lesser and perverted loves. People cannot marry happily in a permanent love until they know the difference between transient and permanent love. Transient love dwells in the physical and mental attractions; permanent love dwells in the character of the individual, and the harmony between two characters. The man who marries first for what he believes the woman will be to him, and second for what he believes he may be to the woman, is likely to be disappointed, but the man who marries, first for what he believes he can be to the woman, and second for what he believes she may be to him, has a better chance for happiness, but the greatest satisfaction is to be had through harmonious union. But some people cannot get the happiness of life they desire in the plane of life in which they live, and they do not develop the higher, so are always unsatisfied.

The man or woman who loves another so much that they desire to do everything, be everything and give everything they can for the happiness and welfare of the other, and take whatever may be given in return, stand the best chance of happiness, but those who depend upon equal returns are generally unhappy and disappointed, for each is looking that the other does his or her share, and noting all failures; consequently they think much more about what the other ought to do, than what they can do for the other. This rule holds with all human relations, but most seriously with married people.

The reason so many honeymoons are followed by the divorce court, is because self-love is the ruling love on one or both sides;

and self-love demands, and the moment there is demand, love begins to depart. Love can never be commanded, and it can never be forced.

An "old maid, from choice," is honoring womanhood a thousand times more than the woman who takes what offers because she thinks she is not likely to have a chance to do any better. It is a thousand times better to remain unmarried than to marry without love, or at least, the weak thing most people call love. It is much better for man to "dwell alone," than to invest in these spurious loves, and reap "hate, damnation and hell" for reward.

The man who lives in communion with Nature, with mind, with the Infinite, and lives to bless so far as he has power, his fellowmen, finds much of heaven in this life that wretched married partners never get a glimpse of. The man who dwells in the harmonies of the higher life is never alone, and enjoys such peace, sweetness and blessedness as married partners rarely experience.

True marriage contains the most of heaven possible to man, but to have true marriages there must first be true people. Married life can be no more ideal than the people in it. People are so ignorant of what true love is, that they do not understand the cause of the dire results of the reign of self-love, but much information is being scattered over the world today to show them a better way; soon they will understand that self-love, and lust cannot beget true love. Happiness is never found by running after it, neither is love. There is only one way: to give to others that which you desire for yourself. Life is magnetic, and love and happiness can find their way only over the currents of love and happiness. Fancy and passion are the emotions that are generally called love, and they exist only so long as the conditions that excited them exist, and not so long as that if greater attractions appear. Also fancy and passion crave variety; what the eye dwells on, it soon wearies of, and seeks new beauties; what the eye dwells in it never wearies of exploring. Things without are soon examined but of the things within there is no end. So it is with love; love of externals is transient and perishing, but love of the within, the man who dwells within the externals, is eternal.

Playing at Love.

BY LILLIE D. WHITE.

I have lately been discussing by correspondence, with a friend, the question of variety. Some very brilliant arguments pro and con have been presented, by which, if made public the world would be greatly blessed. But full many a literary gem, the unfathomed depths of oblivion bears. I quote only a sentence, more as a text than a subject for argument.

My friend says: "In my long years of observation I have noticed that people who live practical varietist lives are generally languid, dreamy, easily tired, ready to drop every thing and play at love whenever they come across some one just as ready to play it."

I might deny that this character applies especially to varietists, for many industrious, energetic people are not exclusive in their loves and many monogamists are dreamy, incapable and impractical in every day business matters.

We all view things from a different standpoint and I may be mistaken, but it strikes me that "playing at love" is an apt term to apply to the sentiment of today—special reference to advocates of freedom in love relations. We only want freedom to "play," to get rid of the responsibilities and seriousness that vows and legal ties imply. Love and its expressions are very easily assumed and lightly thrown off. Love does not mean anything serious nowadays. It seems quite old fashioned to be seriously and deeply in love with the same person very long at a time. Whether this is really the result of the modern gospel of freedom in love, or only that people are getting to be more honest with themselves and each other, or whether it is a mistaken idea, I do not care to argue.

Olive Schreiner makes one of her characters say: "A man

love is a fire of olive wood; it roars, it blazes, it shoots out red flames; it threatens to wrap you round and devour you. . . . The next day when you go to warm your hands a little, you find a few ashes."

Love is today a "fire of olive wood." Perhaps this has always been more or less true. In all times and climes there have been false and fickle lovers, but they were not usually encouraged. They were generally condemned by society and sometimes by their own conscience. Inconstancy was not the ideal.

The softly whispered "I love you" does not mean the same under the new gospel as the old. Conventional advice to girls is that a woman should consider a declaration of love without an offer of marriage an insult. Thus "I love you" implied a life's devotion, a mutual partnership and helpfulness. Now it means a little play, a passing amusement, a delicious moment, and "the next day a few ashes." Lovers part with expressions of affection and at future meetings are as strangers. "We cannot help these changes in our feelings" lightly explains the "player" in the game. The olive wood is not to blame for being so soon reduced to ashes. The fellow who is in serious earnest, who expects to warm his hands in the bright after glow of love is the one who gets hurt, and he needs to be educated to learn to "play," and not be disappointed when he finds ashes instead of warmth.

Study some texts of the new gospel of love and be comfortable. "It is natural for people to be inconstant in love. To be inconstant is to be true to one's self," says the editor of "I," a journal that tells naked truths.

"The highest charm of love like that of the rose is its evanescence," says one of our favorite poets.

"Let us not found a religion for the worship of toys—let us keep our toys for idle moments," says the bravest and wisest of animals, the "Eagle and Serpent," (speaking of love.)

"How much better it would be if the lover would frankly say to his sweetheart, 'My dear girl, I care nothing whatever for you except as a channel through which pleasure flows to me. There are plenty of other girls who are just as pretty and attractive as you are. The only reason I am so devoted to you is because I am happier with you than I am with any other girl, and if I ever meet another girl with whom I am happier than I am with you I shall wish to leave you and go with her.'"—Hugh Pentecost.

We need education in the line of honesty and truthfulness in love affairs. How much of the apparent devotion and affection of years is due to habit, or deception, or a reluctance to give pain by telling the truth? Think of the happiness of little Dora Copperfield—the happy result of being deceived. But we—believers in the new gospel—do not wish to be deceived. The new woman is too practical, self-reliant and strong to build her happiness on so insecure a foundation as tender words and promises and sweet flattery. Let us understand that it is only a merry game to play—and expect nothing more than the momentary amusement, the olive wood fire, the evanescent fragrance of the rose.

Love is dead—crucified between the sweet deceitful flattery of the past and the honest—brutally honest philosophy of today. Peace to his ashes.

One More Human Sacrifice.

BY MARY M. WHEELER.

[The following letter was written by a friend and neighbor now on a vacation, spending the summer months near to her childhood's home. It was not intended for publication, but, as illustrating a phase of conventional life only too fearfully common, it is here reproduced, in the hope that it may set some people to thinking, and in the hope that the thought thus awakened may result in a higher and better standard of morality than that now prevailing. M. H.]

This afternoon I went with my little boys down to the creek, passing on our way the house of Mr. F., in front of which a hearse was standing.

On reaching the swimming pool I found a shady place on the brow of a steep knoll and settled down to the entertainment of baby and the enjoyment of a few hours out of doors; leaving those mischievous urchins to the pleasure of splashing.

The various shapes, sizes, curves and colors of the trees across the creek attracted my attention, and rising above a distant grove I noticed the "cross topped spire amid the trees" of St. Peter's Episcopal Church, where, thirteen years ago the "holy bell of prayer called me forth the morning of each Lord's Day to penitence and prayer."

I lazily reviewed the change of heart I had gone through since then, smiling at my old "saved by faith and baptism" belief. At last the sound of the bell slowly tolling was wafted to me, telling whoever might heed that some one had passed from life. Then I remembered the hearse by Mr. F.'s door. The F.'s were Episcopalians, and Mr. F.'s grand-daughter had just died in the insane asylum and her remains sent to her grandfather. Now the bell was announcing the last act in the sad drama of a sad life.

Ah! then I remembered it all. The first and only time I ever saw Mr. F.'s granddaughter was the winter after I was sixteen. The little village church in my old home was without a pastor, and as the holidays drew nigh the question of Christmas services became a very important one to the members of this shepherdless flock.

The Rev. Blank had been in charge of an adjoining parish, but was leaving, as his salary was not kept up. He was willing to come to "our" church during the holidays. Mr. Blank had twice married.

A daughter a few months older than myself, and a daughter and son younger were guests in my father's house, during their stay in the village. Mr. B. had been married to his second wife about fourteen months and he with wife and four months old baby were with a cousin of Mrs. B's. This Mrs. B. was Mr. F.'s granddaughter, above mentioned.

Mr. B. was a college graduate, and a polished man of the world, as so many Episcopal clergymen are. Mrs. B. had been given fine advantages and was far more expert at talking French or drawing sweet tones from the piano, than at baking bread or cleaning kitchen floors.

At this time they were very poor and she had no ability as a housekeeper. Just imagine her life! Soon music and books had to be put aside while nursing babies became her principal occupation, as a new baby was added to the household about every eleven months.

Mr. B. was a man (as I have authority for knowing) who demanded all "his rights" as a married man.

One day, soon after I was married, my husband and myself stood watching a game of ball. My husband pointed to a boy and said, "that is Rev. B.'s son. His mother was sent to the insane asylum about a year ago."

Of course my interest was aroused and I took pains to gather the details of her history. This was the first I had heard of her in some years.

Mr. B. was a tyrant, whose sexual desires were ever demanding and ever exacting satisfaction from his wife, and although—being an eloquent man—he had at last a "good" parish, yet as he considered woman's place to be that of a keeper of home household drudgery, nursing, child bearing and the miserable life of compulsory sexual obedience was hers, year after year.

Then by way of variety this representative of the meek and holy Nazarene would now and then administer to his wife a thrashing. After some ten or twelve years of such a life, the doors of the insane asylum opened to receive Mrs. B. After fifteen years these doors once more opened, only that she might pass out on her way to her final rest.

Today I heard the "holy bell of prayer" toll with its unsympathetic tongue that she was dead. As I recalled the suffering of her life the bell seemed to sing with a joyous accent, R-e-s-t—R-e-s-t.

Fifteen years in a mad house, the price paid for being an "honorable married" woman, and to have the support (?) and protection (?) of a husband.

One more human sacrifice on the altar of church and state. One more victim beneath the juggernaut car of marriage.

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WE SEND out this week a sample copy of the Light-Bearer Library to many readers of Lucifer who are not now subscribers to the Library, in the hope that they will read the same carefully and then, if the general object of the magazine is approved, that they will send us a yearly or at least a trial subscription to the Library.

The Light-Bearer Library for August.

The August number of the Light-Bearer Library will contain "Why We Wear Clothes. A Consideration of the Origin and Effect of Modesty." By Jonathan Mayo Crane. Much historic study and research have been devoted to the preparation of this essay, and it is confidently believed that the August number of our little magazine will be one of the most interesting and instructive yet issued. All who have read "Evolution of the Family," by the same author, will want a copy of "Why We Wear Clothes. A Consideration of the Origin and Effect of Modesty." Sent post paid for five cents a copy. Per year of twelve numbers, fifty cents.

Is War Man's Normal Condition?

The era immediately following the close of the great "Peace Congress" held at the historic city called The Hague, seems to be demonstrating the utter futility of all efforts to bring about a cessation of wars and the reign of universal peace. Scarcely had the last farewells been said by the members of that memorable conference when England, mistress of the seas, found herself engaged in a war that caused her to organize a larger army than she had ever been known to do in all her history extending over some two thousand years; and before the close of that war this exceptionally large army, mobilized to subdue two of the smallest and youngest of the nations, is called upon to subdue the oldest and most populous of all the nations now inhabiting the planet earth.

In this war against China all the white races seem to be combining, joined also by one of the most important branches of the yellow or Mongolian race, the Japanese. If we are to judge by the history of the past this war promises to be the most general and most destructive of all wars since the "Crusades," in which nearly all the western nations were joined in a war of invasion, the coveted prize being the "Holy Sepulchre," or "Tomb of Christ." Like that greatest of medieval wars this modern anti-Chinese war has differences of religion as its main cause.

This is the opinion of Ho Yow the Chinese Consul General in San Francisco, "a diplomat second only in importance to the Chinese minister at Washington," quoting a special dispatch from San Francisco to the Chicago "Inter-Ocean." This man is represented as "one of the foremost leaders of the progressive party of China, an enthusiastic admirer of American civilization, of American character and enterprise, one who counts among his personal friends many of California's ablest scholars and business men, with whom he has entered into close social relations." This man is quoted as saying:

"The origin of the whole trouble is the interference with our religion in China. I do not question the worthy intentions of

the missionaries who have gone there, but they have made the mistake of trying to convert people who are not educated as a race even to the point of religious tolerance. The good mission aries merely waste their time and incense the people. Studying the history of the world we find that almost every great war has been brought on by differences in religion."

Another cause for the present uprising, says this well-informed and apparently candid Chinaman, is the method taken by foreign governments in settling damages for the killing of missionaries.

"Whenever a missionary has been injured or killed in China, the nation which he represented has made the tragedy the occasion for asking for grants of land from the Chinese government."

In the opinion of this representative of the intelligent and educated Chinese element, "the powers would need an army of 250,000 to subdue this one northern province by force. Should there be a general uprising throughout China, before they could do any sort of policing of that great territory with its 400,000,000 of people or bring them under subjection, they would require not less than one million soldiers, and many millions of dollars would be wasted and millions of lives sacrificed before the entire country could be brought under subjection."

This Chinese Consul General goes on to say that "very many of the Boxers, probably by far the greater portion of them, never saw the face of an European in their lives, and believe implicitly the horrible things told about the foreigners. These fanatics are not open to reason; they are possessed by strange superstitions."

The common opinion is that the Chinese are poorly armed; that they are all small of stature, all mere children when it comes to fighting. On the contrary Consul Ho Yow says "The Chinese are well armed. They are well supplied with weapons of the latest pattern, many of them manufactured in our own great arsenals. Shaantung province is noted for its men of fine physique and stature. This province could probably place in the field one million men, all closely approaching near or exceeding six feet in height. Whatever China may have been in the past she is no insignificant enemy to cope with today."

All this from the mouth of a man who knows whereof he speaks far better than any American or European can know. That his opinion is probably the correct one, in regard to the arms now used by the Chinese, is confirmed by the fighting at Tientsin where the fire of the Chinese soldiers was so accurate and so deadly that some of the opposing leaders suspected that the defense must have been directed by European officers.

If the views of this intelligent Chinaman be correct, or only approximately correct, then the German troops, instructed by their pious emperor to show no quarter and "take no prisoners," are not likely to have a holiday march through China. They will probably not be able to kill eighty-nine unarmed villagers in revenge for every invader slain,—as was lately reported of our army of invasion in the Philippines.

But the religious war, the race-prejudice war, now on in the far east, is not the only cause of the question, "Is war man's normal condition?" The killing of King Humbert, in revenge for the robberies and murders committed by him and his class upon the victims of the feudal system, as it exists in Italy and all European countries today—is a pointer for all thoughtful minds to consider.

Looking nearer home, and saying nothing of the war of greed for gold and for national aggrandizement, carried on for more than two years past against Spain and its dependencies, what shall we say of the race-war in Louisiana, North Carolina and other states; the labor war in St. Louis, Chicago and other American cities, mining camps, manufacturing districts, etc., etc? And what shall we say of the quadrennial war of the political factions, now on in the United States—a war that will cost many millions of dollars, and may result in the shedding of much blood?

M. H.

Who Would not Be an Editor?

A week or two ago a physician, a subscriber and good sym. pathetic helper of more than fifteen years standing, peremptorily ordered the paper stopped to his address, although paid ahead for sometime yet, and canceled also his subscription to the "autobiography"—all because of a selection in *Lucifer* from a medical work criticising somewhat severely the regular medical profession for their methods in treating diseases peculiar to women.

Within a week past I have received two letters complaining that articles sent to us had been neither printed nor returned; and now to deprive me wholly of what little self-complaisance I may have had left as to my fitness for the editorial tripod, I am very coolly told by an old-time contributor—whose articles for more than a decade of years have been honored by insertion more or less prompt, that she had about decided "never again to trouble *Lucifer* or its editor by asking for space in its columns," and all because her article had not appeared the same week in which it was given us for publication.

A few words only of explanation:

It is often difficult to determine at once whether an article can be given space or not, and hence, if there is nothing in it that requires immediate publication I prefer to hold the contribution, sometimes for weeks or even months, before returning to the writer. Meantime it is liable to be mislaid, lost or accidentally destroyed. Hence I would respectfully advise our contributors to keep duplicate copies if possible, of all articles upon which they set much value. Besides the danger of loss in office there is always danger of loss in transmission through the mails.

The case of our incensed medical friend is by no means exceptional or peculiar. Often and often the words, "stop my paper" have come from erstwhile pleased and helpful readers, simply because of something they did not like in the management—simply because others had been granted the right of free expression of honest thought in the paper, and not because there was anything slanderous or "vicious" in the matter objected to.

The offending matter in this case was from the pen of a brother "regular"—a physician and surgeon of large experience and observation, one who knows whereof he speaks, and who is in a position to be made to suffer if he should make charges that cannot be sustained. If our over-sensitive subscriber is going to keep company only with those who make no serious charges against the regular medical profession and their practices, he will have to lose the society of such eminent authorities as Dr. O. W. Holmes, Dr. Benjamin Rush, Dr. Abernethy, and hundreds more who are reckoned leading lights in the profession of which he himself is a member.

It is to be hoped that our offended friend will reconsider his hasty decision; that he will remember that to get all of truth we must hear all sides, and that he and all the readers of *Lucifer* will agree with Bobby Burns when he sang,

Here's freedom to him that was read;
Here's freedom to him that was write—
There's none ever feared that the truth should be heard
Save them that the truth was indite.

M. H.

Notes and Comments.

BY C. F. HUNT.

A propagandist of deed has killed King Humbert of Italy. He aimed to serve, not himself, but the people. A significant part of the report is that the populace were hardly prevented from tearing him to pieces. Liberty is the anarchist's watchword, yet he denies a people the liberty to choose and maintain a ruler. He is to be compared with the compulsory vaccinationist—the patient squirms but it is for his own good.

When a reformer becomes a mere "propagandist" of a creed which he is sure is the whole truth, his usefulness is diminished. Occasionally there darts across my mental welkin a meteor

which seems to bore into the conscience and burst. The effect is like a violent awakening. I allude to such as "The Man with the Hoe," "Childless," a poem lately reproduced in *Lucifer*; and "Judgment," by Wm. Platt, in *Light-Bearer Library*. In each of these an injustice cries out, but no creed is taught.

We seldom hear of mutiny in our navy but it is said that the men on the Oregon, when about to fire those thirteen-inch guns, think they have a big kick coming.

China ought to be destroyed to prevent torture of girls by ect binding, and the loathsome official executions practiced. A public executioner prides himself on his skill in slicing a prisoner on a cross to death in an exact number of strokes, producing death in a nicely estimated length of time, from a minute to a week, according to the official sentence, leaving the sliced remains stacked up beneath the cross with professional neatness. Criminals are hung head down in a pit where reptiles sting them to death, and there are other similarly interesting games. Let us not sicken of the world. All this is of the "Divine Plan."

Should Christians in China demand revenge? Certainly not. Their friends were killed in accordance with the direct plan of God. He is everywhere, and heard the very first plots and plans of the "boxers." He might have warned his people, but his will was otherwise. Why rebel against it? The Lord giveth and the Lord taketh away. "B-b-t-n-o-o-t-L!" He needs harpists.

Recent statistics give 171,000 members of protestant Christian churches in Chicago out of a population of 2,000,000. Christians themselves tell us that many of their number are hypocrites, leaving a very small heaven for a Christian city. These prophets without honor in their own country, perforce go to other lands where ignorance is dense enough to assimilate their doctrine.

Liberty vs. Property Rights.

BY KATE AUSTIN.

I wish to say to Edgar Brinkerhoff that I oppose property in children on the same grounds that I oppose property in adults. Those objections are not based upon false fears, but arise from the evil results that always follow in the wake of the tyrannical idea that any person has either a lawful or a natural right to control the person or the affections of another.

If a man has a natural right to love and enjoy the society of a woman who loves him, then he has the same right to exercise his natural affections if the object be his child, or some other man's child, providing that child loves him and desires his presence. If a child is too young to show affection or preference for either parent, I do not see why the mother has any more of a right to exclude the father from an opportunity to cultivate the child's affections than he has to exclude the mother. The fact that paternal love exists in man's nature, is proof that the exercise thereof is as necessary to his happiness as the exercise of his other natural desires and it follows that to restrict him in the natural instincts that are not invasive, is a direct invasion of his natural rights. Just as long as any human being is held as the property of another, so long will the principles of human liberty be violated and the affections of the heart be chained and outraged.

The free lover's creed tells me that a woman I dislike may love and be loved by my lover, but that any interference on my part is unwarranted by the circumstances; that it is necessary to control all personal feelings I may have, and not restrain others in the exercise of a mutual affection. On the other hand if I dislike my child's father, yet he loves and is beloved by the child, I am permitted to place a barrier between them on the grounds that my property right in the child is more sacred than that love.

The only inference that can be drawn from this state of

affairs is that the term "Freedom in love" represents sexual love alone, and therefore is on a par with the mossback secularist's definition of free thought, as only signifying infidelity to organized Christianity.

In present human society the right to life and liberty is subservient to the right of property. The love of liberty, prompted by intelligent self interest, demands the overthrow of this fictitious right, that causes untold wretchedness and loss of life. The idea of property rights in children may die hardest and last of all but die it is bound to do, for in too many instances it has taken and still takes unwarranted liberties with individual rights.

Edgar Brinkerhoff must be mistaken in calling his method of getting the universal will of a community anarchistic. How can a jury of six men and six women express the universal will of any except themselves? The people at large are now suffering from the effects of universal expression of the popular will cut out on much the same plan as Comrade Brinkerhoff's pattern, except that the petticoat is left out.

As an anarchist I deny that the community has a joint right to own a human being, but I cheerfully concede that every individual has the right to protect the helpless from brutality or invasion but it is not necessary to own them in order to protect them, any more than it is to own the person of the one you love.

It is well to bear in mind that most legal fights for the control of the children are prompted not by a desire for the children's welfare but for the gratification of a cruel instinct on the part of one or both parents, that makes them desire to inflict all the pain possible on another. As long as men and women are educated to feel that they have a natural or legal advantage that can be utilized to their individual benefit as regards possession of the children, the narrow, the cruel, the bigoted among them will not hesitate to inflict the most cruel suffering that can come to a human being.

I freely admit that the mother's relations to her child are nearly enough right in most cases to ask for non-interference from outside parties, and the same holds good as regards the relations of father and child, or at least such has been my observation. It is not merely a question of the relations of parents and children, but a question of liberty.

Juries and Anarchism.

BY EDGAR D. BRINKERHOFF.

Theoretically, the object of a jury system is to protect the accused from penalty unless the community do will unanimously to punish him. In order that juries may be efficient in carrying out this purpose, they must be selected by lot from among the whole people, they must decide as to the meaning and justice of the law if there is any, or of the heinousness of the offense if there is no law, they must decide what evidence shall be admitted or rejected, and they must pronounce the sentence if any.

From the above it will be seen that it is immaterial whether laws are enacted or not, as the jury protects the individual from every unjust law. Twenty-four or forty jurors will answer as well as twelve but will cost more. Neither is any particular jurymen chosen at the will of any person or persons or majority; his is the first name drawn at random out of a box containing the name of every capable adult within the limits of the territorial political unit. If the jury is not unanimous it is because the community is not unanimous and the accused goes unpunished. It is better to err on the side of leniency.

When we say that individuals are subject to the rule of such a jury, we mean that government is reduced to a minimum. This practical anarchy does not have to wait until every member of the community is perfect. On the other hand, when all are perfect this jury system will interfere with nobody. It is useless to object to such jury-rule, for a unanimous community is bound to have its own way and will punish without the formality of a jury trial if there is no set jury system. One who objects to jury-rule is only inviting lynch law which in many cases does not voice the will of a united community but of a part

of it, or else he is inviting majority law or some other form that will inflict more punishment than will a jury system.

Some people include too much in the term ownership. They suppose that if a mother's ownership of her child is conceded she must be allowed to do with it what she pleases, and yet they would not hold that the owner of a sack of potatoes must be allowed to inject poison into them and then sell them in the market. One's ownership of one's body should be conceded or not according to the assumed definition of ownership.

People are living under Anarchy's political system when they live under juries. Their condition may or may not be ultimate ideal anarchy. If there were no invaders it would be safe to discard juries; but invaders will always be with us or at least with nearly every community, for the lower races of mankind are sure to mingle with the whites.

It is a fair challenge to those who call themselves Anarchists to ask them to produce something better than the free jury system for society's protection pending the time when all shall cease to aggress upon their fellows. It is folly to count upon a discountenance of all aggression by individuals immediately when the state shall cease to invade.

Three Months for Ten Cents.

In order to get our monthly magazine, the Light-Bearer Library, into the hands of people who would probably read and appreciate it, we now offer to take subscriptions at the merely nominal price of ten cents for three months, hoping and believing that a large proportion of these trial subscribers will renew at the expiration of that probationary period, and become permanent helpers in the field of reform to which Lucifer and the magazine are devoted.

To all readers of Lucifer who have not yet seen a copy of the "Library" we will send a free sample on application.

How many of Lucifer's old-time workers will help us in this matter? A very little effort by each reader would double, triple or quadruple our present list of Library subscribers within one month of the present writing.

As a special premium to the sender of the largest number of ten cents subscribers to the Library we will send a very finely bound volume of "Hidden Secrets Revealed; the Curtain Lifted," by George N. McLean; a medical and hygienic work, with an introduction by Wm. L. Garrison. Full morocco, full gilt, illuminated binding. Price \$2. Time of awarding the premium September first of this current year.

Ten Weeks for Ten Cents.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition.

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of one dollar, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order; that is, we send the paper ten weeks ten cents to trial subscribers and give a dollars worth of books to the sender of a club of twenty.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read *Lucifer*, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

For five names and 50 cts we will send the paper ten weeks to each of the five names and give a premium of twenty-five cents in pamphlets.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of course we expect *Lucifer* to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

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Regeneration of Society. by Lillian Harman	05
Love in Freedom. by M. Harman.	05

Trusts, Monopolies, and the Remedy Thereof.

BY H. E. ALLEN.

In a recent number of *Lucifer* a subscriber asks me to name "a monopoly not dependent on special or law-conferred privilege."

The Standard Oil Trust, so far as I know, is not now operated under any such privilege, unless it is the one merely of incorporation. It has no franchises and does not even depend on its oil lands, but buys crude oil in the general market. It owns its cars, railroads and steam-boats. It is a monopoly simply because of its enormous capital and organization.

Now, I do not see how the anarchist's and single taxer's notion of "taking away all law-conferred privilege" could dismantle this and other similar monopolies.

As a socialist I am in favor of this measure whether it would accomplish the purpose or not. But I doubt if it would. Any way it would be a good thing to try.

When Martin I. Brower was organizing the Type Founders Trust I said to him: "When you get your trust in good shape for business the state or national government will swoop down on you and say your organization is in restraint of trade—dissolve or be imprisoned." He laughed and made this statement:

"We need not have an organization, and not so much as a word on paper. All that is necessary is for each of the twenty-six type foundries to send a representative to a banquet here at the Sherman or Palmer House once or twice a year. All that is needed for our type monopoly is to have an understanding in regard to out-put and prices. Then how could the law reach us?"

If the monopoly in printing material can be maintained in this way, without even any formal organization or franchise of any kind, why cannot any monopoly conducted in like manner?

I can understand how trusts might have been prevented by repressive legislation years ago, but not now. I consider them evolutionary steps in industrial progress. They were necessary perhaps to make us see that competition is idiocy, is warfare. Trusts are on a par with labor-saving machinery.

There always will be monopoly. The only choice we have is whether it shall be public or private monopoly. Under anarchy or the single tax I do not see how any number of people could be legally restrained from forming a monopoly that might be oppressive. Socialism would not interfere with this right of co-

operation. I want the people at all times to have the right to form a larger trust to make sure that there would not be oppression as now from private monopoly.

Love in Freedom,

By M. HARMAN.

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THIRD SERIES, VOL. IV., No. 31.

CHICAGO, ILLINOIS, AUG. 11 E. M. 300. [C. E. 1900.]

WHOLE No. 826

The Warning.

Beware! The Israelite of old, who tore
The lion in his path—when, poor and blind
He saw the blessed light of heaven no more,
Shorn of his noble strength and forced to grind
In prison, and at last led forth to be
A pander to Philistine revelry,—

Upon the pillars of the temple laid
His desperate hands, and in its overthrow
Destroyed himself, and with him those who made
A cruel mockery of his sightless woe;
The poor blind Slave, the scoff and jest of all,
Expired, and thousands perished in the fall!

There is a poor, blind Sampson in this land,
Shorn of his strength, and bound in bonds of steel,
Who may, in some grim ravel, raise his hand,
And shake the pillars of this Commonweal.
Till the vast Temple of our liberties
A shapeless mass of wreck and rubbish lies.

—Henry Wadsworth Longfellow.

The Transition from Independence to Interdependence.

BY R. B. KERR.

Perhaps nothing is so important to the student of social science as a thorough comprehension of Herbert Spencer's definition of universal evolution. He says that "evolution is a change from an indefinite, incoherent homogeneity to a definite, coherent, heterogeneity, through continuous differentiations and integrations." That is his shorter definition, which came out in the first edition of "First Principles", and since then he has made it much longer and more elaborate; but the above will do well enough for my present purpose.

To many this does not seem a lucid definition, and I shall therefore give a few illustrations to show how simple it really is.

If we take a very lowly organism like the amoeba, we see that it has no stomach, no mouth, no senses, no legs, no organs of any kind. The whole of it looks exactly alike. Take a high organism like man, and we see he has a brain, sense, heart, lungs and an infinity of organs all different in their form and uses. That is the change from homogeneity to heterogeneity.

In the amoeba any part of the body will serve any purpose. It can move along on any part, and when it wants to feed it simply moves any side of its body into the food. It propagates the species by splitting into pieces, and each piece is a new amoeba as good as the old one. The organs of a high organism like man are, on the contrary, entirely specialized to one purpose. The eye can see supremely well, but it is useless to eat with. The legs are much more efficient for locomotion than any part of the amoeba, but they are useless to digest with. Such is the change from indefiniteness to definiteness which simply means specialization.

Any lowly organism can be divided in pieces without the slightest difficulty, and the lowest organisms are just as efficient after being split in pieces as before; while those which are slightly higher can still quickly replace a lost limb. But it would take a prodigious effort of strength to pull the legs off a dog, so

completely are they interlaced with the rest of the organism; and success in such an attempt would mean the destruction and death of the dog. The dog is more coherent than the amoeba or the crab. Such is the change from incoherence to coherence.

To sum the whole thing up, evolution is nothing but a constant change from independence to interdependence. We begin with lowly and undifferentiated organisms, each of which is entirely sufficient to itself. Cut them in pieces, and any piece will be as good as the whole. They need no mates, for each can populate the world by simply splitting in pieces. That is true independence. But the higher organism is made up of parts which have no meaning apart from the whole. What is a leg, or an eye, or a lung, taken by itself? They are all members one of another. That is interdependence.

Now let us apply this law to social evolution, for it is a universal law applicable to every branch of human knowledge.

In any small and primitive society the distinction of the sexes is the only material distinction between one person and another. Each man is warrior, hunter, builder, and possibly herdsman or farmer, while each woman makes all the clothes of the household, and does all the domestic work. Every household is independent, except for defense against enemies and wild beasts. But in modern civilization, there is infinite diversity between one person and another. One spends his whole life in brain work, and another in hand work, while the different kinds of brain work and hand work are without number. Heterogeneity has superseded homogeneity.

In modern civilization each person possesses a skill in his own work undreamt of in early society, but he can only do one thing. Set a mathematician to bake bread, or climb the mast of a ship, and he is utterly incapable. Definiteness along one line has replaced the indefiniteness and plasticity of the past, and everything is now specialized and becoming ever more so.

The lowliest organisms know neither society nor sex, and each is a world in and to itself. But then division of the sexes begins, and a society of two is formed, the male and the female. Soon it is found that a period of maternal and even paternal care helps new-born organisms in the struggle for existence. Then we have the family. Then it is found that several persons together can fight better than one alone, and small societies spring up which sweep the individualists out of existence. But big societies can beat little ones, and presently they appear and do it. The tribe springs up, then the nation, then the empire and at last comes "the Parliament of Man, the Federation of the World."

Such is the change from the incoherent to the coherent in politics, and we have the parallel change going on in economics. Once the shoemaker made boots and shoes in his little shop, and was independent. Today a little army is gathered together in the factory, each doing a special kind of work; and the labor of each is indispensable to all the rest. The city depends on the country for food, and the country on the city for a market. The process spreads across the seas, and today Great Britain depends

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on foreign nations for sixty per cent of what she eats, and the American farmer depends on Great Britain for the money to buy what he cannot raise himself. The world is becoming one in economics even faster than it is becoming one in politics. Independence is dead, and interdependence rules the world.

It is easy to see how this great law bears on every practical question of the day. Take the trusts, for example, the philosophy of which Herbert Spencer has put in a nutshell. Discussing the growth of great corporations in the Appendix to "First Principles", he says that "amalgamation is but another name for integration, which is the primary process in evolution."

Herbert Spencer's law enables us to distinguish at once between the wheat of progress and the chaff of retrogression. For instance, I see from No. 823 that Mr. Studebaker thinks himself more progressive than I am, because he is some kind of anarchist, while I am only a cosmopolitan social democrat. He says he wants a bigger change than I do. But that has nothing to do with the case, even if it were true. Progress is change along the lines of historical evolution, and everything else is reaction and atavism. Now the whole history of social evolution throughout the animal world is one great movement from anarchist individualism to cosmopolitan social democracy. The lowest organisms live and reproduce themselves in absolute independence. That is pure anarchist individualism. Then comes the division of the sexes, and the care of offspring by the mother. Here we have the first stage in socialism, and also in government, viz, the government of the children by the mother. Then we have the family of father, mother, and children, as we find it among gorillas, chimpanzees, and many other animals. This involves a further complexity of socialism and government, which reaches its culmination in the Roman patria potestas, an institution much older than the state. But society begins to extend beyond the family, and a new socialism and a new government appear upon the scene, so we have in germ that form of government known as the state. Nowadays, people are so interdependent that a coal miner cannot strike without putting out of work iron miners, iron workers, and all kinds of innocent persons, and consequently society steps in, as in New Zealand, and abolishes strikes and lock outs by substituting compulsory arbitration. We are now on the eve of national social democracy. But nations are too interdependent now to let evolution stop at this stage, and we must go on until we reach cosmopolitan social democracy, which means the mutual dependence of all men on all men, the common production of all men for all men, and the mutual regulation of all men by all men in matters affecting the common good.

It is true that this evolution will be stubbornly contested. The Bible tells us that "the natural man is enmity against God," and what men once called God they now call Evolution. We have all inherited much from the past, and nothing from the future; so we have many strings to draw us back, and nothing but faith and the relentless logic of events to carry us forward. We all feel inclined at times to kick over the traces of interdependence, and turn ourselves loose to graze in the ancient fields of independence. An anarchist is the high priest of the religion of reaction, but most of us have still some tender memories of its dead gods. On the day when Debs defeats Bryan for the presidency of the United States, many besides the millionaires will weep for the defeated one. But that way lies madness and degeneration. It is hard to obey the pricks of evolution, but still harder to kick against them.

Her Own Executioner; or More Fruit of Modern Marriage.

BY HELENE VIOLET.

In the "Daily Plaindealer" of Hazleton, Pa., the following item appeared:

"July 18, 1900. A Rochester, N. Y., woman drowned her two little children and herself a few days ago because she was unable to pay a grocery bill of \$1.06, and the grocer refused her any further credit."

"There are always two sides to a question," we are told; so this time let us ask an officer, and also a citizen—a patrician, and a plebeian, and thus learn both sides of this question. To the officer first, after quoting above item, as follows:

"It will be a personal favor and courtesy if the following questions are answered:

1. Is this account true, or false? If true,
2. Was the woman a widow, or a wife, or what?

Together with any light you may be able to give on this case; for it does seem strange to me that in this Christian land, with granaries filled to bursting with wheat as is said to be the case in Kansas and elsewhere, that such a thing could happen. But under our law, that grocer had a legal right to withhold food from that woman, even if he saw her and her children starve to death."

His reply in part: "In regard to the woman who drowned her two children and herself on April 3, 1900, the facts are as follows:

"John Maier, a teamster, lived with his wife, Catherine Maier, and their three children, Theresa ten, Annie two and a half, and Willie eleven months old. The testimony taken at the inquest shows that the woman had a violent temper from childhood, and that she drank considerable. He, the husband, worked at all times that he could get work, and gave his wife from \$3 to \$7 per week. She was told she would have to pay her bills regularly each week and as she did not pay the \$1.06 she owed the previous week he, (the grocer) told her she must pay each week, or she could not get any more goods. Her husband gave her \$5 Saturday night, and thought she had paid the grocer, but she had not.

"She was a quick-tempered, ill-natured woman; and after an investigation, the decision of the Coroner in the matter was, that she had thrown the two youngest children in the cistern of their house, and then herself jumped in and all three were drowned, and that she was temporarily insane at the time. The girl Theresa was at school, or she might have met the same fate."

Had she been insane, she would have been purposeless, and liable to throw any children into the cistern; why hers? Because she would not leave her offspring to a fate in the plane of life she felt compelled to abandon, and she is not the first or the only desperate mother who has done the same thing.

The citizen said in part:

"The woman was a married woman, she had three children, about ten, three; and one year old—two youngest and herself drowned.

"What was the cause? In the first place, her husband was a drinker, and did not have steady work. When he worked full time, he earned \$9 a week; but that was not very often—most of the time he worked only half the time, so he did not earn enough to support the family and pay the rent.

"So you can see what drove that woman to that end. Why do I write thus? Because I know that there are many thousands of families that suffer from the want of food—where husbands are not drinkers. The present economical system makes poor men poorer and rich men richer; or in other words, makes producer poorer and the capitalist idler richer.

"According to labor statistics, the wage-worker gets only seventeen per cent. of what he himself produces; how can it be possible for him to buy back what he produced? He can buy a small part of it—the more he produces, the less he can buy under the present system.

"The competitive system is the cause, and the Co-operative, Commonwealth will be the only remedy."

Without entering into a discussion of the economic question it does seem to affect not only married women, but the unmarried also. Women, married and single, must have food, clothes and shelter, or must perish. These three inexorable needs drive girls to brothels where they can sell their second-hand goods in order to live, and in this they differ from their married sisters only in this, that the law gives to them the right to say "no."

to a man while the wives must yield to invasion and bear the consequences.

Neither of these classes are pleased with even these antipodal conditions; but what can they do about it if sex is the only commodity they have that will sell for a price that will enable them to exist? If all women were financially independent, or above all want—if the State supported all children, then women could show what they would do as they cannot now. Mrs. Grundy has terror for wives, but not for courtesans; yet neither class is happy. While the cyprian can say no and the wife cannot; the former many times says yes to what is abhorrent to her when her body cries no in vain the same as the latter; but both bodies must be fed and clad, and so must yield or starve under our economics.

But state and church believe that if women were permitted to control conception at will, population would rapidly decrease and this would starve these two exploiting classes, or compel them to toil for their food; upon this belief and nothing else is based all laws against population-checks. Some argue that storge would render depopulation impossible, as shown by opossums; for though marsupial females need no contraceptives, their fecundity continues unabated; but these lower orders, impelled by instinct, may not be capable of looking forward to parturient pangs as women can, nor can they say with the toiler's wife, "We already have more mouths than we are able to feed."

Imperialism's Work.

BY H. T. HADLEY.

From present indications in the Orient it is evident that humanity is again to be plunged headlong into another terrible abyss of war and national destruction; and if the signs of the times portend anything definite this conflict is to continue till the whole globe is encircled and devastated by fire and sword.

Very many of us have been led to hope from reading Bellamy and similar works, that our economic complications would be settled peacefully and systematically, and that the nineteenth century would usher in the long-looked for, and much talked of Brotherhood of man, but alas! it now looks as if "Caesar's column" with all the unspeakable horrors is soon to be realized in spite of the combined efforts of humanitarians to ward off the demon of war and cultivate in its stead the spirit of love and fraternity.

The great problem of Capital and Labor so recently brought before the bar of the public opinion (by the advent of the modern trust and its train of attendant evils) which seemed so near final settlement, will again be postponed indefinitely, until after the inevitable cataclysm, when the wreck and fragments of a destroyed republic will again be collected, from the four corners of the earth, and a nucleus formed, round which capital (as always) will entrench itself securely, and the spirit of commercialism and exaction be once more let loose to again enslave mankind and engulf them in the hopeless chain of death, and thus the farce of civilization (like an endless chain) continues in cycles to repeat itself.

The author of "President John Smith" says "man is wiser and better than he ever was before;" others claim as much. It is to be hoped this statement is true, and if true, how long! O how long will men continue to enlist voluntarily to fight the battles of the rich and arrogant? It is hard to believe that human nature is evolving to any perceptible degree; yet, we cannot deny the foot-prints of time in the path of man.

It is plain that the spirit of imperialism will continue to dominate man till every foot of land on this planet has been wrenched from its present weak and barbarous owners, and turned over to our civilized (?) bandits of commercialism. Brute force seems to be nature's weapon for clearing away the early growth, and under-brush of primeval savagery. In performing this task she proves herself no respecter of sex or color—as history proves, whole nations are sacrificed and wiped out of existence to please the whims and caprice of this fickle, relentless

goddess of fate. Her chief occupation seems to be in suffering nation after nation to evolve to that equilibrium or dividing line between progression and retrogression, and there hold them for centuries in her vice of inertia and mediocrity, till some "reserved" nation more powerful and versed in the arts of war, sweeps over them in a night, and another bloody chapter is added to the story of man. Thus the path of evolution has been strewn since the dawn of intelligence, with the wrecks and bones of earlier and weaker civilizations.

In all probability this game of national murder and highway robbery will continue a few decades more, in spite of the spiritual efforts of reformers to stem the tide of carnage; but there is one consolation which outweighs all the hopes of the past and that is the ability of modern armies (by the use of improved death-dealing machinery) to mow down their victims like dry grass before a prairie fire—thus reducing the bloody business to a minimum, (in time and physical suffering), and accomplishing more in one hour of conflict, than could be done in weeks and months of ancient warfare, on foot and at sharp-shooting.

Black and hideous as the picture of war and carnage appears, let us not forget to give the devil of war his due; and while he has no spiritual or moral motive to spur him on in his deadly work, let us welcome the bludgeon and sword until retrogressive nations have been wiped out of existence and their place filled with an element amenable to civilizing influences; then—and not till then—can we hope to utilize the refining and beautifying forces of love, truth and justice, in the regeneration of humanity. As long as savage races are engaged in "hunting heads" to appease angry gods; and innocent children are butchered and sold on the open markets like cattle, for food, let us worship the god of war and shower him with bouquets every time we learn that he has broken up a cannibalistic nest of yellow jackets. (I do not refer to the Filipinos, or Boers, here), but I cannot exempt the Chinese from my category of useless worthless nations.

The angel of destruction has again appeared and is loudly proclaiming that the hour has arrived on the dial of time, when the "Chinese must go." Let them take their medicine and be numbered with other defunct and forgotten races. I have neither tears nor flowers to decorate their graves. They are one of the many blots on the scroll of eternity and must take their turn in being erased from the book of civilization, by the on-sweeping brush of science and evolution. It is to be feared (and regretted) that the black races, one and all, will in turn follow in their wake of extermination but let us hope that the spirit of greed which animates the present destructive forces, may spend itself before going "too far" in the bloody business, and that they may use reason and common sense in determining which races should "go," and which should be the fittest to survive—a delicate task indeed to entrust to an army of brigands, drunk with the wine of greed and spoliation, and bent on rapine, lust, and blood; but such is the fate of humanity.

Mediumship.

Lois Walbrook in "Clothed with the Sun."

The next mail brings me a little magazine, the motto of which is, "An enlightened mediumship the hope of Humanity," and in advertising a little book called "The Medium's Guide," it says:

"The instructions are clear, concise and helpful. No one can study them without feeling a deeper interest in spirit mediumship and seeing the way clearer to its development. The explanations are such as to inspire a greater confidence in angel guidance, and a deeper love for spirit communion and Spiritualism."

In the first place I deny that mediumship, enlightened or otherwise, is the hope of Humanity. The principles of justice between man and man, and between man and woman, truth, love and liberty, an intelligent understanding of the laws of our own being—these are what we need, and if mediumship comes to our aid in the application of these, well; but the babyhood that depends upon guidance, angel or otherwise, is of no use to the world. I would just as soon depend upon the guidance of those in the seen as in the unseen. There is no selfhood, no backbone, in doing either.

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A Word

To our readers and helpers generally:

It is well known that midsummer is the hardest time of all the year for pioneer journals to keep their flags aloft without involving themselves in debt—debt that may become very embarrassing and hard to cancel. People grow careless and forgetful; so many distractions—political campaigns, summer vacations, not to mention the absorbing China question now uppermost in all minds. Sometimes it happens that our subscribers have no money that can be spared from immediate and pressing wants, and so simply cannot renew when the printed number on last page of the paper and on wrapper show that their time has expired. In all such cases we are very willing to wait, but if none renew when time is up, and if no one sends to us for books, then our paper will have to suspend for lack of support.

Our "word" is said. Many of our readers and helpers do not need such reminders. This paragraph is not intended for them, but for those who mean all right but who forget and postpone doing what they intend to do at a more convenient season.

Off for Clinton Camp.

Chicago is sweltering! People are really dying from the effects of the hot wave, the papers say. Two died Sunday, six Monday—so say the reports—with a long list of "prostrations." Believing that prudence is sometimes the better part of valor Lucifer's editor expects to make a short run to the wooded hills of Mt. Pleasant Park, near to Clinton, Iowa, at which park the Mississippi Valley Spiritualists' Association is now holding its Eighteenth Annual Campmeeting.

This camp will hold till August 26. For large illustrated program, giving full details of speakers, mediums, accommodations and how to secure reduced rates on railways, and by steamers on the Mississippi river, send to the secretary, Mrs. Stella Fisk, Clinton, Iowa, or to this office.

Lucifer's publications are now on sale at the camp, and its editor hopes as at former visits to this camp, to meet there many of our friends and patrons.

During the temporary absence of the editor, Lillian Harman will, as usual during his vacations, hold the helm, and will do her best to get out both the weekly and the monthly on time. Notwithstanding the great heat she feels hopeful that, with the help of friends near and far, she will be able to bear the strain, mental and physical.

M. HARMAN.

Another Police Riot in Chicago.

On the afternoon of Sunday, Aug. 5, occurred an incident that recalls the police riot at the Haymarket Square, May 4, 1886, when a peaceable meeting was broken up by the police without any cause and against the instructions of Mayor Harrison.

Quoting from the report of the Chicago "Chronicle" next morning: "Anarchists were excluded from the West 12th St

Turner Hall yesterday afternoon where they intended to hold a meeting to rejoice over the assassination of King Humbert. The hall was kept closed by direction of the police. Members of the organization who found the doors shut to them were not permitted to remain in the locality. Mrs. Lucy Parsons refused to move out of the shade of an abandoned church across the way and was carried from the side walk to a patrol wagon. Two of her friends were arrested for persisting in remaining near her. Five arrests were made and the prisoners sent to the Maxwell police station."

These prisoners were:

Mrs. Lucy Parsons, charged with obstructing the side walk.

Clement Pfuetzner, charged with obstructing the streets, disorderly conduct and resisting an officer.

Abraham Edelstadt, same or similar charge.

Herman Goodman, charged with distributing incendiary literature.

Paul Vandree, same charge.

Mrs. Parsons statement at the police station, as reported by the "Chronicle" is as follows:

"I was arrested for no cause whatever. I found our hall closed and went to rest in the shade across the way. I was told to move on by a man who gave no show of authority. Others were standing there and I had a right to remain. I refused to move on and was handled roughly by the officers. I did not attempt to make a speech. I was not even talking about the meeting. I purposely refrained from saying a word to my friends about the closing of the hall on us. I intended to talk about Italy from a historical and economical standpoint, showing the causes that have led to the terrible condition of the common people in that kingdom."

She refused to permit her friends to secure bail, saying she preferred to remain locked up "unless the captain takes my own recognizance."

Pfuetzner was "struck twice over the left side of the head by a billy" in the hands of a man in citizen's clothes. "All the officers," says the report, "attempted to belittle the affair and said no club had been used. Two broad abrasions suffused with blood and spotted with black and blue patches were the unanswerable argument that Pfuetzner presented."

The resistance to the officers seems to have been simply a lack of speedy compliance with the order to "move on."

The incendiary documents for the dissemination of which two of the men were arrested and locked up, consists of copies of a poem by Ross Winn, and reads as follows:

Arouse, ye men of brain and brawn,
Unnumbered hosts that toil
Assert your manhood, break your chains;
Reclaim your own fair soil!
Too long beneath oppression's lash
You've slaved for robber knaves;
And gave your all to church and state,
Contented to be slaves.
The day has come, your night is done,
If you but act as men,
Be bold, be brave—the world is yours,
March on and take it, then!
But so, you hesitate—and why?
O slaves! Why fear to die?
On! Do and dare! Be brave! Be free!

A day is come, a light hath dawned,
A tide in man's affairs,
A star like that of Bethlehem;
And a glorious boon it bears:
Let man be free! The message rings,
And an echo answers back;
Uncrown all kings, uncrown all priests,
And clothe the unclothed back!
Then stand up, men, and demand your dues,
And fear not the tyrant's frown,
And do not bow at the shrine of his law,
Or reverence his legal power,
But strike—if you would be free,
O slaves—if you would be free!
On! Do and dare! Be brave! Be free!

As we go to press early in the week I prefer to wait more definite information as to the outcome of this police raid before venturing further comments.

M. HARMAN.

Books Received.

"LOVE TRIUMPHANT."

William Platt, of London, author of "Do We Live, Do We Love?", "Women, Love and Life," and other very radical works, has sent us copies of one of his earlier productions, entitled "Love Triumphant." Readers of the Light-Bearer Library know something of Mr. Platt's method of going to the core of conventional hypocrisies and humbugs. "Love Triumphant" is made up chiefly of two stories, "Truth and its Teller" and "That Rare Thing—A Marriage." These stories cannot be described in few words. An inadequate idea of their character may be gained from the preface, one paragraph of which reads thus:

"First and foremost, ere any and every noble doctrine of life be framed, first and foremost must it be felt that birth and the reason [cause?] of birth is an unspeakably pure and holy thing. Have I risked all in bringing this home to you? Then I have done well. Oh World! Oh need of frankness in a lying World! Do I iterate it till you cry you are tired of it? If you are tired of it it is because it finds you out."

Here is one of his sentences in regard to marriage—by which term he does not mean conventional or law-made marriage, but natural mating:

"In marriage the man must still be stronger than the woman. Marriage puts a man to a woman as a smith puts a tire to a wheel. Red hot iron binds together fibrous wood that cracks and shrieks as the iron comes, but rejoices at its coming—and the iron will wear into nothingness ere ever it lets the wood be hurt."

Grant Allen called William Platt "an inspired madman," and in speaking of his "Women, Love and Life," said: "Nothing madder, wilder, more lawless, more eccentric than his uncouth little book has been published in our time; few things so bespoken with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality."

These words from a kindred spirit apply equally to the book "Love Triumphant," and we sincerely thank the author for this handsome contribution to Lucifer's publication fund. Bound and lettered in superior style; price in England three shillings six pence. War Tax and customs duty added bring up the price to one dollar per volume. Sent post paid to any address on receipt of price.

DISCOVERY OF A LOST TRAIL.

This is one of the latest, and, as I think, one of the best of all the books written by the cultivators of what may be not inaptly called the "Science of Suggestion," or as some prefer to put it, the science of "Suggestive Therapeutics." Among its mottoes are the following:

"Ho, ye who suffer! Know ye suffer from yourselves. None else compels, no other holds you that ye live or die."—Siddhartha.

"It is only as a man puts off from himself all external support and stands alone that I see him strong and to prevail."—Emerson.

"It is not enough to have this globe or a certain time. I will have thousands of globes and all time."—Whitman.

In his preface the author, Charles B. Newcomb, who is also author of the book, "All's Right with the World," confesses frankly that there is "nothing new in this book. It is a simple study of that strange and beautiful thing which we call life. It contains only a few familiar signboards that have helped some bewildered travelers to find their way in paths that seemed mountainous and difficult."

Further he says—and this may be taken as the key note of the book:

"Plain suggestions of confidence, patience, gladness and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom."

"Discovery of a Lost Trail" is published by Lee and Shep-

ard of Boston; price \$1.50. It may be ordered through this office.

THE WEDDING NIGHT.

To the impure mind, to the "nasty nice" woman or man, this will seem a highly improper title for a book. To the "pure in heart" and in life, not only is the title a very proper one but the contents of the book itself will be welcomed as very excellent instruction from the standpoint of a physiologist and humanitarian. Whether the reader be Christian, Agnostic or Atheist, whether believing in the virtue of "priestly blessing" or only in the inherent purity and goodness of Mother Nature herself, the intelligent reader will be glad that some one has taken this very delicate and very difficult subject in hand and has given us physiologic instruction that if heeded will save a world of suffering, disease, crime and misery to those who cross the mystic portals that lead from celibacy to conjugal or wedded life. The book contains twenty pages and is written by Ida C. Craddock, a woman of mature years, of large observation and extended study of the underlying causes of the ills of human life, and while not agreeing on all points with the author I regard the little booklet as eminently useful and proper to be put into the hands of every woman and man contemplating the conjugal relation, whether that relation be in accord with conventional morality or not.

GEMS OF INSPIRATION.

This is a volume of poems by Marcia M. Sisco, of Clinton, Iowa. It is said that none but a genius can properly estimate a work of genius. Eminently true, as I think, is this saying when applied to a work of poetic genius. Having none of the poetic fire myself I feel my utter inability to sit in judgment upon a volume of poems. Mrs. Sisco says in her preface:

"In the poems contained in this scrap-book I have endeavored to portray the conditions of the present age, which have been thrust upon us through the social, political, financial and religious bondage which we, through ignorance, have been forced to accept. But as the earth now stands upon the threshold of a new era, I hope the time is not far distant when we shall all realize where we stand, and see the cause and learn to seek and apply the remedy, which is freedom and co-operation."

Handsomely bound in green and gold; price \$1.25. It may be ordered through this office.

The New Abolition Movement.

Fifty years ago, more or less, Boston was the headquarters of an abolition movement that shook the western continent, if not the entire globe, and caused a revolution in the organic laws of the United States of America. If we are to judge from the act of the eminently conservative "Boston Traveler," in opening up its columns to the discussion of the marriage question the "Hub City" of America is now in great danger of becoming the headquarters of an abolition movement fraught with greater consequences, for good or ill to the human race, than was the movement for the abolition of Afro-American Slavery.

Though unlike in some respects there are many points of similarity between the two movements. Those interested in the perpetuation of chattel slavery knew full well that their peculiar institution could not stand the test of free, frank and fearless discussion. Hence the first and chief effort of the pro-slavery faction was to keep down discussion. Anti-slavery orators and writers were denounced as "incendiaries," as "turbulent agitators," as "nigger worshippers," as "miscegenationists" etc., etc. They were imprisoned, mobbed, tarred and feathered, and in not a few instances, shot or hanged.

Likewise, the advocates of the abolition of marriage laws today are denounced as enemies of mankind, as "social anarchists," as "free lovers," as destroyers of the home and family relation, etc., etc. As such they are boycotted, ostracized, and in some instances have been and are now imprisoned under pre-

tence of "obscenity"—or for alleged violations of laws enacted for the "Prevention of Vice."

If free, frank and fearless discussion was fatal to Afro-American Slavery, there is very good reason for believing that it will be fatal also to marital slavery, and the papers which admit to their columns letters such as the following, published in the "Boston Traveler," are hastening the downfall of this oldest and perhaps most nearly universal of all forms of human slavery. The letter referred to is signed "H. W." and is as follows:

"The question in the 'Traveler' of May 9, 'What is the Matter With Marriage?' The marriage law is like unto the old—taxation without representation. The parties to a marriage agreement in most cases never had any voice in the making of a marriage law, and if our ancestors, or any people, did right to rebel against taxation without representation, then these people are doing right to rebel against a marriage law in which they had no making, and, under stress of nature's demands, they complied with the laws made by men now dead, who, when alive, seemed to have made the law without consulting the most important party to marriage—woman—but to get a fee and a feast and not do any useful work for it. All marriage laws are based on the same idea, which is, to live on the best products of the earth and do no useful labor. The divorce law is with the same idea. Women go before another man, and frequently an audience, and tell them some fault they have found in their husbands. Here woman is appealing to a law she had no part in making though it be a law made in her generation. Marriage law is not a work of nature, but law made by man, and everyone who discovers or knows the law to be a farce made by men have a just and honorable right to despise and disobey this law made by men, because it is not any other man's business, as to any other man's sex relations with a woman when the woman is of age and willing. A different mode from this has been tried for generations, and past history proves to me that it has been a farce from its conception until now. Hate and cursing one another has been the condition of many who abiding by the law of men. Now there is rebellion, and women are as active in despising the laws made by dead men as live men of today are ready to abolish the old marriage and divorce laws, and let love, justice and liberty rule according to the manhood in man and womanhood in woman. Let wisdom prevail and abolish all marriage and divorce laws in the United States."

Three Months for Ten Cents.

In order to get our monthly magazine, the Light-Bearer Library, into the hands of people who would probably read and appreciate it, we now offer to take subscriptions at the merely nominal price of ten cents for three months, hoping and believing that a large proportion of these trial subscribers will renew at the expiration of that probationary period, and become permanent helpers in the field of reform to which Lucifer and the magazine are devoted.

To all readers of Lucifer who have not yet seen a copy of the "Library" we will send a free sample on application.

How many of Lucifer's old-time workers will help us in this matter? A very little effort by each reader would double, triple or quadruple our present list of Library subscribers within one month of the present writing.

As a special premium to the sender of the largest number of ten cents subscribers to the Library we will send a very finely bound volume of "Hidden Secrets Revealed; the Curtain Lifted," by George N. McLean; a medical and hygienic work, with an introduction by Wm. L. Garrison. Full morocco, full gilt, illuminated binding. Price \$2. Time of awarding the premium September first of this current year.

Ten Weeks for Ten Cents.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach

the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition.

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of one dollar, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order; that is, we send the paper ten weeks ten cents to trial subscribers and give a dollar's worth of books to the sender of a club of twenty.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

For five names and 50 cts we will send the paper ten weeks to each of the five names and give a premium of twenty-five cents in pamphlets.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

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Liberty. Political, Religious, Social and Moral. By A. F. Tindall.	10
Regeneration of Society. by Lillian Harman	25
Love in Freedom. by M. Harman.	25

VARIOUS VOICES.

F. C. Keisath, Lacon, Ill.:—Enclosed find \$1 to help you along through the summer season.

Henry C. Roberts, Bennington, Kan.:—I enclose stamps for a copy of "Love in Freedom." Comrade de Clevre wishes to find out how many anarchists consider Brinkerhoff's free jury compatible with the ideal of anarchy. I, for one, would register an emphatic No!

Michael Cole, Phila., Pa.:—I am so much impressed with your valuable paper that I enclose fifty cents in stamps for your Light-Bearer Library. If my subscription to Lucifer has expired don't stop it; I will send a dollar as soon as I can spare it. N. B. Please send all the back numbers of the Library, thus dating my subscription as though I had started from the first copy issued.

Henry S. Bacon, Worcester, Mass.:—Judging from the copy of Lucifer just received, you have taken a big contract, to work

a little common sense into the present crop of the human race. I wish you success, for surely there is need. The present conditions are enough to shake the faith in a wise omnipotence out of any thinking mind. Enclosed find twenty-five cents for a trial subscription.

T. C. Deuel, Wallula, Kan.:—I send you a mite, hoping you may not need these mites always, and hoping I may send you a larger mite in the near future. Please send me Women, Church and State, \$1.50; The New Hedonism, 05; Regeneration of Society, 05; Love in Freedom, 05; Vital Force and Magnetic Exchange, 25; Our Worship of Primitive Social Guesses, 15; The Sanctity of Marriage, 10; and use the surplus to sustain your work for reform. Send sample to enclosed name.

H. Allen, Berwick, Ill.:—I am always pleased when someone attacks the literature for my experience for the past ten years is that Bro. Harman is well able to hold his own in a word encounter. He has a happy faculty of calling to his aid history and current events which with his clear reasoning make his replies well nigh invincible. In the last encounter with Bro. Kerr it seemed to me the first round was hardly finished before time was called, and Kerr was still in his corner praying for more time, spirits, sponges and bandages. I used to consider Kerr a pretty good socialist, but since he has gone off on the imperialist tangent I am in doubt. Imperialism and socialism do not mix any more than water and oil. Blatchford attempted this course but I guess he has repented.

H. Clausen, Rural nr. 56, Santa Cruz, Calif.:—Some time this summer, I intend to take a trip up in Mendocino County this state, and in case there should happen to be any Lucifer friends on my way I should like to have a little talk with them. It often happens that liberals who live out in the country never meet people of congenial minds for years, when tied to a place, so it is of mutual interest to see and talk with each other once in a while, and with this end in view I thought I would ask you to give me the address of some of your subscribers, one or two, for instance, who live in that county, in or around Ukiah, would perhaps be the most convenient.

[Will California friends, who are willing to meet Mr. Clausen, send him their names and addresses?]

S. H., Nebraska:—You would confer a great favor upon the writer if you would inform me upon the following subject: Mr. H— and I have lived together as husband and wife on his farm for one year, the result of this union being one child. As he and I are opposed to the marriage system we have not been legally married. I have been known here, introduced to the neighbors, as Mr. H's wife. Now Mr. H— has some property and wishes to provide for me and the child in case of his death. How could he lawfully do this? He has many relatives who would contest his will if not legal. If he makes a will and transfers anything to me, how could I be legally named? As Mrs. H— or as Miss W—? How long must a couple live together as husband and wife in this state before being recognized as legally married by common law?

[Will some one who knows answer these questions? address this office.]

Bliss Cole Wilcox, Lawrence, Wash.:—Hurrah! for Aunt Elmina! And "three times three" for you! dear Mr. Harman. Here have I been for the past eight years slinging eloquence (!) by the handful at that dear woman, in the vain endeavor to convince her of the utter futility of her attempt to bolster up the old institution of marriage, and make it do duty for the coming progressive generations. But no, marriage was good. It needed reforming, it is true, but free marriages were all right.

Free marriages! The two words are as contradictory as black sunlight! But I couldn't make Aunt Elmina see it. And now, just one little essay from your fertile brain and the thing is

done! Well—I wanted the glory of converting her myself, but—well, I'm glad she is "saved" anyway. I felt sure that she could not long stand still and see us all rushing pell mell past her. She isn't built that way. And I congratulate you and humanity that her influence will henceforth be cast on the side of liberty.

Love in Freedom,

By M. HARMAN.

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THIRD SERIES, VOL. IV., No. 32.

CHICAGO, ILLINOIS, AUG. 18 E. M. 300. [C. E. 1900.]

WHOLE No. 827

Self Reliance.

In battle or business whatever the game,
In law, or in love, it is ever the same;
In the struggle for power, or scramble for pelf,
Let this be your motto, "Rely on yourself."
For whatever the prize, be it ribbon or throne,
The victor is he who can go it alone.

Save.

The Rights of the Individual in the Family.*

BY MRS. OSCAR BERINGER.

The rights of the individual date from birth; in fact, were they properly regarded, a pre-nuptial consideration of the qualities, propensities, etc., likely to be transmitted to him by a given union should be carefully canvassed. But this is perhaps a somewhat Utopian possibility, more likely to be honored in the breach than in the observance. The individual is treated with obvious injustice and brutality from the outset of his appearance in a troublous world. Butter and sugar are forced into his mouth without regard to his individual appetite, and his wishes are not consulted in the matter of the temperature of his first tub. Thanks to the provision of an all foreseeing nature, his protests carry with them considerable weight, and fairly revenge him upon an unsympathetic surrounding.

Fortunately for ourselves the present age is one of increased enlightenment and to a certain extent eschews the time-honored precept that a child must be forced to accept what is distasteful to him in the teeth of his disinclination. It was a leading article in the creed of our grandfathers and grandmothers that if a child displayed an antipathy to any particular article of food—treacle for instance—it was to be forced down its throat on every available occasion until its very soul sickened. They pursued this policy as a sort of salutary system and because his good little brother Tommy adored treacle. The deduction is not clear to the modern mind, but so it was. If the child loathed fat, it was instantly bestowed upon him until his gorge rose; if he loathed lean, his desires were equally outraged. If he liked his tea sweet, they mortified his flesh by grudgingly according him half a lump of sugar. If he detested a saccharine flavor, the sugar basin was half emptied into his cup. Every thing was dealt out to him on the same plan. The butter on his bread, the proportion of his meat to his vegetables, the relative merits of jam roly-poly and rice pudding, all were regulated in discordance with his instincts and desires. If his skin was thin, he was treated to an extra rub of yellow soap with a particularly coarse flannel. If his circulation was feeble he was chilled to the bone with cold water and bare legs "to harden him." If he was a studious boy with a frail physique, he was goaded into violent physical exercise; if an empty-headed young Goliath, he was kept at his books until he did not know the difference between a and z. If he talked, he was pert; if silent, he was stubborn. The effect of this system was to make him feel half way between a pariah and a criminal. If the individual was Bobby he felt mostly criminal. If Sophy, the pariah predominated, and she retired behind her pinafore and wept.

*From "The Humanitarian," London, England.

Deliverance (of an order) came to Bobby when he went to school. Poor Sophy was only on the threshold of her troubles; all her physical appetites having been outraged, her pastors and masters now made play with the mental. If she was a child who could not distinguish "Home, sweet Home," from "Rule Britannia," she was made to practice two hours a day at the piano while she executed the easy works of the classical masters, seated on a screw stool which creaked. Her mind being incapable of grasping the rule of three, arithmetic afforded a fine field for wholesome discipline. The subject was forever associated in her memory with boiled mutton and suet dumplings which her stomach equally refused to assimilate, and which were invariably served as a penitential course after unsolved sums. She was fond of reading, therefore her books were confiscated, and doled out to her at remote and stated intervals, and the hemming of coarse dusters of a peculiarly obnoxious pattern substituted to fill up her spare time.

Being a little girl of sallow complexion and dirty brown hair, it was naturally deemed advisable that she should wear frocks and hats of the same color as her sister Lucinda, who had the color of a wax doll, and yellow fluffy curls. Her soul smarted under this manifest injustice every time she looked in the glass.

If the theory of individualism had been propounded to our excellent progenitors, they would have regarded it as a direct concession to the flesh and the devil. By some marvellous process of deduction they considered that this system of running amuck against the instincts implanted by nature, and refusing to acknowledge the limits imposed by her, was in some way obligatory, bracing, and chastening. They in fact regarded a family much as a baker regards a pound of dough, to be cut up into little loaves, cut and trimmed according to pattern, and submitted to the heat of the oven until they had assumed an uniform and suitable tint. That twists and horse-shoes could belong to the same batch did not enter into their philosophy.

When Bobby came home from school or college, commenced the old struggle to checkmate his desire in the choice of a profession. If the boy's every feeling was dead against the church or medicine, or any of the professions requiring a distinct vocation, every endeavor was made to coerce him into a choice which, if he yielded to the family pressure, would probably prove the bane of his life. How many of our most distinguished men have only accomplished the desire of their hearts at the point of the bayonet, in the teeth of the direct opposition, and finally quitting the paternal roof, under the ban of the family curse. To a certain extent, having been provided with the sinews of war in the shape of what education and training fell to his share, the boy, given a certain amount of ability and doggedness, held his fate in his own hands, and was able to slip off, or wriggle out of the yoke of bondage if he so desired. But the girl was in a very bad case indeed. Living in an era which may be roughly defined as that of Charlotte Bronte, after a childhood of repression and vexations if well-meant petty tyranny, she

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ound herself on the threshold of womanhood, the victim of a code which practically consisted of nothing but limitations. She must not do this, she must not do that; she must not go here, she must not go there; she could not read this book, she must not talk of that, such and such subjects were unsuitable for a girl to even think of, certain possibilities were not even to be glanced at. Every desire to escape from the iron clutch of convention and routine was condemned as unseemly and unmaidenly; every feeble effort to assert individual tastes, and individual rights, was regarded as a peeping forth of the cloven foot, and a direct inspiration of the evil one. The effect of all this was to reduce the commonplace girl to a nonentity, to stunt her mental and physical development, and, unless she were fortunate enough to marry and find redemption in the genial warmth of love and affection, to condemn her to a morbid, morose, and hypochondriacal womanhood.

On the girl who possessed a temperament, who had survived a suffocating childhood, who had desires and aspirations still unquenched, who felt the love of life surging within her, and longed to find legitimate outlets of expression in the channels indicated by her own soul, this moral gagging was too often the precursor of untold misery, and disastrous consequences. On all hands lack of sympathy, an atmosphere of chilling disapproval and non-comprehension, hemmed in by a stone wall of prejudice and bigotry, what wonder that she seized the first best means of escape, ignorant and unheeding of the snares beyond? On whose shoulders rested the responsibility of the moral shipwreck, resulting from had pilotage, and wilful blindness to the shoals and quicksands abounding on every side?

All that can be advanced in favor of a system nefarious in its general application to the lives of women, lies in the fact that a few isolated instances the repression and agony of a miserable childhood and girlhood has resulted in the gift to the world of the genius of the woman, which, under happier circumstances, might have remained forever dumb and undeveloped. The process smacks, however, too highly of the system pursued to prepare the Strasbourg-geese for the market to recommend itself to the modern mind.

The rights of the individual should be as jealously protected in the family as in the State. If we saw a man dragged off by force in the street to be made a soldier, a tinker, or a tailor against his will, we should make open protest against the injustice. If a girl with aspirations towards the young ladyhood of the drapery emporium, were to be compelled by a brutal minion of the law to don the cap and apron of domestic servitude, in the teeth of her piteous protests, of her own desires, all our knight errantry would awake, and we should fly to her rescue with the enthusiasm of the middle ages. Why should the family be permitted to constitute itself into a press gang? What is the general reason of the desire to escape from the home circle? Primarily, the increased consideration for our rights and opinions which we find outside it.

Why is there such a comparative lack of comradeship amongst the members of the same family, including the father and mother? Because in lieu of welcoming individual originality, and the demonstration of the individual, *qua* individual, all the members are devoured by a fatal zeal for what they mostly call a "symmetrical uniformity." It is often only after long years of separation, and knocking about the world, that members of the same family are ready to make each other's acquaintance on their individual merits. Its desirability has in many cases come upon them in the light of a pleasant surprise.

The rights of the individual in the family should be regarded and respected in so far as they do not interfere with the comfort and welfare of his surrounding. The old fallacy that a little community can be catered for, physically and mentally, in the gross should be obsolete. Each member of a family should be considered, controlled, and his, and her, mental and physical fare regulated according to his, and her, powers of assimilation. What use to cram plum-duff and Bach down a throat which is only built to accommodate maraschino jelly and George Bisset? Some of us even prefer the Killyard to Max Nordau.

Women in Greece.

BY C. L. JAMES.

Voltaire de Cleyre could hardly have proposed to me a more congenial subject, though it is rather lengthy, and in places liable to controversy.

At the dawn of Greek literature, which is earlier than authentic history, the women appear quite like the men—that is to say they were barbarians, but barbarians of a very superior type. Homer's Greeks seem almost as ignorant as our Indians. They have indeed the fundamental arts—agriculture, metallurgy, weaving, pottery; but so little of any that a great chief plows, his slaves not being able, except under direction; and princesses weave, their "maidens" (slaves) can only give some assistance.

It is indeed probable, and archaeology goes to show, that the Greeks of that period, having some trade with Egypt and Phœnicia—principally in slaves—imported most of their manufactured articles as the Indian depends on the white man for whisky, guns, and powder.

To build a penteconter (a canoe large enough for fifty men) is another great chief's task. Ornamental armor was known; for it is described; but gods, like Vulcan, make it—probably no Greek could.

The only architecture is that known as Cyclopean. Patroclus began to upset the walls of Troy with his spear—they consisted of big stones without mortar.

Writing is only doubtfully mentioned once. Homer's poems were preserved orally, like the Vedas in India.

Gold and silver were used as currency, but not coined. Though war and slave trading were the chief occupations, the only military engine was the chariot, imported probably from Egypt or Assyria. Only princes, and not all of them, possessed any. Though they knew what armor was, they often went to battle clad only in a lion's or a panther's skin. Though their regular weapons were the sword and spear, they often took to "heaving rocks."

The petty kings reign by personal qualities. Their pedigree does not extend beyond a few generations; and it begins with a god.

There is no mention of anything nearer to law than arbitration for the purpose of terminating family feuds.

But though the Homeric Greeks are thus savages, they far surpass all other savages about whom we know anything. Their bodily senses are exquisitely keen; their natural intelligence of the highest order. Their tastes are æsthetic, they have the liveliest enjoyment of their rude music on four strings, and their monotonous hexameter verses. Their manners are instinctively courteous; their moral code, though very undeveloped, is sound and genuine. They are hospitable to strangers, kind to the poor and dependent. Their ethics might be summed up in the French aphorism *noblesse oblige*. The character of Hero (which is what every Greek aspires to be) will allow no low vice like cowardice, debauchery, stinginess or petty malice.

Judged by our standards, no ancient nation was humane, but the Greeks were far more so than the early Jews or Romans; or our own northern ancestors. Reverence for the human body, its beauty, its sensibility, its powers, always a most Grecian characteristic, is full blown. There is a conspicuous absence of torture, mutilation, and other gratuitous atrocities. We hear just enough about such practices to infer that they had existed but were now considered unworthy of heroes; just as, soon afterwards, they were unanimously pronounced "barbarous," which meant not characteristic of Greeks.

Aristocratic as such sentiment evidently is, there could, in so rude a society, be little distinction of classes. The difference between the queen and the slave was not a difference in hereditary station, nor necessarily in intelligence, but only in power, and the queen knew that Mars might make her a slave tomorrow.

It is conventionally assumed in the poetry of these pirate wars, that men will not be taken alive, though there are instances to prove this sometimes happened. Taking women was the principal object. There is abundant evidence that it oc-

curled on a very large scale—that it supplied the slave trade—that it had its horrors of which the poets were sensible. Repeatedly we read about the captive, that "Dianna (the guardian of female chastity) slew her," i. e. she died of grief and shame.

This is the dark side of the Homeric picture; and it is unquestionably a very conspicuous side. But it is not without redeeming tints. As the queen might become a slave any day, the slave might take her captor captive, and become a queen again. Achilles is sometimes represented as quarrelling with Agamemnon on a point of honor, which was a very Grecian feeling; but he plainly puts his own resentment on the ground that he loves Briseis and intends to make her his wife. Agamemnon expresses himself almost as strongly about the captive whom Achilles made him give up.

The Greeks were not polygamists in any strict sense of the term, though there was naturally a great deal of slave-concubinage. Nothing unreasonable is expected of a woman's chastity. Andromache does not think of doing what Lucretia would have done. The poetic convention in Homer's time, and long afterwards, is to assume that every woman is chaste at heart, one who evidently was not in fact, is presumed to have been violated or abducted. All the indignation is directed against the man; though we should observe it is not that sort of indignation excited by a criminal, but by an enemy. What he did was an act of war. Nor is there the slightest propensity to despise women because war passes them from hand to hand of course. On the contrary, the heroine, in every legend, is fully as important a person as the hero. Among the qualities for which she is glorified, beauty and chastity of soul, are generally taken for granted; but they are not pushed to the front, as in mediæval literature.

It is among the traits of Grecian genius that all the characters are sufficiently complex; but if we needs must reduce them to types, the fidelity and tact of Penelope, the family piety of Antigone, the maidenly sweetness of Nausicaa, the majestic graces of her mother Arete, the energy and devotion of Electra, the self-sacrifice of Alcestis, have certainly never been bettered.

Nor are those whom our cut-and-dried ethics would call the bad women less interesting than Shakespeare's. The age for facts, the imagination which, instead of judging a great original personality, seeks to learn from it, were at their height among this poetic nation, and produced immortal creations of sublime wickedness in Clytemnestra, Eriphile, Phædra, Pasiyphæ.

Intermediate between these classes, are the heroines of misfortune. The Greek was keenly sensible of pathos—destiny—the possibility that every effect of wrong might be suffered without meaning to do any; and he understood that this was more commonly illustrated in the lives of women than of men. Thus we see Andromache as a slave and concubine; Cassandra perishing unable to make the prophecy which would have saved her intelligible; the Danaïdes reduced to the alternative of incest or murder; Jocasta denied even a choice between such extremities by the irony of Fate. Deianeira, through the most pardonable jealousy, has caused the death of the greatest hero and lover in the world; Hælyone casts herself into the ocean which has engulfed her love; Evadne into the flames which are consuming the furious warrior whom no one could have loved but she.

Even that last sentence of despair, which Christianity has made so familiar, is anticipated: The immortal Calypso pines for a mortal who has rejected her and hexemption from death. Thetis cannot die, nor can she avert the death of her son; the tongueless Philomela has found a voice which will ring forever through the groves. Forever the despairing Clytie, metamorphosed into the sun-flower, will turn her face in vain towards the god whom she has wronged and lost; forever the plaint of Echo pursue the footfall of Narcissus towards the land of shades.

Supreme among all these feminine conceptions, Helen stands forth like the moon amid the stars. It is not surprising that in every age the most divergent estimates of her character should have been formed.

The change from the age of Homer to that of Pericles is from

the rudest, though most hopeful, barbarism, to the most polished civilisation. Confining ourselves to the relations of the sexes, we can trace several intermediate footprints.

Herodotus states that the Greeks of Miletus took no women to Asia with them—their wives were at first all captives. Accordingly, the Milesian Greeks were considered somewhat unlike others. The mixture of Grecian and Carian blood appeared in their temper, their habits, and above all their religion.

Marriage by capture, the universal practice of primitive nations, which makes it actually very common for the men and women of a rude country to speak different languages, and has been referred to in explanation of the masculine and feminine genders given names of sexless objects, left deep marks on Grecian institutions. When the tribes of mutual capture had carried this practice far enough to become amalgamated, and it lingered only as a form, the wife was first clearly distinguished from the slave concubine by possession of a dowry. The classic myth of abduction thus ending in settlement, is that about Proserpine, Pluto, and Ceres. Homer does not mention it. The women of later Greece were the especial worshippers of Demeter (Ceres), by her title Thermophorus, i. e. Bringer of the law (of marriage.)

During the Messenian war, the women of Locris, we are told, formed connections with the (born) slaves, for which both were expelled from the country when the men returned. They founded the city Locri Epizephyrium in Italy. A very similar account is given of another Italic colony. These immigrants, being outlaws, brought with them none of those religious rites which were indispensable to the incorporation of an ancient city. They adapted those they found in Italy. According to what has been said about relations of sexes and classes, the new husbands of these capricious Locrian ladies considered them their own superiors, and gave them all the religious offices, which were hereditary, and chief. Two points in this curious story appear well attested—that the first settlers at the Epizephyrian Locri were of bad character, and that their aristocracy did descend in the female line.

But the latter circumstance may be otherwise explained. The ancient practice of Mutterrecht, so much enlarged on by Bachofen and his copyist, was, I have tried before this to show, an effect of marriage by capture. A wife was a foreigner. Her children had no hereditary right to the common land of their father's tribe, but only of their mother's. This must have given the women a certain prestige, though it was an effect of their captivity. Signs of it in early Greek literature are the long catalogues of heroine ancestors given by Homer and Hesiod—no doubt documents of financial value then. All this disappeared when marriage became a matter of agreement. In Homer the two systems contend. Hector received a "great dowry" with Andromache. But quite as often the Homeric warrior buys his wife—a woman whom he has captured being now usually a mere slave. Another trait of that wide separation between the sexes implied in marriage by capture and Mutterrecht, is the worship of different gods by men and women. The Theban worship of Bacchus, later than Homer, for the one passage of the Iliad which mentions it is an interpolation—was feminine. A man who played Peeping Tom would have been torn to pieces, like Orpheus, by the enraged Bacchantes.

Bachofen's curious idea that Mutterrecht sprang from an organized rebellion of the women against the older sexual law of communism, i. e. general female slavery and prostitution, is founded on Greek legends, like those about the Amazons. It is wholly impossible to tell what facts, if any, underlie these stories. But their influence on literature is traceable, and may be mentioned again.

(To be Continued.)

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LUCIFER, THE LIGHT-BEARER

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LUCIFER—The planet Venus; so-called from its brightness—
Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of
discovery.—Same.

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing
and the paper that has adopted this name stands for Light
against Darkness—for Reason against Superstition—for Science
against Tradition—for Investigation and Enlightenment against
Credulity and Ignorance—for Liberty against Slavery—for
Justice against Privilege.

Published weekly. One dollar per year. Three months
twenty-five cents.

CHANGE FROM TORRIDITY to salubrity of atmospheric
conditions in the big city, together with other causes not
necessary to name, accounts for the fact that Lucifer's editor
is still in Chicago instead of at Clinton camp as per last
week's program.

Evolution of Modesty.

This is the title of the August number of the Light-
Bearer Library. The author, Jonathan Mayo Crane, gives
in a condensed and interesting form a great deal of infor-
mation regarding the origin and effect of wearing clothes,
and discusses other manifestations of modesty. Mr. Crane
possesses the happy faculty of condensing many facts and
much thought into few and simple words. His "Evolution
of the Family" has proved very popular, and this latest
essay will doubtless be no less so. It will be ready for
mailing in a few days. Price five cents each. For prices in
lots, and subscription price of Library see last page.

Current Comment.

UNPRECEDENTED HOT SPELL.

"Forty-seven deaths, one hundred and thirty-one prostra-
tions and six persons driven insane by heat is the record of one
week of the hottest weather Chicago has ever known, and still
the end is not in sight."

So said the Chicago "Record" of Saturday morning August
11, but before night of that day the end did come, heralded by
thunder clouds and a most welcome rain; and now two days
later, Chicago's weather clerk says a "return of hot weather is
not imminent."

ANNIVERSARY MONTH.

August is Lucifer's anniversary month. On or about the
fifteenth of August 1880, common calendar, the initial number
of the paper now called Lucifer the Light-Bearer was issued as a
four page monthly at Valley Falls, Kansas. It was then named
the "Valley Falls Liberal," and was intended to advocate and
defend the principles called "secularistic" or rationalistic against
the attacks of modern churchmen. Later on, when its plat-
form of principles was enlarged to take in the social and govern-
mental questions of the day the name was changed to a Latin
cognomen, which as all readers of that language know, means
Light bringing. The word Lucifer is a translation from the older
Greek word *phosphorus*—the name applied by ancient astron-
omers to the morning star.

WHY CHANGE OF NAME.

On showing a copy of Lucifer to a member of the "Single
Tax Club" in this city the other night, he remarked:

"Oh yes! I've heard of him before—Lucifer the 'Prince of
Darkness'!"

"Who says Lucifer means the prince of darkness?" said I.

"Why, everybody says so."

"Did you ever look up the word in the dictionary, or any
other book giving the origin and pedigree of words? If not,
then you don't know what everybody says this word means.
If you will take the pains to examine you will find that no one
gives Lucifer an evil meaning except the ignorant and the
bigoted. Webster's first and principal definition is 'The planet
Venus; so-called from its brightness.' 'Luciferous,' which is the
English form of the word, is defined as 'giving light or the means
of discovery.' Can any word show a more honorable pedigree
than this?"

The president of the club, standing near, seemed much
amused, and said he had been a reader of the paper for many
years, and by his remarks very clearly indicated that he had
found nothing devilish therein.

This conversation shows why the name Lucifer was adopted
instead of the indefinite, the trite and vague term 'Liberal.'
No word in the language, whether derived from ancient or
modern tongue, so well expresses the object, the purpose for
which our little journal is published. "Ignorance is the only
darkness;" "ignorance is the only devil." To destroy darkness
and demonism then we need only Lucifer—The Light Bringer.

ANONYMOUS ARTICLES.

The rule in all publication offices, so far as I know is to pay
no attention to anonymous articles, or to articles signed in such
way as mean no responsible party. Of such nature is a com-
munication recently received at this office signed "Dr. A." On
the envelope was written "Dr. Andrews, Chicago." In a city of
two millions of people it is reasonable to presume that there
are many men and perhaps a few women calling themselves, (or
called by others) Dr. Andrews. There is nothing to show what
the party wishes to be considered doctor (teacher) of—whether
teacher of law, of medicine, of theology, of demonology of phre-
nology, of astrology, of bacteriology or universology. He, or
she,—(the style indicates masculine rather than feminine char-
acteristics) seemed to think it enough to designate himself or
herself "Dr." to secure immediate and respectful attention.
The postmark on the envelope was "Dunning," hence it is pre-
sumed the letter was not written by the "Doctor" Andrews now
confined in the Cook County jail, charged with "seduction"—
which charge, by the way, has nothing to do with the subject
in hand, except it be that women are believed to be more easily
imposed upon by titles than are men.

Apropos to this question, can any reader tell us why physi-
cians should try so hard to monopolize the honor of wearing
the label "Dr."? The word itself would more correctly apply to
teachers in the schools, and to public lecturers. So jealous of
this honor is the average medical practitioner that he (or she)
almost invariably dubs himself "Dr.", and when signing his or
her name suffixes to it the abbreviation "M. D."—medical
doctor, or doctor of medicine. Lawyers do not often call them-
selves "Atty." for attorney at law, or assume the title of
"Judge" when signing their names. Clergymen are usually
fond of the title "Rev.", but very few of them sign "D. D." after
their names, even when they have been dubbed Doctor of Divin-
ity by some theological school or college.

Personally I admire the stand taken by Herbert Spencer
when declining the honor of "doctorate" when offered by the
faculty of a college or university. Whether by such refusal he
intended a rebuke to the almost universal craving for the hono-

of wearing a label that is supposed to indicate superior wisdom I know not, but think it more than probable that such is the fact.

IS THE CHURCH CHRISTIAN?

Some weeks ago the "National Christian Citizenship League of Chicago" sent to many prominent people throughout the country, these questions: Is the Church Christian? Does she stand for the things for which Jesus stood, and teach the things he taught?

The answers to these questions were many, and so far as I have seen the reports, nearly all on one side. The following paragraphs from the reply of Ernest H. Crosby of New York, are characteristic of most of the responses, including those of many clergymen themselves:

"During the last year I have often spoken in public against war and expansion based on war, and in all secular audiences I have found a ready and favorable response. In meetings of church people the reception of these ideas has been cold; and when I addressed a meeting composed exclusively of clergymen, then and then only, my hearers were unanimously against me.

"For some reason or other the ministers of Christ seem to be the most blood-thirsty class in the community. Nor is this state of affairs confined to this country. In England, with scarcely an exception, all the clergy, Anglican and non-conformist, are enthusiastic supporters of the Transvaal war. Frederic Harrison, the positivist, Herbert Spencer, the evolutionist, and John Morley, the agnostic, have been left to do the work of Christ, while the Anglican primate of Ireland has been writing verses in praise of all war and this war in particular, and the whole bench of bishops has said 'Amen.' In France, the entire clerical world is dominated by the army, while the free-thinking and free-writing Zola has practically answered the question, 'What would Jesus do?' The most Christian articles which I have seen of late on the subject of war were from the pens of the editor of the atheist 'Reformer' of London, the daughter of Bradlaugh, and of Max Nordau, a Jew. The socialist and anarchist press is unanimous against war, and for the highest reasons.

"The church is repeating the history of abolition when it left to infidels and atheists the obscure doctrine of love to neighbor. It is shifting its natural task today upon socialists and anarchists. They do not profess to be Christian, but they do Christian work."

The trouble with all this talk about "What Jesus would do?" and "What is Christian and what not," is that no man can reconcile the alleged sayings of Jesus with each other. Those who advocate war and hate find plenty of authority for war and hate in the "Gospels," as when Jesus tells his disciples that he is not "come to send peace but a sword," and when he says, "And those mine enemies who would not have me to rule over them, bring hither and slay them before my face." Presumably the good Christian Emperor of Germany chooses such texts as these for his guide when instructing his soldiers to "give no quarter."

VALUE OF A WIFE'S AFFECTIONS.

The following very suggestive comments appeared as editorial in the New York Daily "World" of July 28:

"An Ohio jury returned a verdict of one cent for a husband who sued a neighbor for \$8,000 damages in alienating his wife's affections."

"The judge granted the plaintiff a new trial, holding that the award is entirely too insignificant for notice, and saying that 'the affections of a woman cannot be rated at so low a figure.'

"Does not this depend a good deal upon the woman? Are affections that must be guarded by injunctions or recovered by a writ of replevin or estimated as 'damages' really worth

much to a self-respecting man? Then there is always the other question: Were not the wife's affections alienated by the brutality or neglect or indurated selfishness of an unworthy husband? In such a case is the forfeiter of respect and love entitled to recover damages against the man who simply found what he threw away?

"It really requires a Daniel or a Solomon to judge these marital cases justly."

Then why bring such cases into court at all? Why not allow the parties concerned to settle their love affairs in their own way? Or rather, why not allow the woman in the case to elect which of the two men she prefers as a companion? Why make a "wife's affections" a matter to be estimated in dollars and cents?

A RELIGIOUS WIFE-WHIPPER.

A "special" to the same paper, dated Trenton, Mo., August 8, says:

"Edward Spencer, a well-to-do young farmer, living east of here, has been fined and sentenced to six months in jail for whipping his wife."

"Spencer is very religious, professing and preaching sanctification. He insists that it is his duty, according to the Bible, to whip his wife when she needs correction. She admits his scriptural right, but says that he has administered punishment when she was not to blame."

"He whipped her with the ramrod of a shotgun recently because she could not see a squirrel's nest in a tree. He said that she was simply stubborn. Another time he whipped her with a buggy whip because she would not leave an oven full of cookies to wash a buggy to take them to church the next day, at which service Spencer sung in the choir."

"Spencer is indignant that the law should interfere with his domestic duties and has appealed to the higher court. Mrs. Spencer was a reluctant witness and the prosecution was pushed by the neighbors who a week ago served a white-cap notice on the religious wife-beater."

In this case, as in the matter of war, it is hard to tell just what is Christian teaching and what is not. The preponderance of texts however, would seem to be in Spencer's favor, which texts, according to fuller reports, he quoted in his argument to the court. It is to be hoped that the case will be carried to the Supreme Court of the United States—the court that recently decided that this is a "Christian nation." Then we shall know whether Moses and Paul are considered good authority in a Christian land, or not. M. H.

Retribution.

When men are engaged in a fight, be it a defensive or an offensive battle, it seems quite useless to talk to them of the moral aspects of the conflict. To win the fight is all that is thought of by the average disputant, whether the conflict be personal and individual, or of a collective and national character. The following brief statement of the merits of the present trouble between China and the so-called "Western powers," by Robert Schilling, editor of the "Advance," Milwaukee, seems eminently just and sensible, the saddest feature of it all being that such warnings fall upon deaf ears and calloused consciences.

"Nemesis was supposed by the ancient Greeks to be the goddess of retributive justice, and the word is used today to indicate retribution properly meted out."

"And is not the 'stump' against which the white men have run up in China properly a Nemesis?"

"For years the 'civilized' and intelligent nations of the world following the example of 'Perfidious Albion' (England) have been making it their business, under all sorts of fraudulent pretenses, such as spreading civilization or extending Christianity, to rob inferior peoples of their lands and liberty."

"They have conducted this high-handed system of outrage and oppression until one inferior race has realized that patience

has ceased to be a virtue and resorted to reprisals that to us are cruel and horrid, but in accord with the views and the level of the people whom the white people have been robbing.

"And it is doubtful if any large nation has ever been robbed as China was. Russia was stealing immense territory in the north. England stole Hong Kong and other portions in the south. Then Germany nibbled Kio Chau. France took Tonquin and even Italy was getting ready to send ships and soldiers to rob the Chinese of land and liberty, such as it is.

"China had submitted to indignities of all kinds. Its religion had been attacked and denounced by foreign missionaries; the people's land stolen by foreign railroad sharks; their temples desecrated and their superstitions and prejudices (unreasonable as they may appear to us, but real to them) trampled upon, and to cap it all, there seemed to be a general move on the part of the white men to divide the empire between them.

"And what was done in China, was done in the Transvaal, in the Philippines, in Africa, in India, in nearly all parts of the world, instigated by the spirit of greed and commercialism.

"Now that the land and money greed of the conscienceless scoundrels has been checked in China by a series of horrors, threatening to engulf the entire world in the bloodiest and most extensive war in its history, it looks as though Nemesis had appeared to deal out retributive justice.

"If she could only arrange to punish the guilty alone, all honest men and women would rejoice."

Arraignment of a Privileged Invader.

[We find the following paragraphs in a late issue of the Blue Grass Blade, Lexington, Ky., whose editor and publisher are now under bonds to appear before the Federal court in October next, charged with violation of the imperialistic postal laws, commonly known as the "Comstock laws," so named from their author and chief defender, Anthony Comstock. These paragraphs are said to be part of an address delivered at a meeting held in New York at the time of the release from prison of D. M. Bennett, editor of the "Truth Seeker," whose imprisonment had been secured by this man Comstock. If the Postal Censorship was an invasion then it is none the less an invasion today, and the principles herein insisted upon are equally applicable to the case of Moore and Hughes of the "Blue Grass Blade," as to the case of D. M. Bennett of the New York "Truth Seeker." M. H.]

I came here, Mr. Chairman, as a sympathizer with the cause which the martyrdom of D. M. Bennett represents, and I am again convinced that in the history of the American people the cause of civil and religious liberty cannot be stopped by an incident like the martyrdom of a citizen. [Applause.] I have watched, sir, for many years the progress of this intolerant, this narrow legislation that has been put upon the statute books of our country. I have, sir, in courts, upon more than one occasion, had great cause, in speaking to juries, to ask them to consider whether they should in an age like this, consign men to prison upon evidence which was not evidence before this legislation came into existence. [Applause.] I know, ladies and gentlemen, that you, reading as you do in the public papers, going as you do into your public meeting, have no opportunity of witnessing the workings of the laws as they are applied in the United States Court of this district, and in other United States District Courts throughout the length and breadth of this country. For I tell you tonight, and Mr. Bennett and other gentlemen who are here on this platform and in the audience will bear me out, that liberty is outraged, that tyranny is triumphant, and American history is disgraced. [Applause.]

I have thought, sir, from the earliest days when I commenced to read the law of this land, that one of the great principles of legislation was to make no act a crime unless that act was prompted by a wicked and criminal intent. I pick up the history of our legislation for the last fifteen years in the halls of our national Congress, and what do I find—in a land that boasts,

sir, of religious and civil liberty—what do I find? That a gentleman as respectable as this gentleman can have his liberties taken from him by a man like Anthony Comstock, who has become a moral leper of our country, a man—God forbid that I should even misname him. I say a man, that if there is any truth in the law of condemnation, as is taught by the Christian dispensation, will find no hell too hot, no pit too deep in which to put him.

I thought of Anthony Comstock. You my friends, have not seen him as Mr. Bennett has seen him. You have not seen him as the poor, unhappy, unfortunate man sitting at the bar to be tried has seen him. I have seen him go to the District Court in this district, and take up the "sacred scriptures" in his hand, and under the one-sided ruling of Judge Benedict, swear into prison and doom to solitary confinement as noble men and true as ever lifted their eyes in supplication for mercy. I knew a young and gallant soldier, who fought bravely for his country while Comstock was serving God in the rear. I defended that man before what I call a journeyman jury, and I am not saying this harshly nor unkindly, for I say if there is a blot upon the administration of our criminal laws in the jury system as it exists in the United States District Courts. I saw that young gallant soldier, honorably discharged from the army, having left upon the field of battle won his good right arm, and as he came into that court to answer truthfully a charge that Comstock had inveighed him into a correspondence, and his young and beautiful wife and his three handsome children, sitting beside him, it did seem as though God inspired us all that day, for we found some good Samaritans upon the jury. And while those children cried and clamored around their father's knee, speaking to him who was soon, as they thought, to go to prison, I saw that Anthony Comstock sit as stolid as a stone, with no sign of sympathy, no throb of compassion, cold and heartless. There was the husband and the father, there was the wife and the mother, and when my thoughts turned to the hour of pious devotion and meditation, when Anthony Comstock in company with his Methodist friends and his orthodox friends, dropped upon his knees and repeated that good and beautiful prayer, "Lead us not into temptation." [Applause.] And then, again, as I allowed my imagination to picture the scene of his orthodox devotion, I thought I could hear him singing the old refrain,

"Teach me to feel another's woe,
To hide the faults I see,
The merry I to others show,
That mercy show to me."

You have commenced the great crusade which will end in the extirpation of such men as Comstock and his hirelings, and you will continue in this work until the historian shall record in the annals of our country that a monstrosity like Comstock is an impossibility in the legal history of our country, and you in your individual capacity can go out to-night and from this time forward create a healthy public sentiment that will accomplish that result. [Applause.]

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CHICAGO, ILLINOIS, AUG. 25 E. M. 300. [C. E. 1900.]

WHOLE No. 828

Patriotism.

Dear Patriotism, I have never seen
You when you were not beating an old drum,
Or loading cannon for a war to come,
Or strewing flowers red on billows green
Where soldiers sleep that to some war had been.
Women know you and by you know the sum
Of battling sorrows that strike gladness dumb,
Piercing their hearts with steel wrought doubly keen.

Come, wash your bloody hands and break your sword
And be a patriot of every land—
A whole-world citizen who will not fight
Another man if he but give his word
No weapon but his cause is in his hand;
Let Wrong use force; god-like persuasion, Right!

Lee Fairchild, in *N. Y. World*.

"They Say."

Have you heard of the terrible family "They"
And the dreadful venomous things they say?
Why, half the gossip under the sun,
If you trace it back, you will find begun
In that wretched House of "They."

A numerous family, so I am told,
And its genealogical tree is old;
For ever since Adam and Eve began
To build up the curious race of man,
Has existed the House of "They."

Gossip mongers and spreaders of lies,
Horrid people whom all despise!
And yet the best of us now and then,
Repeat queer tales about women and men,
And quote the House of "They."

They live like lords and never labor,
A "They's" one task is to watch his neighbor,
And tell his business and private affairs,
To the world at large they are sowers of tares,—
Those folks in the House of "They."

It is who ly useless to follow a "They"
With a whip or a gun, for he slips away
And into his house where you cannot go—
It is locked and bolted and guarded so—
This horrible House of "They."

Though you cannot get in, they can get out,
And spread their villainous tales about.
Of all the rascals under the sun
Who have come to punishment never one
Belongs to the House of "They."

—Ella Wheeler Wilcox.

Women in Greece.

BY C. L. JAMES.

Every one has heard about the women of Sparta, whose institutions were among the oldest in Greece. But the accounts of them in Plutarch and other late writers are not very reliable. We can make out only the following main points. The Spartans, a nation of warriors, were sensible that it was important the women should be strong. The girls, like the boys, were trained to vigorous exercises. Their dress was considered indecent by the other Greeks, who had a term for them, implying that they "showed their legs." Secret adultery is said to have

been very rare at Sparta (though we hear of cases); but the fact that a man seemed unlikely to have fine children was, we are also told, grounds on which his wife might take a brevet husband. However, this is said to have been especially the practice for two brothers; and accordingly I suspect it was partly at least old-fashioned polyandry lingering among a very conservative people. The antiquated character of all Spartan customs is indeed the key to their significance.

The laws of Sparta were not written. Only a few rhetæ, or fundamental maxims, said to have been given Lycurgus by the Delphic oracle, have come down to us in reliable shape. The quasi-voluntary torture of the boys is a well known practice of savages generally. The communism which Lycurgus is said to have instituted appears in fact to have been only the camp life of warriors, which was kept up there, though nowhere else.

Since the Spartan lived in camp, not at home, management of estates devolved on the women. It is very certain that in historic times there was a great difference between rich and poor. A Spartan whose mother or wife had failed to make good use of the property was liable to be disfranchised for inability to pay his share of the military expenses. The famous Lysander would have been, but for the assistance of friends. A few years later we find this pauper class conspiring to murder the rich Spartans, who, contrary to the old practice, openly set up for an aristocracy, and are said to have been very few.

In illustration of Spartan conservatism, it may be mentioned that other institutions, once thought peculiar, are proved to be archaic throughout the Dorian race. At an early period however, we read that the Spartan women very commonly had their children put out to nurse; and that the peculiar tie of the Spartan to his Helot foster-brother was recognized. These practices are usual wherever there is a sharp division of classes; but so far as I now remember, the Homeric women suckle their own children, though an attendant nurse maid is always in evidence.

It is difficult to estimate the real character of the Spartan women; but Aristotle, a much earlier and better authority than many commonly referred to, besides making the outside statements that they were immodest viragoes, covetous, and ostentatious, adds that in time of trouble they were good for nothing except to scold and worry the men. This assertion rests largely upon Xenophon's account of their behavior when the city was threatened by Epaminondas. Xenophon was in Laconia at the time; and his coloring is always as favorable to Sparta as he can make it.

Of all the Grecian states Athens is by far the most important and influential, and the one we know the most about. The laws of Solon were assumed to be fundamental and unchangeable; but they were practically superseded by the "psephisms" of a later period. Promulgated only in the sixth century before Christ, they were adapted only to a rude social state. The legal position of women at this time was evidently low. Rape is punished by a moderate fine; and, as in Homeric times, is not

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clearly distinguished from seduction. To kill a man for adultery is legitimate, or at least not highly criminal, and this seems another Homeric reminiscence—adultery means rape, and rape means war.

There are statements, not too well attested, to effect that adultery was formally punished with death in several early Grecian codes—the Athenian (of Draco?) among them. One of the most remarkable among these allusions is that Homer makes Menelaus tell Paris he ought to be stoned to death. Stoning was the Jewish punishment for adultery, therefore probably the Egyptian; there is reason to believe that the Egyptians under Thothmes III, occupied for some time the Isthmus of Corinth, where there are pyramids (!); leaving traces of their influence in the adjacent Argolis, Boeotia, Dodona &c.; and Menelaus, always represented as an old-fashioned hero, was a very likely man to know something of their ideas. But it is quite certain that in Homer's own time the Greeks had nothing approaching more nearly to a penal code than the etiquette of family revenge and arbitration by consent.

We are also told (doubtfully) that various early legislators instituted penalties for adultery which, though short of death, were barbarous and primitive. Scourging is mentioned. At Cumæ, a Greek city of Italy, it is said that an adulteress was exhibited naked on an ass, and that no wealth or beauty would enable her to get another husband.

By Pericles' time the natural remedy of divorce was easy and had completely superseded penalties for adultery, if those stated to have been practiced earlier are authentic. Until Solon's legislation went into force, a man had a right to sell his wife, or children, or himself. Solon made such transfers invalid. But we must not infer too much for his intention to exalt women. Solon's reforms, as is well known, began with the relief of debtors. He has received, and deserves, much praise as the author of the first bankruptcy law, which all others imitate, and whose liberality is by no means always equalled even in modern codes. In order to get rid of slavery for debt, he had to invalidate all bargains by which it might be indirectly effected; and he did so. His laws provide that a girl may be sold into slavery if her guardians have found her to be unchaste. The wife is not mentioned in this connection—perhaps because, as stated, she could be put to death for adultery, perhaps more likely because it was still the correct thing to suppose she had been violated.

The laws of Athens in Pericles' time, appear all that female citizens of that period could or did desire. Their rights of property were fully protected; and they could easily obtain divorce. It is the fashion however, to say that they were not regarded as highly as women of the Homeric period; and this point requires careful consideration. The protection given them by law and public sentiment compares very favorably with that age of general piracy, when the barbarian's simple notion was that every man must defend his own wife, and unless there were a treaty to the contrary, capture another man's whenever he could.

We anarchists do not attach so much importance to the law as to the prevailing opinion which makes the law. What that was, we learn from contemporary literature. Thucydides censures Alcibiades for the cruelty of making a woman taken at Melos his concubine; which in Homer's time would have been simply of course. It is in the Greek poetry of the period, particularly that of Euripides, that modern feelings about the relations of the sexes first became prominent—that the fall of Clytemnestra appears a case of seduction rather than capture; that the sacrifice of Alcestis for her husband is one he ought not to have accepted. There is a very good English version by Browning in his "Balaustion's Adventure."

In one of Xenophon's dialogues, a husband tells him how he managed with his wife, who was only fifteen years old, and destitute of experience. He begins (at her request) by explaining the duties of a mistress presiding over a household full of slaves, apologies for their irksomeness, and winds up by assuring her, in the very cant of chivalry, that no slave will be more entirely at her command than himself.

It seems clear that the old Grecian feelings of admiration for women had not declined positively. But beyond doubt there had been a certain relative change, which was not for the better. The "respectable" women had failed to keep up with the men in culture, the extant means of which were mostly closed to them. They did not vote; and as far as we can judge had no wish to do so. Their position, as rulers of households containing many slaves, gave them a great deal of occupation; their longings for more public life were gratified in their religious societies, with which the men had nothing to do. Modesty kept them from the theatre, which was extremely licentious, and from the games where the contestants always appeared stark naked.

But that education which made the Athenian differ from his Homeric ancestor, was almost entirely obtained at the political meeting, the public games, the theatre, the baths, the market place, the court-room, or on the street. He read very little. A magnificent literature was made and making; but books were few. He saw the dramas of Æschylus, Sophocles, Euripides, and Aristophanes; he listened to debates in which Pericles, Nicias, Alcibiades, Cleon, contended. He heard lectures by Gorgias, Hippias, Lysias, Plato. He talked with Socrates. He was present when Herodotus read his history aloud. He was a member of tribunals which tried cases where Antiphon and Lysias pleaded. He was a merchant, familiar with the ways of foreign nations; a soldier who helped to elect his officers, and held them to account for their conduct. His wife had no such means of improvement, unless perhaps she possessed some books and could read them, which is doubtful.

Accordingly the women of the citizen class were no companions for the men. That function belonged to the hetairæ—foreign adventuresses of whom I have already given some account in *Lucifer*, when writing about Aspasia, the most famous. Having no caste to lose, and no domestic duties to occupy them, they could and did attend the theatre, the philosophic schools, the games, the political assembly; and if they chose they could buy expensive books. Every grade of character was to be found among them. Aspasia was the mistress and afterwards the wife of the greatest man in Greece. Lais and Theodora, whom Socrates honored with a very interesting conversation, were prostitutes in the strict sense of that unsavory word. But Socrates himself had learned of Diotima, and on the whole that charæ, teristic of the hetairæ which escapes no student's attention is their zeal for mental improvement. Intelligence was very largely their stock in trade. It was never a Greek trait to value women only for sensuality, but there was more in it than that. We repeatedly find these women becoming the patronesses and the wives of the oldest, ugliest, and poorest men of intellect they could find.

(To be Concluded.)

Ownership of Children.

BY AMY LINNETT.

There may be some virtue in exaggeration—it may lead those to investigate who otherwise might not have noticed. But many having investigated and finding the case not nearly so black as painted become disgusted and believe there is no truth in it at all. Because one medium deceives, all must be tricksters, they think. I myself never thought we did any good among thoughtful people—and it is only those to whom we can appeal on the sex question—by over-statement. Therefore I have regretted that presentation of the woman's case which exaggerates the performance of a natural function into a martyrdom. I have one instance before me—*Lucifer's* files would show many more instances.

Mrs. H. Houghton Chaapel in No. 823 says: "If woman who carries her children under her heart during nine trying months, gives birth to them in almost mortal agony, then feeds them from the fountains of her own life, cares for them as only a woman can or will, has not a divine right to own them till they can own themselves then no power in earth or above has a right to them."

New I don't believe in either "divine" or natural rights, but let that pass. What I want to say most emphatically is that the woman who becomes a mother under the conditions described may be either a criminal or a martyr, but is surely neither a free woman nor a normal woman. Mrs. Chaapel is a doctor—does she mean to say this is a right condition, even as things are at present? "Nine trying months." Many women are never in better health; and I think even the average woman at present who wears corsets and doesn't take any special care of herself, wouldn't admit more than two or three "trying months." A woman who undergoes "mortal agony" in childbirth may be constructed physically so as to produce such a condition, but a very little knowledge of physiology might lead her to suspect what any physician she consulted could tell her. Then for her to become a mother would be at her own risk. Outside a local physical deficiency, bad dressing or other bad habits may produce trouble, but there is no necessity that the woman who becomes a mother need endure more suffering than say a bad toothache might cause and many have even less.

I cannot myself think that it is any more a virtue to enjoy the nursing of children than it is to take pleasure in one's sex capacity. I don't want to underestimate the importance of it, but it is a much more purely animal function, and the corresponding enjoyment much more of an animal nature. Two lovers may have much mental enjoyment together—the baby is incapable as yet of that.

Do not misunderstand me. I don't depreciate right motherhood. An object may be of more value to many with the knowledge that it cost some one's life, but I would rather think of the love that went to the making of it. As to the right to a child—it seems to me more usual that the woman desires one, the man merely consenting rather than actively desiring. His love for it develops with its growth, but is more dependent on its health and good behavior than is the mother love. The time to decide the ownership seems to me by contract before the child comes. I would take Brother Kerr's standpoint as to the right of ownership—it is merely expedient for the general welfare that the parents should take care of the child, because they are most directly interested. I disagree with him as to the necessity for more interference with them. John Stuart Mill, writing on "Liberty," believes in the greatest freedom possible, not as a matter of natural right, but because more progress is possible. That has always seemed the most reasonable standpoint to me.

All-Inclusive Development.

[Extract from a letter from William Platt to a friend, replying to some criticism upon "Love Triumphant."]

Now I come to your friend's letter, which you so kindly let me look at—every earnest honest criticism is valuable, and your friend is to be thanked for her sincerity and the spirit in which she speaks. I venture to think that she is not quite clear to herself on the matter—but I will put a few comments which may serve to show wherein I differ.

For instance, she says "Cultivate the spirit and it is at the expense of the body; cultivate the body and you become bestial." Now I cannot agree with this—I cannot hold that a low physical standard is a necessary counterpart of goodness—such a doctrine seems to me to be in itself material! What more material thought could you have than that vigor necessitates Vice? I say rationally cultivate the body and it will aid you to rationally cultivate the spirit. Neglect the body, and you run grave risk of morbidity. Many a man and woman has sincerely tried to follow out that painful doctrine of neglecting the body—after a few years the would-be spiritual person is eaten up with dyspepsia, and spends half his time talking about his ailments—he would not own it, but he is really a slave to physicalism in the form of physical ill-health which is surely worse than physical health, and if he had treated his bodily welfare with decent thought he could easily have become its master and not its slave. The whole ascetic idea is in itself a poor negation, and in practice a conspicuous failure.

Passing then to what she calls the "materialistic" or "sensual" side of marriage, I cannot accept either of these words as fairly describing marriage-joys between two nobly passionate lovers. The ecstatic joy of union is comparable only to the deepest emotional states—as when over beautiful Nature the superb tints of sunrise bedeck the whole sky with incomparable color—the very air is alive with light in its most radiant and supreme beauty, and welcoming song-birds cleave the exquisite light-rays with their out-cry of glorious music. Would she call this "material" and "sensual" because it enters the brain at the material senses of the physical eye ere it fills all the being with joy? The senses are but the gateways between the soul and the universe; the perfect ecstasy of lovers' union may transmit itself through the sex-cells, but the real center of its triumph is at the very soul. It radiates over the whole being, but while thus partly physical and partly mental it cannot be specifically classed as either of these—beyond and above everything it is emotional.

Your friend's argument is thus based on a fundamental error of analysis, into which I think she has been drawn by her not having sufficiently examined the commonplace prejudice on these subjects.

The greatest weakness of your friend's argument is that she never definitely says whether she considers the raptures of lovers in union to be intrinsically noble or ignoble. Leaving aside the question of man's mis-use, (for many noble things are misused), how would she reply on this question? I will guess from what little I know of her what her real reply would be should she be able to understand herself. Seeing that union is an integral part of marriage, and seeing that she is a happy married woman accepting this integral bond, I will take it for granted that she cannot possibly find sex-union to be ignoble, because she is too high-minded to find satisfaction in any state that demanded from her anything unworthy. Therefore, apart from what the coercing force of conventional education may lead her to think, in reality she cannot find anything unworthy or ignoble in what she has mis-called a materialistic function. Having brought the argument thus far, it is perhaps only a question of time as to whether she will go further and admit with me the innate nobility of that force which opens the gateway of life to the children of men.

The Greatest Happiness of the Greatest Number.

BY R. D. KERR.

C. L. James must surely have been joking when he told us that "the nineteenth century principle of the greatest happiness of the greatest number" was as old as Aristotle. Aristotle believed that the overwhelming majority of the people of Athens should be the chattel slaves of a small minority, and should live only to minister to the wants of their masters. He believed that even among the free citizens the women and children should be practically the slaves of the men. It is true that he was enlightened enough to be a utilitarian, but his measure of utility and that of the nineteenth century are wide as the poles asunder. The unique distinction of the nineteenth century is that it has produced people who think that the measure of utility should be the greatest attainable happiness of the largest possible number of all the men, women, children, and sentient animals in the world, a conception which never entered the mind of Aristotle.

Mr. James objects to the utilitarian principle on the ground that men do not know what is for their own greatest happiness, not to speak of that of others. His objections would tell equally against all human effort. Every day men act for what they believe to be the greatest happiness of themselves, their children, and their friends, and if they ceased to do so, the world would stop. Let them legislate for all on the same theory of happiness as they apply to their friends, and the consequences will not be very serious.

LUCIFER, THE LIGHT-BEARER

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LUCIFER—The planet Venus; so-called from its brightness—
Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of
discovery.—*Same*.

LUCINE—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing
and the paper that has adopted this name stands for Light
against Darkness—for Reason against Superstition—for Science
against Tradition—for Investigation and Enlightenment against
Credulity and Ignorance—for Liberty against Slavery—for
Justice against Privilege.

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twenty-five cents.

EDITORIAL MATTER in this week's Lucifer is conspicuous for
its absence. Press of other work, together with desire to give
contributors a chance to be heard, is the sufficient explanation.
Friends whose articles are still deferred will please continue to
exercise the grace of patience. We are treating them as we
would expect them to treat us under like circumstances.

The Chinese Problem.

Some one has sent us a clipping containing an article of
much merit on the Chinese question by a well known writer,
Julian Hawthorne. The opening paragraph of this article reads
thus:

"Christendom, which for two thousand years, more or less
has posed as guardian of Christ's gospel, which He summarized
as love to one another, and doing as we would be done by, is
preparing to be avenged on Chinese heathendom for having
boiled, beheaded, stabbed with sticks and otherwise killed and
tortured the men, women and children of Christendom who had
invited themselves within its borders. How is the revenge to
be accomplished?"

In order, it would seem, to stimulate a desire for revenge
throughout the Western World it now appears that the facts in
regard to the alleged killing and tortures of peaceable mission-
aries and other foreigners have been greatly exaggerated if not
manufactured for the occasion. But admitting for the argu-
ment that these stories of murder and outrage were true, Mr.
Hawthorne's question is very pertinent, "How is the revenge
to be accomplished?"

If it took an army of two hundred thousand British soldiers
six months or more to conquer a nation of less than one million
of people in South Africa, how long will it take, and how many
men will be required, to conquer a nation of four hundred mil-
lions of people in Eastern Asia?

And after China has been overrun and its armies destroyed
by the invaders, how many men will be required to garrison and
hold a country nearly as large as the whole of Europe, and far
more densely populated?

The example of the British in India is of little or no value in
this case. The Hindoos have no such national pride or race
prejudice, and no such hate of the "foreign devils," as have the
Chinese. For ages and ages the Hindoos have known nothing
else than to be conquered and plundered by outsiders, therefore
with them it is only a question of change of masters. China
on the contrary has been conquered but once in many hundreds
of years, and then the conquering Tartars speedily became
amalgamated, became Chinese of the Chinese, so that it is hard

to say which really conquered, the original Chinese Mongols
or the Tartar Mongols. With all of these, pride of race and
pride of religious and social customs will make assimilation
with, and quiet submission to, the hated Caucasian and his
religion of blood and greed simply impossible.

Mr. Hawthorne closes his masterly presentation of the
Chinese problem in these words:

"War and forcible repression cannot avenge the massacre
of those poor creatures; they can never be avenged. What do
the Chinese care for execution? Can we outdo what they prac-
tice upon one another? Can hate, murder, and robbery be over-
come by murder, robbery, and hate? And can a third part of
the population of the globe be chained down securely and last-
ingly by a comparative handful of "civilized" soldiery? Is not
this rather the beginning of a cataclysm which may destroy the
world as we have known it, and erect upon its ruins a new
world whose nature no imagination is bold enough to forecast?"

"To the threshold of that abyss our first step toward
empire, under Republican leadership, has brought us. Shall we
go forward?"

It is sincerely to be hoped that mere partisan feeling will not
be allowed to enter as a factor in the solution of this tremend-
ously important problem.

M. H.

A Clean Bill of Health.

[The following paragraphs from an Essay by Helen Gard-
ner, read before the Woman's Congress in Chicago during the
World's Fair in '93, entitled the "Moral Responsibility of Wo-
men in Heredity," deserve the careful attention of every woman
and man in the land.]

A great medical expert said to me not long ago, "There is
not more than one family in ten who can show a clean bill of
health, mental and physical—aye, and moral—from hereditary
taints that are serious in threat and almost certain of develop-
ment in one form or another."

Now, if a man with contagious disease enters a commu-
nity he is quarantined for the benefit of his fellows, who might
never take it if he were not restrained and isolated. But if a
man with a hereditary or transmittable disorder, which is cer-
tain, enters a community, he is allowed to marry and transmit
to the helpless unborn—to establish a line of posterity—who are
far more directly his victims than would be those who were ex-
posed to cholera contagion by a lack of quarantine. Fathers,
physicians, society, and all educational and economic conditions
have conspired to keep mothers ignorant of all the facts of life of
which mothers should know everything; and so it has come
about that the race is the victim of the narrow and dangerous
doctrine of sex domination and sex restriction, and of selfish
reckless indulgence. If not one family in ten can show a clean
bill of heredity, is it not more than time that mothers learn why,
learn where, and in what they are responsible and that they
cease "to close the doors of mercy on mankind?" Maternity,
its duties, needs and responsibilities, has been exploited in all
ages and climes, in all phases and spheres, from one point of
view only—the point of view of the male owner. If you think
that this statement is extreme I beg of you to read "The Evolu-
tion of Marriage" by Letourneau. Read it all. Read it with
care. It is the production of a man of profound learning and
research; a man who sees the light of the future dawning, al-
though even he sometimes lapses from a universal language of
humanity into hereditary forms of speech, hedged in by sex bias.

But in all the past arguments maternity with its duties to
itself; maternity with its duties to the race, has never been more
than merely touched upon, and even then it has been chiefly from
the side of the present, and not with the tremendous search-light
of heredity and of future generations turned upon it. It has
been ever and always in its relations to the desires, opinion and
prejudices of the present man power which controls it.

Love is Not Dead.

BY SANTIAGO WALKER.

I would say to Lillie D. White, love is not dead or dying, but love is freeing itself from the imposition of authority which dictates that love shall flow out only in a certain direction in which, it may have started.

Noble love is a foe to hypocrisy and it appears to be struggling to reclaim frankness.

Love refuses to stay under a bondage which offered it only the satisfaction of animal passion or the satisfaction of supposed "duty," when clearly it knows it would be elsewhere, because it is more than these.

Do you love one at this time whereas you loved another last year? The manifestation of change of object is an evidence of strength of love or of greater truthfulness than if you continued to all appearance as before while you do not feel as before. The supposed change on the appearance of free love as a doctrine is a change from repression of feeling and opinion to candid behavior and truth telling.

If I love and say I love two or three women at the same time, I am not different to what men were when they proposed to love only one, but I am clear in my own mind and honest about the fact, which was always the same fact, though both men and women under a belief of duty sought to cripple their love nature.

Some will say that what I mention is impossible; that love is exclusive, at least for a period. That is their idea. I know love is often for a time so much occupied with one object that it has no thought for another, but what I affirm is that exclusive devotion is not an essential part of love. The like is seen in exclusive application to the study of one science. The love of science in general remains and leads to other studious devotions. Love for the opposite sex likewise remains and should be effectively stronger when not forced to accept vicarious satisfactions. To this end change as regards individuals should not be a subject for concern.

Can we not perceive in an individual the growth of love and the decline of love, apart from its concentration on one personal object? Certainly. In a hundred ways attentiveness, activity, exertion to please and to benefit one or more objects shows the presence of love; coldness, forgetfulness, indifference, show its decline. There is a transference without decline in general and there is a decline in general totally distinct from any question of transference.

The death of exclusiveness does not augur the decline of love but its strengthening by a normal course of activity.

Unaided Trusts.

BY EDGAR D. BRINKERHOFF.

The statement made by H. E. Allen in *Lucifer* of June 30, was that "There are intolerable monopolies today that the law has not aided." The same writer in *Lucifer* of Aug. 4 mentions the Standard Oil Trust as one that answers the above description, at the same time taking care not to claim that it has not been aided by the laws that grant titles enabling holders to withhold oil lands from use.

To say nothing of land-tenure laws, let me ask if the Standard Oil business has not been aided by the National Banking Law and other laws interfering with the monetization of wealth.

But one answer can be given. Rockefeller has been legally protected from competition with all those persons who have had too little wealth to be able to invest in the oil business without borrowing. The banking laws have created interest, which is a help to the owners of large wealth (as they do not need to borrow) and a hindrance to the owners of small wealth who need their property to use and so can not afford to sell it and therefore cannot invest without borrowing on it. The latter class must pay interest and cannot compete with those who pay no interest.

Remove the restrictions on issuing money and interest would cease, which means that the holders of small wealth could enter into business on an equal footing with large concerns so far as relates to the interest account.

Then, when we consider the immense natural advantages that a small business has over a large one, which advantages H. E. Allen entirely ignores, we begin to see that the Standard Oil combine would seriously feel the difference if this one species of state aid were to be withdrawn from it.

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Love, Wills Deeds.

BY FRANCIS B. LIVESEY.

Allow me to reply to the question of "S. H." of Nebraska, in *Lucifer* of Aug. 11.

I would say, let Mr. "H." at once deed to her all the property that he would give to her by will. If they love each other to the extent that the letter implies, this can be done without hesitation. If Mr. H., is a well-to-do man and has relatives whose love demands some share of his estate, let him reserve for them.

At one time in my life circumstances beyond my control prevented my marriage and at the same time compelled me to have housekeepers. Among the rest, I had two minister's daughters with the consent of their parents. Although not having much I made my will to some of these housekeepers, but if I had had much and knew that my relatives would have disputed a will, I would have done just what I suggest to Mr. H. to do.

In some states S. H. and Mr. H. would already be considered married. If it is impossible for them to fight it through on the purely love line, and there is any danger of S. H. and the child being debarred their rights, I should say, get married; considering that their lives have already been a sufficient protest against that ceremony. If S. H. already passes as wife, the pair are not actually preaching free love in life any how. The world is full of

real free love, in practice, although it is not always proclaimed in most things belief and profession outrun open confession and practice; but in this free love business thousands of very churchmen, among the rest, practice to the full what they never dare to preach.

A Word

To our readers and helpers generally:

It is well known that midsummer is the hardest time of all the year for pioneer journals to keep their flags aloft without involving themselves in debt—debt that may become very embarrassing and hard to cancel. People grow careless and forgetful; so many distractions—political campaigns, summer vacations, not to mention the absorbing China question now uppermost in all minds. Sometimes it happens that our subscribers have no money that can be spared from immediate and pressing wants, and so simply cannot renew when the printed number on last page of the paper and on wrapper show that their time has expired. In all such cases we are very willing to wait, but if none renew when time is up, and if no one sends us for books, then our paper will have to suspend for lack of support.

Our "word" is said. Many of our readers and helpers do not need such reminders. This paragraph is not intended for them, but for those who mean all right but who forget and postpone doing what they intend to do at a more convenient season.

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Parity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—"to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

A FABLE.—Once upon a Time a Benevolent Man concealed a few Things about his Person and hid himself Hence for the Purpose of spreading Civilization and other Things.

It so happened that the Benevolent Man struck a fair land wherein the People insisted upon Working out their salvation; and the Benevolent Man was Astonished.

"See, I am here to assist you to Higher Things," said the Benevolent Man.

"Are you Imbued with a Desire to make us Good?" queried one of the People.

"Surely that is my Aim," said the Benevolent Man.

"And what is that you have under your arm?"

"That is a Bible."

"And that in your Coat Pocket?"

"That is a Bottle of Booze."

"And that in your Hip Pocket?"

"That is a deck of Cards."

"And that in your Eye?"

"That is the Light of a Holy Desire."

"And that Scheme you have Working in your Thinkery?"

"Ah!" exclaimed the Benevolent Man. "I plainly see that my first Duty is to Teach you not to be so Blamed Inquisitive."
—Exchange.

The average man of sixty years has usually accomplished less than what he should have done in ten years time. His passing days have been taken up, not in a constant gain of wisdom, but in a dead-in-the-shell attempt to kill time. His tongue has been busy in a ceaseless recital of the idle doings of the past and his brain occupied with that and with what he "is going to do," but which he never does. Life consists not of days and years, but of deeds, experiences and wisdom. The man of eighty may be older in years than the one of thirty and yet not have lived so long. Nor is the mere gratification of the animal appetites living. If it were then the oxen would be as much alive as the sage. Given the conscious plane of existence, life consists of constantly knowing more, being more.—Riches.

General: "I went to the war and defended my country."
Statesman (wearily): "That's nothing. I stayed at home and defended the war."—New York Life.

VARIOUS VOICES.

F. F. W., Brussels, Belgium:—Herewith I enclose check for five pounds sterling, (a little under twenty-five dollars) towards expenses of publishing the autobiography and other works.

Ida C. Craddock, 1838 California st., Denver, Colo.:—"The New Hedonism" by Grant Allen thrills one through and through. Widely circulated it would do more to make the American public ashamed of Comstockism than any single tract I know of.

A., New York:—To Voltairine de Cleyre. The fight is between the existing system wherein the jury deals with the facts only and one wherein it shall deal also with the law. Crime, invasion, exists; defense is natural and legitimate; defense is not and cannot be unanarchistic. Anarchism, in fact, is impossible if the right of defense be resigned; if the single anarchist may defend himself, then any number properly may combine to defend themselves, and the jury, drawn by lot, not selected, is a feasible instrument in this defense. It is anarchistic to defend individual lives and goods and community goods. Yes.

J. S. Odegaard, Ebat, B. C.:—Please find adhered to this letter a little clipping from the "Standard" of Markdale, Ont., for June 14, 1900, as a sample of imperialistic liberty for the information of historian R. B. Kerr.

[The clipping referred to reads as follows: "For painting the words 'I am a Boer' on the gate of a Wick, England, nurseryman Miss Dorothy Chute was fined twenty dollars." As I see it, Miss Dorothy Chute was in the wrong, if, without permission from the nurseryman she painted the reported words, or any other words, on his gate. Whether her punishment for such misdemeanor was excessive or uncalled for, is something I would be quite incompetent to decide, not knowing all the facts in the case. M. H.]

T. O. Smith, Alcott, Colo.:—I believe Lucifer is laying the ax at the root of our social and economic ills. I have squandered money and the best years of my life in reform work and all to no purpose because so few of the fathers and mothers of the present generation had any knowledge of the prenatal conditions and environments, or how to born children with healthy bodies and well balanced minds. My wife and I have one bright baby boy, almost a year old, whose good health and pleasant disposition we owe largely to the teachings of Lucifer. I once heard the

Rev. Myron W. Reed says in one of his sermons that there was no use in sending a boy to the reform school. Said he, "send the parents!" There was more meaning in this short sentence than most of his hearers could comprehend.

Susan A. Patton, Phila., Pa.:—Another question you ask: "How about embryonic child life, and during lactation? Do the children need a father as well as a mother?" I would say yes, if they are the children of a certain type of woman—the strongly amative who is not correspondingly amorous. This type is positively crucified today. She fears to show her affection if she be mated or unmated, on account of the popular idea that amativeness and amorosness are one and the same thing. She does not want to cause suffering to the other sex, which she certainly does if they are of a different type. She is too sensible to load them with blame for being of a type different from her self, yet her children suffer with irritable nerves and often are cursed with rapacious sex natures as the result of repressed affection during pregnancy and lactation. Priests and ostracised women stimulate the theory of amativeness and amorosness being one and the same thing for their own pecuniary benefit. The latter class—courtesans—have to stand some personal suffering, and are the result of social barbarisms. As such they excite our pity even in our reproach, but the former have all social advantages while doing all in their power to create social misery here so as to further increase our desire for their mediocrity for better conditions hereafter.

W. P. Magoon, Station A, Los Angeles, Calif.:—If I understand Henry Addis aright in *Lucifer*, of July 7th, in reference to the property rights of women in Oregon, both before and after marriage she can individually acquire and become sole owner and disposer of property, free from all legal liabilities on her husband's account. That's right. But with his possessions thus acquired she, whatever her shortcomings financially, becomes joint owner and he must share her losses. That's wrong—inequality as I view it, unless woman has about three natural rights to man's one.

Of course if it can be shown that such a measure of preponderant favor is necessary to safeguard the "mothers of the race" in their less fortunate position in some respects under the present barbarous regime, I have no objection to make.

Oregon must be a governmental paradise for the female part of her population; a veritable legal oasis in the world embracing desert of male-life rule! Strange anomalous spectacle of such an extremely advanced commonwealth; one so super-sensitive of the boary wrongs and inalienable rights of the opposite sex, yet so obtusely "loyal" to the old male-monopoly parties who go into conservative spasms of fright at any attempt to give the mothers who bore their individual members and their sisters an equal voice in framing the laws that more vitally concern them, in some ways!

A. M. M., Datil, N. M.:—I've been absent in California for months, and find a chest of literature awaiting my return. I find also I am behind in my subscription. I sat me down and argued pro and con for hours about remitting, for so much gets into *Lucifer* that I simply cannot endorse. It is repulsive to the highest conceptions of man;—yet your age and life of devotion to our sex makes me have a personal sympathy in spite of my first emotion. I looked the ground well over and decided not to be narrow or close my mind to advance thoughts. Therefore you may find enclosed \$3 for which send me, "British Barbarians," two copies of Heinzen's "Rights of Women," "The Great Deliverance," (Stewart), "What is Religion" (Ingersoll), "When Love is Liberty" etc. (Badecock), "New Hedonism" (Grant Allen), and credit \$1 on subscription. When your autobiography is out I'll send for that. Women everywhere ought to gratefully appreciate the men who give a life devotion to our enlightenment and education.

You must indeed become completely hopeless at times when

you look over the world as it really is. Ignorance everywhere, and indifference also. I admire such reformers as yourself but can't quite analyze them or understand. Think of H. B. Blackwell fighting life-long for our political emancipation, giving time, money, energy and help to womankind but how very few there be that care or can.

It is a pity your paper, with certain eliminations, could not go to a vast body of women everywhere to set them thinking. May you live long and reap a harvest of conduct in others to prove your life has been after all a marvel of success in this age of sexual darkness.

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The British Barbarians

Grant Allen, the author of this Hill-Top Novel, is dead, but the book lives and will live long to startle, impress, and convince the men and women, boys and girls into whose hands it may come. Daring, brilliant, unconventional, pleasing, thoughtful, it was assailed with a storm of vituperation by the Jeanette Gliders of the literary world; it spoke truth, and the truth, when dealing with social crimes and follies, is never forgiven by those who write either for "society" or the rabble. Nevertheless, "The British Barbarians" found an appreciative audience of thousands, and its versatile, scientific, and erudite author, by means of this fascinating work, was enabled to again earn the gratitude of the progressive no less than the detestation of the reactionary.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 34.

CHICAGO, ILLINOIS, SEPT. 1, E. M. 300. [C. E. 1900.]

WHOLE No. 829

Life is Short.

Life is too short for any bitter feeling;
Time is the best avenger, if we wait,
The years speed by, and on their wings bring healing.
We have no room for anything like hate,
This solemn truth the low mounds seem revealing,
That thick and fast about our feet are stealing—
Life is too short.

—Ella Wheeler Wilcox.

Women in Greece.

BY C. L. JAMES.

[Concluded.]

The comparative neglect of the "virtuous" and conservative women was no doubt assisted, as it always is under high pressure civilization, by a lower type of "vice," which appealed to the less intellectual man. The common prostitutes of Athens (dicterides) were slaves, kept under a license system. This evil was mainly confined to commercial cities—Athens, Corinth, Naucratis in Egypt, etc. The most famous courtesan of Naucratis, holds, like Lais, an intermediate position. She had been a slave, but became an immensely rich hetaira. Her name was Rhodope. She is said to have bestowed her beauty and her fortune on the hideously deformed genius Æsop. But that is only an *on dit*. Æsop by no means belongs to history. In all these cities there was a class still more wretched than the dicterides. These prototypes of our "roomers" and street-walkers, were mostly old hetairæ, who had squandered their money; Lais is said to have ended in that manner.

Another blemish on Grecian civilization, too broad to be omitted in any sound account of it, was what we call unnatural love. To my thinking, it evidently existed in the Homeric age, though it has been disputed. But in historic Greece, we run against it at every turn. Some writers have attributed it to the general prevalence of nudity, and that separation between the sexes whose causes have been explained. But though the latter is undoubtedly a predisposing cause, we need invoke nothing secondary to show why a practice common among the lower animals must have prevailed at one stage in human evolution, any more than why it should have since become a mark of degeneracy. The peculiarity of Greek perversion is its recognized and regulated character. It was cemented by vows, and regarded as involving moral obligations. Difficult as it is for us to understand the feelings of a people among whom this could be, we may make a beginning here, that violation, or mere aimless corruption, of a youth was even more provoking than a similar wrong to a woman, as it clearly was. There were different ways of regarding these matters among the Greeks. At Sparta homo-sexual connections were contrary to law. At Thebes, they were actually encouraged by the government, which considered them favorable to military life. At Athens there was no civil law on the subject. The vice was the popular and fashionable one, which all the boys and bloods were up to. Moralists condemned it. But the most austere,—Plato for example,—attack it rather with ridicule than severity. There was homo-sexual passion

among women as well as men (Lesbian love), so-called because especially prevalent in the societies of actresses and others representing the hetaira-class, which had their headquarters at Lesbos. All this is important on account of its prominence in Plato's Dialogues, the oldest writings which systematically treat of love as a philosophical function, instead of assuming that marriage is necessary to the state, and aberrations from its law must be considered more or less censurable accordingly.

The famous speculations of "Platonic Love" and "Elective Affinity," in particular, are distinctly traceable to two of these dialogues, the former to the Phædrus, the latter to the Symposium. In both, homo-sexual attachments are so conspicuous that the Chautauqua "Greek course in English," says the only question is whether there can be a great friendship without what is now considered monstrous. But this is certainly an exaggeration. Love meant passion. Whether directed towards one's own sex or the other, is immaterial to the issue debated. The idea of "Platonic love" is that, in either case, the body tends downward, the soul upward. Man, intermediate between brutes and gods, is raised towards the latter or degraded towards the former, accordingly as his passion finds satisfaction chiefly in intellectual pleasures or in animal.

In the Symposium, Aristophanes, the comedian is made to expound "elective affinity." He says, with most characteristic eccentricity, that he believes mankind were created double like Cabiri-idols. Some were double male, some double female, others male and female. But on account of some impiety, the gods split them in two, and since then each half has gone seeking its mate about the universe. And this, he concludes, is why manly men love men (for so it was considered at Thebes and elsewhere); while soft and voluptuous women love women; but those of intermediate character all love the opposite sex.

The hetairæ, like the philosophers, were objects of hatred to the conservative element of Athens. At least two, Aspasia and Phryne, were prosecuted on frivolous charges before the formidable popular juries, which had unlimited power over life and death. It is clear that all were victimized by the "sycophants" (black-mailers), whom Attic writers unanimously describe as the pest of the commonwealth, created and fostered by its democratic institutions. But both Aspasia and Phryne were acquitted; after which the hetairæ boasted that "their gains were safe" from these Comstocks and Roosevelts of antiquity. There remained, however, a certain feeling against them, which from causes still to be specified, grew stronger. I need not say the business of dicterides was always considered infamous. Lecky (history of morals) "talks through his hat," (as he very often does), when he says that the religious institutions of Greece "almost consecrated prostitution."

Greece was less affected by the corruptions of the Roman Empire than any other country. But she shared in one of those great cosmic changes which springs from deep lying causes not yet traced by philosophy. Plato's system had been largely

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founded on that of Pythagoras, which itself was imbued with the transcendentalism of Egypt. Plato was far too much of a classic Greek to be an ascetic. But he was in the highest sense a Spiritualist perpetually aiming to exalt the soul over the body. His *Phaedon* and *Crito* are the earliest works which aim to prove immortality without the aid of dogma, and to show that a life of pure intellect must be higher than the present. Thus he originated the orthodox conception of heaven. Not long after his time, the conquests of Alexander mixed Hellenism and Orientalism throughout the whole Levant.

Partially Orientalized Greek civilization imbibed two tendencies such as Plato had foreseen. The sensual and downward is especially represented by Athens, a citizen of Naxos whose book of philosophic gossip is the encyclopedia for every detail of ancient luxury and vice. On the other hand, the Oriental Platonists, Plotinus, Porphyry, etc., fully developed the doctrines of asceticism. Thus armed against the incoming tide of Christianity, Greece made pretensions of doing better, and was, last (and least) converted of the ancient countries. Yet, oddly enough, Greek Christian feeling though limited in amount, carried reaction further than any other.

Cyril, the murderer of Hypatia, another Egyptianized Greek, is responsible for Catholic asceticism in larger measure than even Dunstan or Hildebrand; for they only followed the line which he marked out. From his school of Christian artists proceeded these medieval worshippers of the Ugly, whose pictures of Christ, his mother, and the saints, exhibit, as Lecky says, an ingenious hideousness, far beyond what can be explained by lack of skill. The fact is they took emaciated nuns and monks for their models.

The Greek hermitages of Athos, Syria, and above all Egypt, fathomed the depth of de-humanization. But it should be noted, this was in colonies. In European Greece the effects of Christianity have always been extremely superficial. Still, they counted for something. Mention has been made of the Greek women's religiousness, and its divergence in character from the men's. Christianity, by identifying religion with political sectarianism, brought them to the front in a new way, and gave the world such more modern Greek heroines as Theodora and Irene.

There are passages in Aristophanes from which it has been inferred that something of a woman's rights movements existed at ancient Athens. But not to mention that Aristophanes is very poor authority, these passages prove no such thing. It is the religious independence of the women which pervades his comedies about them—the *Lysistrata*, the *Ecclesiazusae* (Female Parliament), and the *Thesmophorias* (Feminine worship of Demeter Thesmophoras). The *Lysistrata* alone derives a hint from the legends about feminine rebellion in Argolis, Lemnos, among the Amazons etc. The women resolve to "stop the (Peloponnesian) war," by renouncing their conjugal duties.

As in ten thousand later variations on this theme, the "strike of the sex" is embarrassed by "scabbing." The piece is notoriously indecent, even for Aristophanes, which is saying a great deal; but I think he ought to be forgiven, in consideration of this, that he is the only narrator of the immemorial story who makes his women win.

There were important economic changes in Greece under the Empire. Most of those who could went to seek their fortunes at Rome or some other center of wealth. They who prudently stayed behind to buy land and slaves, became enormously rich. This class of people, the Phanariots, as they were called, administered the internal affairs of Greece under the Turks. We first hear of their vast wealth in the Byzantine period, when silk culture was introduced; and the first mentioned (see Gibbon) was a woman.

It will be observed that in Greece, as elsewhere, history tells us most about the upper classes and the city population. The changes in rural life were much less. The great evil of slavery flourished mainly in commercial cities, which were not numerous. In Phocis, we are told, domestic servants were mostly free. In Sparta they were helots; and the helots were not slaves, but

peasants, who, as in antiquity generally, had no institutions to protect them against the dominant city. The Greek peasant is still very like what he was when Hesiod wrote his complaints. The difference of classes, however, was never very marked in most Grecian states. We happen to know that the ugly, indecent, health-destroying demon of fashion had a certain following among the Attic ladies. Wealthy women—the hetairai at their head—wore high-heeled shoes, painted their faces, and other atrocities of fashion.

There was a law which required all courtesans to wear cheap flowered robes; but of course it was evaded. To the credit of Greek taste, however, this sort of thing was always considered vulgar. A noble simplicity of dress and manners has on the whole distinguished the nation in every age.

Besides the Phanariots and the peasants, Greece has always had in rich abundance representatives of her ancient brigand heroes. In Thrace the Kleptets (*Klepto*, to steal), in Epirus the Sullotes, in Peloponnesus the Mainotes, in Crete the Sphakiotas, defied every foreign government, and came to be regarded as representatives of patriotism. Their character is that of their forefathers. The love-songs of the Kleptets are very pretty, and alternate charmingly with catbriat lyrics of most unaffected ferocity. When Byron was in Greece, under Turkish rule, it was to this element alone he looked with hope.

"Fill high the bowl with Samian wine!
"On Sull's rock and Parga's shore,
"Exists the remnant of a line
"Such as the Doric mothers bore;
"And there, perhaps, some seed is sown
"The Hæcætidæan blood might own."

When, however, the revolution came, the Phanariots proved that they too were Greeks. They found the money and the brains, and bore a great deal of the suffering—the Kleptets and their compeers mostly did the fighting. Allowing, of course, for the introduction of railroads and other modern improvements, the very marked revival of Greece since 1828, has been almost altogether of the classic type.

Such are the facts about the relations of the sexes in Greece, duly co-ordinated—at least such was my intention—with the religious, political, and economic. It is easy to generalize too hastily about the comparative importance of sexual and economic conditions. But this I think may safely be said—that they are organically related—each, in every society, affects the other. A movement like our women's rights and free love would have been wholly impossible before the manufacturing system began to render obsolete what our ancestors understood by Home. The transfer of production and exchange from the speculators to the workers is inevitable; but it involves, and for its safety it requires, that the ideas of marriage, conjugal duty, feminine dependence, support of one sex by the other, penal social consequences for variety, unlimited multiplication &c.—all consistent with it, all born of, dependent on, and reverting to, a past social state, should be discredited effectually.

THE END.

"The Woman Who Did"

BY J. B. ELLIOTT.

"But surely no woman would do so," said my friend.

"I knew a woman who did," said I, "and this is her story."

Thus reads the preface to the "Woman Who Did," by Grant Allen, published in 1895.

This book contains a full account of a free union entered into by Alan Merrick and Herminia Barton. It is a well written story; the work of a skillful artist, and many questions relating to children born of free unions under present conditions—not under ideal or free society conditions—are discussed therein. It is filled with the pathos of truth. It is the heart and brain history of those who tried to raise the standard of freedom in the orthodox camp.

Every reader of *Lucifer* should read this book. It deals with the problem of free born children. Your readers will there learn what it takes to overcome the prejudices of society; th

energy, the industry, the self-denial required to develop a child under present economic conditions, even when both parents are favorable, in an unfavorable environment.

"Have you counted the cost?" said Alan.

"I feel that I must face it. Unless one woman begins there will be no beginning. Think how easy it would be for me, dear friend, to do as other women do—accept honorable marriage, for a name, a home, thirty pieces of silver; to be some rich man's wife. I cannot be untrue to my most sacred beliefs," Herminia replied.

"But Herminia! Just as a matter of form to prevent the world from saying cruel things—as an act of justice to your children!"

"No, no"—she cried vehemently. "I decline those terms. They are part and parcel of a system of slavery. I can't bind myself to live with you to my shame one day longer than I love you—or if I discover some other more fit to be loved by me."

Principle was still deeper, more imperious than passion.

"Dear Alan," she said gently, "I am prepared to face it. If my heart is willing, why should you demur to do it? I would give the children, should any come, the unique and glorious birthright of being the only human beings ever born into this world as the deliberate result of free union."

Here, too, Herminia was perfectly frank. The children were to be half hers, half his. The pleasant burden of their support, the joy of their education, would naturally fall upon parents equally. Why discuss these matters as do the squalid rich? They could trust one another, and that sufficed for them.

It is needless to say that the marriages of Shelley, George Eliot, Mary Wollstonecraft and others who sacrificed principle to prudence, came in for a share of criticism from Herminia Barton.

Herminia and Alan had one child—Dolores. The father died of a fever, and that deprived Herminia of his counsel and financial assistance. She was persecuted by Sir Anthony Merrick M. D., the aristocratic father of her love mate, Alan, and by their daughter when she grew to womanhood and went to school. Step by step Dolores became acquainted with her mother's advanced ideas.

"I have something to ask you about, mother," said the daughter. "Tell I know the truth I can never kiss you."

Herminia's face turned deathly white. "You shall hear the truth from me, darling," she said with a gentle touch.

"Did you marry your cousin?"

"No, darling, why do you ask me?"

"I just wanted to know why your name should be Barton. Were you married to my father?"

"No, darling, it was contrary to my principles—"

"Your principles—your principles! My life has to be sacrificed to your principles. Who was my father?"

"His name was Alan Merrick. He died at Perugia before you were born."

I will leave the readers to find out for themselves the part played by Herminia in this realistic drama. It is my humble opinion that she did far more than the critics who do nothing but rail against present conditions, and who are like certain Christians looking heavenward and asking, "What would Jesus do?" Sparring for logical points in sentimental and Utopian Anarchy—mothers of free-born children with ability and means enough, even under present conditions, to present to the world one practical experiment carried to its final end. For by their fruits we must judge them. As Col. Ingemort said, one little miracle just now is worth a thousand from the oak ages.

It is not by voting where we are at on "free juries," dear sister, but, what have you done, in regard to the ownership and education of free born children. For, as Brother Harman says, we must begin in the creature—if we want to be in sympathy with the poet who said,

"And now humanity, I turn to you.

I consecrate my service to the world!

Perish the old love! Welcome the new—

Broad as space-alike where the stars are whirled."

"The Free Jury."

BY VOLTAIRINE DE CLEYRE.

Concerning the "Free Jury," Mr. Brinkerhoff says it is a part of Anarchy's political system; it might as well consist of twenty-four or forty as twelve, only that would cost more; the jury would be chosen by lot out of the names of the entire community, and if their judgment were not unanimous it would be because the community was not unanimous and the person on trial would go unproven; that the only alternative of the Free Jury is lynch law, etc.

First, I would say Anarchy, being a negation, has not and cannot have a political system. Anarchists may voluntarily group themselves and devise systems of any sort which do not involve their imposition upon others not in the consenting group; but anarchy itself cannot be a positive political (or any other sort of) system.

Second. If the jury may as well be twenty-four only that it would cost more, it may as well be one which would cost a great deal less; if the community is unanimous one will do as well as the whole; if the community is not unanimous there is no way of finding it out except by the vote not of twelve, twenty-four, or forty, but of every separate member. The notion that by fixing upon any certain number of names to be drawn at random from a box, you are certain of getting the same diversity of opinions to be obtained by consulting the whole community, is to suppose a miraculous intelligence in the Box for sorting out names.

Third. If Mr. Brinkerhoff proposes this jury idea merely as an improvement on present methods leading to more freedom, then I would say to him as I say to so many Single Taxers who declare they believe in anarchy ultimately and the single tax as a practical means of getting there, that in order to get people impressed with the advantages of that reform sufficiently to make it practised at all they will first need to convince a majority of the people of its efficacy; they will then need a long season of experience to satisfy them that there is something better—the old difficulties of tinkering details and changing persons will follow until it at last dawns upon them that the thing itself is imperfect; then all the agitation and education for complete liberty to follow. This is the "step by step" method. But why not try to teach the best thing first? It will save time in the end.

Why worry to provide half-principled means of protecting society from the invasions which are the legitimate product of existing conditions, when it is certain that anarchy can never be attained until a large number of people have resolved to do away entirely with those conditions? There will always be tinkers enough among the semi-reformers. Let us occupy ourselves with making non-invaders.

But if he considers such a plan compatible with anarchism itself, then I am bound to repeat, not as I see it. On the contrary it appears to me a fruitful source of tyrannies and frauds.

Heterogeneity.

BY EDGAR D. BRINKERHOFF.

Socialism stops short of the full evolutionary change from homogeneity to heterogeneity. It proposes that one organ, the state, the organized majority, shall perform all sorts of functions, the administration of justice, the production of all supplies, and so on. Anarchism takes higher ground in full accord with the principle of specialization of functions. By the individualistic conception, hats are made by one brain, shoes by another, an example of differentiation of organs. Majority management is homogeneous, individual initiative is heterogeneous. Socialism establishes dependence, anarchism establishes interdependence. A world's federation is to be welcomed only because it is self-destructive and fatal to all government. The proletariat might learn to hate the state if the whole earth were united under one rule, while now one's state is loved by way of emphasizing hatred of foreign governments. So it is seen that anarchism is not re-action, nor retrogression, nor atavism, while socialism is all of these from the fact that it relies upon one organ, the popular will, the majority decision. Water can rise no higher than its source.

LUCIFER, THE LIGHT-BEARER

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Current Comment.

It is to be hoped that no reader of Lucifer has failed to read the essay, or series of articles, by C. L. James on "Women in Greece," the closing chapter of which is printed in this week's issue. For a long time frequent references have been made in our columns to the Grecian women and the laws and customs relating to the social position of the feminine half of humanity among a people to whom for more than two thousand years a large part of mankind have looked for models to be imitated or emulated—in politics, in philosophy, in art, in morals, in social customs. These references caused Voltairine de Cleyre some weeks ago to make the suggestion that C. L. James write an article on this subject, and believing that many others would be pleased and edified by the publication of such article, the request of Miss de Cleyre was complied with by the man of all others, probably, best qualified to do the matter justice.

All real knowledge comes from experience. "Experience teaches a dear school," saith the proverb, "but fools learn in no other." In its larger sense this statement applies to all human beings, whether reckoned wise or foolish. Some of us are willing to learn from the experience of past ages as well as of the present time, and some of us are not willing to accept knowledge obtained in that way but must make personal trial for ourselves before we can be convinced.

That we can learn much that may be useful by a study of Grecian manners, laws, customs, is doubtless true, but no one will argue that we should slavishly imitate these ancient examples in any department of associative life. To my thinking the most important lesson to be learned from such study is that the less control is exercised by church, by state, by fashion or by the power of accumulated wealth, over the love relations of women and men, the better for the happiness of the individuals immediately concerned, and also for the happiness of contemporary human beings and especially for the welfare and improvement of posterity.

"BIG STEERS TO DIE."

Such is the heading of a prominent article in last Sunday's Chicago "Chronicle," accompanied by a three column wide picture of the slaughter of two large specimens of man's faithful friend and almost fellow-human, the ox. According to the "Chronicle's" statement the "Watita Club," which is a political organization, offered its members and the general public an entertainment last Sunday at Calumet Grove near this city, the principal features of which were to be, not a feast of reason and a flow of soul but a horse race and a beef-killing contest. It was expected that at least ten thousand people would be pres-

ent, attracted chiefly by the sight of the death of the noble animals aforesaid. The reporter proceeds to say,

"To the uninitiated spectator it might not be the pleasant sight in the world to see a large bay steer swatted on the head with a sledge hammer, jerked into the air and operated upon by a man with a large, gleaming knife. But the Watita league folks look on these things with an artistic and a professional eye. The blood which gushes all over the platform does not bother them. They are used to it and they hold watches on the contestants as calmly as though it were a 100-yard dash instead of the conversion of a living animal into a prime native beef."

We of the Anglo Saxon race are in the habit of taking the credit to ourselves of being evolved beyond and above the plane of "bull-fight" entertainments, or of the bloody spectacles indulged in by the ancient Romans, when prisoners of war and condemned criminals were compelled to fight to the death to please the popular desire for the sight of blood.

Is there not a close and natural connection between public exhibitions such as this of the Watita club and the war craze that periodically carries people off their feet, so to speak?

GRAND ARMY OF THE REPUBLIC.

Again Chicago goes on a big drunk. Quoting from the report of the Chicago "Record," of Wednesday, Aug. 29:

"Seven hundred thousand spectators yesterday viewed the parade of the Grand Army of the Republic as it passed through two and a half miles of down town streets. Of the 43,000 veterans in Chicago not more than 35,000 participated in the parade, and more than 5,000 dropped out of line before reaching the court of honor. Gen. Nelson A. Miles, Mayor Harrison, Gen. A. D. Shaw, the Duke d'Arcos and nearly 100 distinguished visitors reviewed the parade from the grand stand at Peck court and Michigan avenue. The parade was four hours and twenty minutes in passing the reviewers."

The various big railways centering in Chicago, together with small suburban lines, are said to have brought to the city within the past few days about a half million of people more. Street car accommodations have been taxed to the utmost; it is claimed that several millions of people are carried daily by the various street car companies.

Two deaths and about a dozen prostrations only are reported, as the result of the marching in Tuesday's parade.

The natural tendency of this enormous pageant in honor of the old soldiers is to keep alive the war spirit, and to make the young men and boys hunger for a chance to enlist as a soldier. And this is not all, nor the worst. The women, the prospective mothers, who take part in the honors paid to the war veterans, will naturally implant in the organisms of the unborn a desire for war and the pageants of war.

If, as some philosophers claim, war is man's normal condition, then such pageants as that witnessed in Chicago this week are all right, but if peace and good fellowship be man's normal condition then "Grand Army" parades are wrong and should be discouraged.

Dr. Ernst Schmidt Dead.

The leading Chicago dailies give considerable space and honorable mention to the death and personality of Dr. Ernst Schmidt, "for more than forty years a well known physician of Chicago and for thirty years head of the consulting staffs of the Alexian Brothers' and Michael Reese Hospitals." He died Sunday morning Aug. 28, after a long and painful illness, aged seventy years and a few months.

Dr. Schmidt was a native of Germany, a graduate of Nuremberg and also of the University of Warzburg, whose faculty was then the most celebrated in Germany. Quoting from the Chicago "Chronicle's" report:

"In 1848 and 1849 the German universities were rather

warm places, the revolutionary spirit of the times pervading the seats of learning and creating much unrest. Young Schmidt, being a man of gigantic stature and lively disposition, soon became a leader among his fellows, and there are still those in Germany who remember the fiery youth and his achievements in those days. But the revolution failed and, with many others, Schmidt had to seek safety beyond the borders of his fatherland."

He was afterwards allowed to return to the University and finish his studies. In 1857 he came to Chicago and soon became active as a friend of liberty and progress. Was interested in the "underground railway" of those days, took the stump for Lincoln and was a speaker at the John Brown memorial. Was elected Coroner of Chicago in 1869, and ten years later was candidate for Mayor on the Socialist Labor ticket, securing 12,000 votes out of a total of 50,000. Was chairman of the Defense Committee for August Spies and his martyred comrades.

For more than ten years past Dr. Schmidt has been a subscriber to *Lucifer* and a generous contributor to its publication fund. As a man he was universally honored and beloved; a man who in any crowd would be singled out as a born leader of men. Peace and honor to his memory!

M. H.

Ingersoll Memorial.

Notwithstanding almost continuous rain the large Steinway Hall of this city was prettily well filled last Sunday afternoon to do honor to the memory of Robert G. Ingersoll. The principal speakers were Dr. H. W. Thomas, Dr. T. B. Gregory, Clarence S. Darrow, Mrs. Celia Parker Woolley, C. A. Windle, Rev. Reverdy C. Ransom and John A. Scott. The eulogiums passed upon the life and work of the great Agnostic were similar to those I listened to about a year ago at Studebaker hall. Once only was there a note of discord heard, and for a brief time the prospect was good for a break-up of the meeting in anger and confusion. It was when Mr. Darrow spoke of the political record of Col. Ingersoll. Here is part of the report of Mr. Darrow's address, as given in Monday's "Chronicle":

"The name of this great man will live as long as free thought, free speech and religious liberty exist. It does not follow that because the churches have a great following their teachings are correct. The people are just as willing to be led today as they were ages ago. The same conditions exist and have existed from the time of Moses to the time of Dowd. You will generally find that the truth is more eagerly sought after and accepted by the poor and despised than by the rich and intellectual. Colonel Ingersoll had the courage of his convictions, but like most men he had his failings. In politics he was willing to follow tradition and advocating as he did a political faith which I detest. I am at liberty to disagree with him. On the whole, however, he was one of the world's shining lights and his name will be inscribed in the annals of fame."

The exact words that caused loud and excited protests from various parts of the audience were these, as quoted in an editorial in the same paper for Tuesday, entitled "The Ingersoll Superstition."

"Ingersoll believed in liberty so far as the church was concerned, but on political questions he seemingly was color-blind. The older and more venerable a political superstition was the more he would cling to it."

There was much more than this, equally offensive if not more so to those who agreed with Ingersoll in politics. Among other things Mr. Darrow said that if Ingersoll were alive today he "would be found in company with most clergymen calling for blood, blood, blood,—the blood of Filipinos and Chinamen," or words to that effect.

When the tumult had subsided Mr. Darrow announced that H. L. Green, editor of the "Freethought Magazine," whose voice had been raised in protest, would be given an opportunity to be heard from the platform. Before the time arrived, however, for him to speak, Mr. Green had disappeared from the hall.

The "Chronicle" man endorses Mr. Darrow's statement, and to show how this political superstition enslaved Col. Ingersoll's giant intellect he editorially says:

"Ingersoll indignantly denied the right of any man to hold another in bondage and force him to serve without compensation and against his will. In other words, he asserted the right of every man to freedom in disposing of his personal services—the right of every man to freedom of contract in disposing of services—the right of every man to sell his services to the highest bidder and to collect the stipulated price. Yet this same Ingersoll vehemently denied the right of any man to dispose of his services to the highest bidder after those services had been transformed into products. That is to say, he denied that any man had a right to sell the products of his labor to the highest bidder. He insisted on denying to Americans the right to sell to the highest bidder if that bidder happened to be a foreigner. He insisted on forcing the American to sell to a lower bidder. Here was at once an assertion and a denial of industrial liberty, which can only be accounted for, as Mr. Darrow suggested, on the supposition that Mr. Ingersoll was a victim of political superstition, which rendered him incapable of a complete application of the doctrine of right and liberty."

All of which is simply saying that, like other men, Robert G. Ingersoll had his limitations, his inconsistencies; in plain English he was human, neither more or less.

"INTOLERANT OF ORTHODOXY." The "Chronicle" makes the additional charge that "Ingersoll was quite as intolerant of Christian orthodoxy as Christian orthodoxy is of skepticism," and that he was as tyrannical in his skepticism as church organizations are in their orthodoxy. Also, that what in him was merely aggressive disbelief bids fair to become in his followers intolerant superstition—the cheerless superstition of agnosticism.

Is this a true charge? The fact that a part of the admirers of Ingersoll would not allow Clarence Darrow to say wherein he thought the man they had met to honor fell short of being an all-round libertarian would seem to justify the charge of intolerance. The fact also that many of the so-called agnostics denounce and malign those who would carry the logic of free thought to the realm of love-relations, and would exclude marriage reformers from their organizations, does not argue very well for the breadth and consistency of their liberality.

On reaching the hall Sunday afternoon I asked the usher to give me a front seat, as I wished to report the speakers, and could not hear very well. I saw that there was plenty of room near the platform—several long rows of seats being still unoccupied, and asked to be allowed to occupy one of them.

"No," said he, "you cannot go there." I asked for the reason, as the meeting was advertised as "free." He would give me no reason, except,

"Such are my instructions."

Later, when the meeting was nearly half over, I went forward and was allowed to occupy one of the still vacant seats.

If I had gone to an orthodox church meeting I would have accepted this regulation as in accord with the doctrine of privilege for the believer, but a freethought gathering in a public hall where no tickets are sold, and where the audience is asked for voluntary contributions to defray the expense of hall rent—the experience is quite a novel one, and leads one to wonder how far the Agnostic societies have advanced in aping the methods of the churches they are supposed to be intended to antagonize. M. H.

The speculator is a robber who robs the producers of the articles produced by forcing them to accept inadequate compensation for their toil, and the consumers by forcing them to buy from him at an enormous advance.—Max Nordau.

There are several questions that society has to settle, but the paramount one is the sex question; it is the main question and must be settled soon, or it will settle society.—"A Crank" in "Discontent."

A Word

To our readers and helpers generally:

It is well known that midsummer is the hardest time of all the year for pioneer journals to keep their flags afloat without involving themselves in debt—debt that may become very embarrassing and hard to cancel. People grow careless and forgetful; so many distractions—political campaigns, summer vacations, not to mention the absorbing China question now uppermost in all minds. Sometimes it happens that our subscribers have no money that can be spared from immediate and pressing wants, and so simply cannot renew when the printed number on last page of the paper and on wrapper show that their time has expired. In all such cases we are very willing to wait, but if none renew when time is up, and if no one sends to us for books, then our paper will have to suspend for lack of support.

Our "word" is said. Many of our readers and helpers do not need such reminders. This paragraph is not intended for them, but for those who mean all right but who forget and postpone doing what they intend to do at a more convenient season.

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—"to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

Life History of Moses Harman.

Thrice Imprisoned—Two Years in all—in Federal Prisons for Telling Too Much Truth about the Workings of Modern Society's Basic Institution—the Canon Law Marriage Institution. Plain Unvarnished Facts, told in Straight forward but Scientific language, caused the Arrests and Imprisonments.

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This book will comprise about four hundred pages; printed on good paper, new and clear type and good binding, with portrait of the author and of his daughter and helper, Lillian Harman. Price \$1.

VARIOUS VOICES.

Leroy Cummings, San Diego, Calif.:—Find enclosed fifty cents for which please send me Lucifer for length of time that it pays. The specimen copies you sent me were very welcome, and I heartily endorse your noble work. If there were more clear-thinking and determined workers like yourself and your worthy daughter this world would be less like an insane asylum than it now is.

Woman's emancipation means freedom, liberty. It means liberty pure and simple; failing of which, it is, according to its degree, oppression, suppression, tyranny. It means liberty to enter any and all fields of labor—trade, profession, science, literature and art—and liberty to compete for the highest positions in the land. Liberty to choose her companion, and equal liberty to change. Liberty to embrace motherhood in her own way, time and place, and freedom from the unjustly critical verdict and action of society concerning her movements. She will no longer recognize society's right to condemn in her practices condoned in man. No more a slave, she will be a true comrade; independent of man, as he is independent of her; dependent on him as he is dependent on her. And the sex question will be settled. All this, and more, when woman shall be free, and enjoy an equality with man.—Liberty.

Elizabeth S. Buchanan, Box 10, Denver, Colo.:—Enclosed find one dollar and eleven cents for which send two copies each of Light-Bearer Library numbers 1, 2, and 3. Also "Our Worship of Primitive Guesses," and "Sanctity of Marriage," and enter me for a years subscription to the Light-Bearer Library. I received your "Love in Freedom" which I greatly admire. Accept my thanks for same. I am now in this lovely city, my former home. I wish to thank you for continuing to send Lucifer since the doctor's demise.

[Friends and admirers of Doctor Joseph Rodes Buchanan will be glad to hear from his companion and helper during the last five years or more of his mortal life. As will be seen from the above Mrs. Buchanan has now returned from the Pacific coast to her former home in Denver.]

Wm. Fretz, Trenton, N. J.:—I think the jury system of E. D. Brinkerhoff comes nearer to solving the anarchist problem than anything that has yet been brought forward; it neutralizes government aggression on one hand and human depravity on the other by meting out justice in nearest accord with the will of the community. No thinking person will claim that under anarchist rule of no law and no government there will be no evil disposed persons needing forcible restraint. To me the jury system appeals as the best method of preserving the peace with the least aggression to individual freedom, and I am surprised that such a good reasoner on property rights in children as Kate Austin is, still clings to the unattainable in other matters. Human nature would not be changed at once by the abolition of law and government, yet it is assumed that no restraint is

needed after the anarchy epoch. At least no adequate method of restraint is made known. The law does not breed all criminals, thousands are such from choice or innate cussedness. It is far easier for a needle to go through the eye of a camel than to show that thieves and burglars will be good when law is abolished. But they would dread juries.

Helene Violet, Dayton, Ohio:—It is said that Christ had his Judas; Lincoln his Booth; Garfield his Guiteau; England her Transvaal, and the United States her Philippines. When old John Brown, who precipitated the Rebellion and was hanged by the Governor of Virginia, Prentiss, the sage of a Louisville paper, said editorially: "The tallest man we ever saw was named Mr. Short; the one least in stature was named Mr. Long; and the name of the Governor of Virginia, is Mr. Wise." [Antithesis.] John Brown's suicidal act was too deep a probe into the ripening boil of the "peculiar institution," and the wincing of the patient betrayed the core. It is with nations as it is with individuals; surgical patients dread the bistoury. But it must sometimes be employed, nevertheless.—If the public press—if Lucifer airs a serious evil, there will be wincing, which tells warningly who gets hit. A mule with a chestnut-burr under his tail will kick the best friend he has in the world for trying to remove the burr; so human mules will kick reformers. Did not the evils exist—were Lucifer but romancing, there would be no kick—but if the mule is to be saved, the burr should be removed if the mule does kick, for some mules don't know any better than to kick—their highest aim in life. Lucifer may have felt such heels aforetime.

Santiago Walker, Monterey, Mexico:—In reply to S. H. Nebraska—As she has a child, she has lived long enough for the common law to recognize her anywhere where the common law is not superseded by statute, on the matter. In making his will Mr. H. must name her, not "Mrs. H." but [Mary Ann] W., and he should say that she had lived with him in his house at such place, since [time] till the present time, as his wife and that he the testator acknowledges himself the father of her infant [sic] male child born at — on or about the — day of 189—. He should have his will drawn up by an attorney of experience. The points about a will are to make the meaning clear, identify the beneficiaries, and not leave bequests on condition or overlapping each other; not too much mechanism.

The interested relatives are likely to contest the "common law" marriage in some such way as the following: That the man and woman did not believe in marriage, but lived together with the intention of not being married, which is not common law marriage, and that his introducing her as his wife was a fraud. The courts might sustain the relatives. Let her not rely upon anything but a gift to her in her own name. If I were the man I would deed the property to her now and put her in possession, telling my acquaintances that it was for her having the child by me. That is a common law consideration between man and woman in life.

Three Months for Ten Cents.

In order to get our monthly magazine, the Light-Bearer Library, into the hands of people who would probably read and appreciate it, we now offer to take subscriptions at the merely nominal price of ten cents for three months, hoping and believing that a large proportion of these trial subscribers will renew at the expiration of that probationary period, and become permanent helpers in the field of reform to which Lucifer and the magazine are devoted.

To all readers of Lucifer who have not yet seen a copy of the "Library" we will send a free sample on application.

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THE EVOLUTION OF MODESTY.

BY JONATHAN MAYO CRANE.

A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers:

What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed?

Many other kindred questions are considered and interesting facts cited. Price five cents. For sale at this office.

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CHICAGO, ILLINOIS, SEPT. 8, E. M. 300. [C. E. 1900.]

WHOLE No. 830

Found But Once in a While.

It is easy enough to be pleasant
When life flies by in a song,
But the man worth while is the one who will smile
When everything goes wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praise of ear, a
Is the smile that shines through tears,
It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your mind away,
But it's only a negative virtue,
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.
By the oxen, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today—
They make up the items of life,
But the virtue that conquers passion,
And the sorrow that hides in a smile—
It is these that are worth the homage of earth,
For we find them but once in a while.

—J. F. Cooper.

Marriage in Mexico.

BY SANTIAGO WALKER.

Of the present population of Mexico something like nine-tenths are people in whom Indian blood predominates, the larger half of these being indeed unmarried Indians. They are not wild or refractory, except a few in remote parts of the country, but are stolid, peaceable, patient in labor. Often in looking at Aztec boys, I am reminded of pictures seen of the Filipinos, they look so much alike, with hats on.

Among these people (and I will refer only to those of them who have come under the influence of the law, who work for wages and speak Spanish) cohabitation without ceremony of church or state is common.

One reason for this is their custom and another is their poverty. The men earn from fifty to seventy-five cents a day at common labor on railroad construction and \$1 to \$1.50 Mexican silver, in mines; but none of them like to work more than two-thirds of the time. The law is strict that no ecclesiastical marriage shall be celebrated without a civil marriage, the penalty being on the priest. The people are Catholics, more or less,—the more being *muy Catolicos*,—so the women scarcely have the civil without the religious ceremony. Now, as the two ceremonies, added together, will cost say ten dollars, the amount is often beyond the means of the prospective groom, especially as he may be expected to propitiate the bride's mother with \$25. So if he has this stake, and is acceptable to the girl and will assume the responsibility of a husband in fact, he can make a bargain and marry the girl by individual contract with her parents for any term agreed upon. It is often for four years; sometimes for fourteen years. Foreigners in the country dis-

tricts have often married Mexican girls by individual contract with the girl and her relatives, for two years. I have an Indian servant who tells without a blush that he was contracted in marriage with a woman of his own race for fourteen years, reared six or seven children, served his fourteen years and then left the mother and married, in the church and before the justice, his present wife, a young woman nearly white.

One who has lived in camp, where a good deal of common native life is to be seen, tells me that as there is generally some religion on the woman's side the family wants a talk with the priest. He would not dare to marry the couple, but he is not prevented from admonishing them that if they are bent on living together, they should not forget the intention to marry as soon as they can afford the expense. A little such talk by the priest is possibly taken as a quasi-sanction. Of course the church doesn't emphasize the necessity of civil marriage.

These unions can be terminated at any time by mutual consent of parties including the girl's parents, but this is not obtained until another man is found willing to take the discarded wife and be responsible to society for her support and keep her from becoming a common waif. The second husband pays the first one a sum of money to relinquish his rights. If the woman is young and good looking it may be \$20, if she is older it will be \$15, \$10 or even less, but always with her consent, and such a bargain is solid.

The law in Mexico cannot interfere with people simply for cohabitating together. The right to cohabit is fully recognized. Only such modes of clandestine cohabitation as usually cause scandal and provoke conflict,—as by a married man introducing another woman than his wife into his home and bed, or a married woman meeting a lover, are contrary to law. The sexes are not exactly on a level. The cohabiting pairs must conform to the general rule of decorum which applies to married people. Theirs is simply limited marriage. The children belong to the mother at the end of the term for which the pair cohabited. They as a rule take their mother's family name as indeed, do most Mexicans even if born in marriage. The father usually acknowledges the child or children born of contract cohabitation and among the steadiest of the men and cleverest of the women a good many marriages follow the birth of one or two children.

Mexican law makes this distinction between man and woman. A man, whether single or married, is quite at liberty to have a mistress or a number of mistresses. A woman is quite at liberty to have one lover at a time, but not to have a number of lovers at the same time, unless she is prepared to go under police surveillance, take out license and submit to medical inspection.

The married man's amours must be at other places than his marital home. He can keep different women in different homes.

The law gives judicial separation, but no divorce. It gives the husband everything short of divorce for conjugal infidelity

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in the wife, but it considers conjugal infidelity in the husband natural, and a cruelty only when practised under circumstances interfering with the wife's dignity in her home. She has no business to know all that her husband does. He has a perfect right to know all that she does.

I will not here indulge in any comparisons with the law, social practices and social professions of people of other countries, but will confine myself to affirming that in the foregoing position there is a general accord of law with public and private views of the facts of life and the prevailing sentiment of this country. I do not wish to be understood as saying or thinking that Mexican men are more given to variety than other men. For those who like a variety of dependent females there is a candid recognition of their latitude without impertinent comment, and no demand for express hypocrisy in public; just as there are no total abstinence societies or blue ribbon purity leagues among the Mexican or Spanish or French peoples, to badger men and give opportunity for a certain line of public speaking which is never heard in these countries outside of a missionary church.

Different views of life do not necessarily mark greatly different practices. As the French novel does not necessarily encompass vice greater than the Anglo-Saxon country which would taboo the French novel. Are not the French more candid to woman kind than the English and American? Till either the American man ceases to visit saloons and rooms where ladies do not go, or till American ladies go to all those places and hear all the men's talk, the ladies will never know whether or not their countrymen are dealing as candidly with them as the authors of French novels and the legislators of Mexico when these seem to Anglo-Saxon observers to be authorities without real for the "truly moral."

More About Men's Rights.

BY L. L. C.

Now that his story has "got into the papers," Carl Jager wants to say a little more in justice to himself. He says:

"Your editor seems to think that any woman may employ any means she can think of to get what she likes. No man is safe then, in making any plans for the future, in forming any home ties, in being industrious, devoted and upright with the expectation of securing happiness. He is a mere bird of passage, a creature to come when a woman beckons and to go when she tells him to. He may put all his energies into building a home nest, but if he is driven out of it when after long years it is finished, he must not complain. If he loves his children, as fathers sometimes do, it is but an added power of cruelty in the woman's hands, for the children belong by nature entirely to her."

"I can't see the justice in this proprietorship of children. The arguments for this claim are that the 'woman made them from materials furnished her by nature.' But does she 'own' any of the processes or forces of nature; the growth and development of the child goes on independently of her will. Meanwhile, she must be cared for, loved, protected; be furnished a home, nourishment, doctors, nurses and assistants, and the father of her child whom she has chosen, usually supplies these things as I did gladly. She risks her life and she suffers. But in a generation or so of healthy, free women, she will not do this. In all this I cannot see that the child is hers by any natural or just law more than it is the father's."

"Usually there is a sort of tacit if not expressed contract between the parents of children. Few men would care to be chosen as mere fathers and householders, if he could have no assurance that he had some rights to the children and the home, but could be sent away from them at any moment. It certainly is a sort of 'barnyard morality' when a man is chosen solely for the essential duty of propagation, with no share in the life-long consequences, no rights or pleasures of his children, his home and the companionship of the mother. The terrible

growth of a long and slow civilization, has brought us thus far from the animals, to the social joys which accompany propagation; shall we go back to the old brute plane and eliminate home delights?

"And what of the children? Are they to have no voice in the matter? I do not believe in the ownership of human beings even by mothers. Mothers are sometimes cruel, often unfit and very frequently not the best guardians for their children. I do not know why they should be given unlimited control over their children's lives any more than other people should be accorded authority over others. As I believe in equal freedom, I believe the wishes of children should be regarded as soon as they are old enough to make any. Not that they should always be granted, but they should be taken into consideration."

Carl continued. "You remember I was awarded by a court of justice the privilege of seeing my children on Saturday afternoons. For a long time, I visited them on that day, they greeting me always with delight. There were certain taxes and assessments on the home at this time which the mother wished me to pay; I was under no legal obligation to do anything more as everything I had in the world had been handed over. She was very gracious toward me at this time, sometimes expressed regrets, appealed to me for sympathy, and at times talked as though we might yet live together but in some other place. She once charged me with 'destroying the integrity of her home,' though I had begged her not to have it destroyed, and the other party to the destruction was her closest friend. Finally, when the debts (which I paid) were canceled, all this ceased, and later, after she had read your former account, which she says is a 'tissue of falsehoods,' the children were kept away from me even for the legal time on Saturdays."

"Yet, this is all in accord with the new order of 'freedom in love.' Well, if woman's freedom is to cost so much suffering to everybody else, I've no use for such a world—that's all. Can there be no such thing as equal liberty—justice? Must somebody always be the victim?"

And Carl turned away, a hard and bitter look on the face once so cheery and strong. There was nothing I could say in consolation.

Capitalism, Socialism, Imperialism, Cosmopolitanism.

BY H. B. KERR.

In No. 825 Henry E. Allen says: "I used to consider Kerr a pretty good Socialist, but since he has gone off on the Imperialist tangent I am in doubt. Imperialism and Socialism do not mix any more than water and oil." In the London "Clarion" of Aug. 4, J. Bruce Glasier, the leader of the Independent Labor Party, says:

"We must not, we are told, confuse Socialism and Anti-Imperialism. There shall be no confusion in it. Socialism is, and must be, as definitely anti-Imperialist as anti-Capitalist. What should not be confused is Internationalism and Imperialism—Cosmopolitanism and Imperialism—a confusion that has already confounded not a few amiable Fabians in these latter days. Imperialism is Capitalism at large."

To clear this matter up, let me ask a few questions. First, is it true that Socialism is anti-Capitalist?

In one sense, yes. Socialism wants to substitute common ownership for ownership by individual plutocrats, and in that sense it is anti-Capitalist. But does Socialism regret the rise of Capitalism? Certainly not. All intelligent Socialists rejoice in the substitution of the trusts for individual enterprise, and in the substitution of great factories where hundreds work together for the old household industry. They rejoice for two reasons. The first is that the centralization of industry by capitalism will make it much easier for the state to take hold of each industry and run it as a government department. The second is that the ruin of the small capitalist or the small storekeeper, by converting him into a proletarian, will make it much easier to convert him into a Socialist. The Socialists have com-

pletely failed to convert the small peasant proprietors of Germany and France, who prefer the absolute ownership of a little plot of ground to an individual interest in the world; but they have made a clean sweep of the large cities, where the people have nothing to lose but their starvation wages. Capitalism is the link between Individualism and Socialism, the necessary intermediate step in evolution; and as against Individualism Socialism is emphatically pro-Capitalist.

So much for Individualism, Capitalism, and Socialism. Now let us examine three other ideas, Nationalism, Imperialism, and Cosmopolitanism.

What is Nationalism? Simply a kind of collective Individualism. The Individualist goes out into the west and stakes a piece of land. Some day thousands follow him, and build up a great city on his land. He says, "This is my land, and you must all pay rent for the use of it, or buy lots at the price which I demand for them." He stakes a mineral claim, and it turns out the richest gold mine on earth. He says, "This is all my gold, and the world must pay me its price for it." "Not so," says the Socialist, "you did not create these land values; the community created them; and the community should have the economic rent. You did not create the gold; it is one of nature's gifts to all men; and all men should have the benefit; paying you only a fair royalty for your enterprise in finding it."

Now Nationalism is only Individualism writ large. The Nationalist says, "My countrymen pre-empted this great tract of the earth's surface, and it is ours for ever. Long after we came here we discovered that we had the greatest gold deposits on earth. It was only a fluke, but it was our good luck. That is our gold, and all men must pay tribute to us for mining it, in one form or other."

What says the Cosmopolitan Socialist to that? "Stuff and nonsense," he says, "that gold is the common heritage of all men, and all men should share in it, after paying the miners handsomely, and giving a reasonable royalty to the finders." He further says that all men should have a right to come and live at these gold mines on equal terms, and have an equal share in the government of the country when they have been long enough to know something about it."

We have now discussed five of our six ideas. We have seen that Socialism is the opposite of Individualism, and that Capitalism is the link in evolution between the two. We have seen that Nationalism is only Individualism writ large, and that Cosmopolitanism is only Socialism writ large. One question remains. Is there an intermediate link between Nationalism and Cosmopolitanism, as there is between Individualism and Socialism?

There is the hottest political question of the day. There is the question that has almost split the English Fabian Society, and brought endless curses on the head of the gentle Blatchford.

But Gladstone lets the cat out of the bag. He tells us that "Imperialism is Capitalism at large." Then I say Imperialism is the inevitable link between Nationalism and Cosmopolitanism, as Capitalism is between Individualism and Socialism.

We have seen that the peasant proprietor loves his little plot of land so much that it is useless to talk Socialism to him. We have seen that when he becomes a proletarian he becomes a Socialist. It is the same with the Nationalist. Leave him his little country, his peculiar language, his quaint prejudices, his conviction that his is the people specially chosen of God, and you will never make him a citizen of the world. Take these away from him, and you transform him from a Boer or a New York Dutchman into a man.

That is not theory; it is one of the platitudes of the historians. What created the Christian religion? The Roman Empire. When the Jews were a nation, they had a Jewish God, whose chosen people they were, and who had no use for any one but a Jew. When the Greek communities were independent, they had their own gods, who were not so bigoted as the Jewish one, but certainly none too liberal; and they called the rest of the world barbarians, and thought them only good enough to be made

slaves of war. The early Romans had their own peculiar deities, to watch their interests. But when the Empire wiped all these little nations out, a Cosmopolitan religion arose, which preached salvation to all mankind, without distinction of Jew or Gentile.

Of course the transition is not made at one step. The Welsh man of today is as yet only a good Englishman, and in fifty years the Boer will be only a good Britisher, but by no means a citizen of the world. But it is far better to be one of 400,000,000, and have a quarter of the world for one's country, than it is to be only a Welshman or a Boer. Moreover, the big nations are always the most cosmopolitan in sentiment. It was England that first abolished slavery in all her possessions; England is the only country under heaven where a Jew, a Negro, and a Chinaman can all move in the best society; the English are the only people who spend more time in abusing their own country than in praising it; and absolute equality between citizen and alien has been more nearly realized in the British possessions than anywhere else. In short, England in time of peace is by far the nearest approach to a cosmopolitan country the world has ever seen.

The consolidation of nations has also greatly diminished the number of wars. The more nations, with their small prejudices and divers tongues, the more chances for a quarrel. When England was divided into seven nations, and Scotland, Ireland, and Wales into too many to count, they were fighting among themselves all the time, and the same is true of Greece, Italy, Germany, France, and all the other countries which were once divided into many little states. Even when nations go to war now, it is only a few of the men that fight, but formerly everyone was a soldier and always fighting.

But these beneficent revolutions are only brought about by the conflict of selfish interests. The selfish interests of Capitalism are the motive power that is driving the world from Individualism to Socialism, and the selfish interests of imperialism are needed to drive the world from Nationalism to Cosmopolitanism.

By the way, I see Lucifer credits me with the invention of a new word, "interdependence." It is such a good word that I wish to give the honor to whom it is due, viz. the printer. I used the word "interdependence."

Query.

It God is omnipotent and man is weak,
Why should we cringe his favor to seek?

He in his omniscience knoweth full well
Whether you'll end in Heaven or Hell.

And since he knows, it must be doctored,
Were you ever next to a game so one-sided?

So what use to pray, to beg and to flatter,
Do you think that such conduct will alter the matter?

Be a man amongst men, be to enemies just,
Don't whine, cringe or fawn, to a God so unjust.

Who causes us to sin, and punishes us for sinning,
Who is no wiser now than he was in the beginning.

He'd punish us forever, for the sins that last a minute,
For tyranny and brutality, old Nero wasn't in it.

One by hand, the other by brain,
Which the more powerful of the twain?

Can you, honest, tell me true,
And I'll be obliged to you.

GEO. SEABROOK.

In human society the liberty of the spider to spin his web must not interfere with the liberty of the fly to pass that way. We must have harmonious, and not antagonistic, liberties.—
Victor E. Southworth.

BOUND VOLUMES of Lucifer for the year '99. Sent by mail on express prepaid for \$1.75.

LUCIFER, THE LIGHT-BEARER

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Current Comment.

LABOR DAY PARADE.

Scarcely had the excitement of the Grand Army reunion in Chicago quieted down when another and but little less imposing public pageant was seen on the great city's thoroughfares. Monday September 3 was "Labor Day," not only in Chicago but throughout the United States of America.

Most if not all the labor unions of the city were represented in Monday's parade, which in point of numbers fell short of expectations—caused mainly it is said by the labor troubles here for many months past, by which troubles many unions have been more or less disorganized; many members having left the city in search of work.

By "actual count" the "Times Herald" says the number of marchers in line was 18,158; falling behind St. Louis, which city claims 25,000 in line. The same paper gives the number marching in 27 cities and towns at 163,166.

The most important features of Labor Day in Chicago this year were the speeches of Bryan and Roosevelt, one the Democrat and Populist candidate for president of the United States and the other the Republican candidate for vice-president. The Republican papers claim that Bryan took an unfair advantage of the occasion to make a partisan political speech, whereas Roosevelt confined himself to non-partisan issues. However that may be it is admitted on all hands that Bryan was the lion of the day, and received by far the greater share of attention from the assembled multitudes.

BUDDHISM IN THE UNITED STATES.

Comparing the methods of Christian and Buddhist missionaries "Occult Truths" has this to say:

"In the last eighteen years, Buddhism, one of the religions of China, has made 500,000 converts in America without having paid one cent to missionaries. My Buddhist teacher, Dharmapala came without money, never had any money while he stayed in this country and got back home without money. He never received a cent of pay for the quiet work he did here but the seed sown is bearing fruit in this magazine and in a hundred other directions. The power of truth in his soul was sufficient to drive out all money considerations. Not so the deluded and ignorant emissaries of the American Board of Methodism, and of fifty other isms which contest for supremacy in our midst to the stultification of them all. In spite of spending millions of money here and abroad, all these isms are on the decline. Even ignorant street preachers and fanatical Salvation Armies get a hearing and a following from people disgusted with churchism.

The Christians hire the most eloquent and most unprincipled orators, like Talmage who got money for a church in Brooklyn under false pretenses and had three churches burned over his head. They pay thousands of dollars for organists, for solo singers, for paintings, decorations, cushions, marble tables, etc., etc., to entice patronage, but most sensible people shun them and go bicycle riding or trolley-car riding on Sunday. If they cannot do that they stay at home."

Having met Dharmapala and heard him lecture here in Chicago, I can testify to the truth and justice of the above statement in regard to the methods pursued by this eminent apostle of a religion that has never used force or violence in its efforts to secure converts, and which today numbers far more adherents than does any other of the religions of the world. If the Christian missionaries in China had followed the example set by the Buddhist propagandists there would have been no massacre of Christians in China and no Chinese war.

Truly the saying of Jesus is being fulfilled, when he said, "Think not that I am come to send peace on earth. I am not come to send peace but a sword."

In the Note and Comment columns of the New York "Truth Seeker" of Sept. 1, appears the following:

"Mrs. Lucy Parsons whose husband was hanged a dozen years ago for complicity in the Haymarket murders, was fined \$50 last week for holding a meeting on the streets of Chicago and refusing to move on. The police and court seemed anxious to let her off lightly, but were forced by her defiant manner, the papers say, to make the arrest and impose the fine."

If this paragraph had appeared as a news item in the columns of any one of the papers that helped to secure the judicial murder of Albert Parsons, August Spies and their comrades, there would have been no cause of surprise or comment. Men who commit or abet crime in the name of "law and order," may be expected to defend their action and try to keep the public blinded by false presentations of important facts; but that a paper calling itself *Truth Seeker* should lend itself to this work of perverting the truth—for political or any other reasons, is sincerely to be regretted.

First, "Complicity in the Haymarket murders." If the man who writes the news items for the "Truth Seeker" is well informed as to the facts, he knows that it was not proved at the trial that any murder was committed at the Haymarket, Chicago, on the evening of the ever-memorable 4th. of May 1886. Murder is "homicide with malice aforethought," but the evidence showed that the dead policemen met their fate while committing a criminal act—breaking up a peaceable meeting. Men are not usually said to be "murdered" when they themselves are the aggressors.

But this is not all. The evidence utterly failed to connect Albert Parsons and his friends with the man who threw the bomb that killed Deegan and mortally wounded several other policemen while engaged in their criminal act. How then was it possible that these labor reformers could be "hanged for complicity" in such homicide?

The simple fact is, or was, that these labor martyrs were deprived of liberty and life for their opinions and not for their acts. This fact was fully confessed by their prosecutors and persecutors, and by the judge who sentenced them to death, or to life imprisonment.

Second, "Holding a meeting on the streets of Chicago." The concurrent testimony of all the reports I have seen and heard of the arrests made on the afternoon of August 5, is to the effect that no attempt whatever, was made by Mrs. Parsons and her friends to hold a meeting in the streets when they were unlawfully and invasively prevented by the police from holding a peaceable meeting in the hall they had hired for that purpose.

As to "defiant manner," it is to be presumed that most of us would be tempted to express our opinions of such invasion

in terms not the most guarded, should we be deprived of our citizen right to hold meetings in a public hall, for the use of which we had paid, and when we had neither committed a breach of the peace—nor even contemplated such breach.

No report is given of the words used by Mrs. Parsons, and thus we are left to infer that the prosecution was hard pressed for an excuse to justify their own criminal act, especially when we remember that defiance in words is not a crime under any rational administration of justice, and that none but judicial dogberries punish people for honest "contempt of court!"

Once more: If the charge had been true that Mrs. Parsons had attempted to hold a meeting in the public street, since when has it been reckoned a crime or a misdemeanor to do so? How many of the numberless and very noisy street meetings of the Salvation Army have been broken up by the Chicago police? And what of the uncounted and countless crowds of people that collect on the street corners to listen to political place-hunters, or to patent medicine vendors, or to itinerant fakirs of every name and nationality?

And what of the legend, what of the tradition, still believed in by many, that this is a land of "equal rights for all and special privileges for none!"

All this is said not because the writer of these lines is a partisan of Mrs. Lucy Parsons or of the men whose mortal lives were sacrificed, Nov. 11, 1887 to the Moloch of aggregated capital and to the governmental superstitions that make such aggregations possible. What I have said in defence of Albert and Lucy Parsons and their friends I would say in defence of any or all who are or might be the victims of invasion by the appointed and paid servants of the people, whose business it is to see that all citizens are equally protected from invasion of person and of property earnings.

Woman and the Home.

Whether I am the "editor" spoken of by L. L. C., in "More About Men's Rights" I am left to conjecture, as no names are mentioned. Inasmuch, however, as the article was given to me for publication, and inasmuch as its main purpose seems to be to antagonize, in a general way, the doctrines I have advocated in *Lucifer*, the inference is reasonable that I am the person meant.

If so, let me ask, where and when have I said that "any woman may employ any means she can think of to get what she likes?" Instead of advocating any such doctrine I have always contended for the utmost candor, frankness and honesty between woman and man. If I have claimed greater privileges for woman than for man in the matter of reproduction of the race, it is because I prefer justice to injustice; because I would have equity instead of inequity (*iniquity*). Privileges should be measured by duties, responsibilities, labors, pains and perils, and in these regards nature has put by far the greater load upon the shoulders of woman—in reproduction—and therefore simple justice—equity—would accord to her the greater share of privileges, saying nothing of rights, since many of our readers seem not to believe in rights of any sort.

Lack of space will prevent an elaborate reply to all the points mentioned in the revised statement of the wrongs suffered by Carl Jager at the hands of his late partner in business and conjugal companion. Briefly as possible I would say that while I do not sit in judgment upon and condemn either of the parties mentioned, will say that if I had treated another as Jager says he treated his wife I would think the punishment received was justly earned. The man who "hands over" to his wife, to his child, (or to anyone else,) "everything he has in the world," as Jager admits he did—unless the circumstances be very extraordinary indeed, does his wife or child, as well as himself, a serious injury, and deserves all that he is apt to get in the way of punishment. The surest way to ruin a child is to give it unlimited and irresponsible use of money or property, and the same applies to a wife or to anyone else.

Self-justice, or justice to self, is the first and most important

of all the grades or kinds of justice, if there be different kinds or grades. If we fail in this; if we allow ourselves to be defrauded, invaded, despoiled, we may naturally expect soon to have little if any power or means with which to do justice to others. To submit to wrong is to encourage wrong doing and therefore to wrong the invader as well as ourselves.

"BARNYARD ETHICS."

It is fashionable in many quarters to try to disparage the doctrine of Love in Freedom—including of course the self-ownership of woman and also the ownership by the mother of her infant offspring—by references to "barnyard morality" and the "stockbreeder's" methods.

Speaking for myself alone I accept this challenge, fairly and honestly. Yes, I gladly welcome the issue and would say in all candor that the comparison is decidedly favorable to our humble and despised kinsfolk, the beasts and the birds. I agree emphatically with Dean Swift when he makes his "Houyhnhams"—horses that reason—say that in the treatment accorded to their females human beings are below the brutes; and while it is true that the stockbreeders' aim is a low one—mere money getting usually, he obtains much better results than the average output of the priest-and-judge-controlled system of human propagation, supplemented as that system is by the shrewd bargaining of thrifty parents whereby the young prospective mothers of the race are sold to the degenerate heirs of baronial titles, baronial acres or of fat bank accounts.

In passing through crowds of people, such as were recently seen in Chicago, who has not had running through his brain unbidden thoughts like these:

"Job lot! job lot! Not made to order. Bought here and there wherever odds and ends could be had cheap! Not made by skilled workmen; not made upon honor or reputation of a reliable house, but made by careless and irresponsible apprentices or by 'scab' workmen."

How many ideal faces and forms do we meet in a mile walk through a dense crowd of average human beings—how many approximately perfect types of manhood or womanhood, padded and disguised as most of them are to make up for lack of symmetry? Some remind you of bean poles or guys; others make you think of the saying "every tub must stand on its own bottom"! Heads and faces that resemble those of hawks, eagles, foxes, dogs, cats, owls, monkeys, baboons, etc., etc.

Contrast this state of things found on the human plane with what we see among the higher orders of birds, geese and storks for instance, where perfection of type is the rule and not the exception, as with us. Where each individual—because of ages and ages of natural selection—has reached a plane of equality with his fellows, so that be—or she—is able to bear his full share of the burdens of community life; where each takes his or her turn (without compulsion) at the head of the triangular column as leader in breaking a path through the pathless fields of "desert and illimitable air," when the flock is migrating to or from the circumpolar regions, and where each takes his or her turn in standing sentinel while the others feed.

Yes, truly, would I have our human mothers take a lesson from the birds and beasts in a state of nature, not in the "barnyard" or pig-stye although even in the barnyard the prospective mother is usually mistress of her own person, not for one day or hour of her life but for every day and hour—take a lesson from nature untrammelled by Grundy rules of propriety or by priest-made laws; take lessons from nature not to slavishly follow but to improve upon them by using the advantage gained by conscious intelligence and a larger use of articulate speech than that possessed by beasts and birds.

HOME DELIGHTS.

"Shall we go back to the old brute plane and eliminate home delights?" asks L. L. C.

Taking lessons from the brutes does not mean going back to the brute plane, but as between brute morality in matters pertaining to reproduction, on the one hand, and priest-made morality, binding the mothers of the race to the code which says,

"Wives submit yourselves to your husbands in all things," and "Thy desire shall be to thy husband and he shall rule over thee"—the code which sinks the individuality, the personality, of the wife in that of the husband; the code that reckons the family pedigree and name in the male line only, and that gives to the father the ownership and control of children—as between these two I most decidedly prefer the first, or the morality of the beasts and birds. It is because I would have the home built upon the bedrock of justice and cemented by mutual love and respect, instead of upon the sands of superstition and cemented by injustice, fear and slavery, that I contend for woman's right to self-ownership of person, the ownership of her infant children and the ownership of her home.

While mutual love and mutual respect are the only bands or bonds that hold the pair together it will make little difference in whose name is recorded the title deed to the land upon which the building stands that forms the nucleus of the home, but when dissensions arise, or when the bonds of magnetic and psychic attraction that drew them together have lost their binding force, then the mother with her infant children should be left in quiet and undisputed possession of that home, whether paid for in the first place by money previously earned by one or both the parties or acquired in any other way. If this should seem to entail hardship upon him by whose efforts mainly the home may have been built, and if he should have little or no other property upon which to lean in sickness or old age, the most rational remedy for this will be found, as I think, in the co-operative home; the home in which each individual, whether woman or man, has her and his own personal rooms, own personal belongings, and also her and his equal share in the common property of the home—the halls, the library, the public parlors, the kitchen, the laundry etc., etc., together with courts, lawns, gardens, orchards, farms, factories and what nots that go to make the home an industrial and economic success.

For further elaboration of this solution of the "home" question, see the book "Cityless and Countryless World," by Henry Olerich, and also "Hilda's Home" by Rosa Granl.

Lack of time and space prevent further elaboration of the "Woman in the Home" question for this issue. If possible the subject will be resumed next week, when other points mentioned by "L. L. C.," Mrs. de Maupassant and others will receive a share of attention.

VARIOUS VOICES.

L. M.,—N. Y.:—Is it against the law for a woman to take a name not legally her own? I know the courts can change a name; can they make one legal already adopted through a simple contract marriage? Would a marriage be legal if the woman married again under the name not legally her own? [Will some reader answer?]

N. H. Harman, Inglenook, Calif.:—I sent you a dollar for your autobiography, with regrets that I could do no more to help you in your great struggle to give light to the world. There is no doubt in my mind that you advocate the first and chief reform that shall give mankind an upward lift to a better plane of living. I am at heart a socialist, pure and simple.

Jennie W., Bradford, Ohio:—Enclosed find one dollar for renewal of subscription. Only wish it was one thousand. But as wishes do not count I will send you what little I can. I will send you the dollar for your biography just as soon as I possibly can do so. But the paper I cannot do without. It drops many many flowers in my pathway, that lighten life's burdens. I have never read anything that can compare with *Lucifer*. It is so different from common literature, I know by what great efforts and by what superior brain capacities all this is effected, and this is why I appreciate the paper as I do.

Elisha Crawford, Orchard, Iowa:—Find money order for

one dollar for the good of the cause. I have more books than I can read or lend. I think your cause is the very best. I am almost seventy-nine years old, blind in one eye and the other very dim.

[For nearly two decades of years Father Crawford has been a faithful friend and generous helper of our *Morning Star* and its work, and is therefore entitled to the fraternal sympathy, respect and honor due to age and useful labor well done. May his declining years be peaceful and happy, and may he live to see the fruits of his toil and of his generous giving. M. H.]

E. M. Dewey, Dimond, Calif.:—Can you tell me where I can get a copy of a poem I once saw in an old volume of Paine's "Age of Reason." The poem related to the conversion of "Mordecai the Jew" by a Catholic. The Jew had fallen through the ice as he was passing over a pond. A Catholic saw the accident and told the Jew he would like to help him out but could not unless he would renounce his religion. The Jew to save himself from drowning finally agreed, though under protest, to renounce Judaism and embrace Catholicism. Instead, however of helping him out the Catholic said, "Now as you are a good Catholic I will save your soul," and so, "in a thrice he popped Mordecai's head 'neath the ice."

[Can any of *Lucifer's* readers give Bro. Dewey the desired information?]

H. H. Cady, Nelson, N. Y.:—I send you three dollars and eighteen cents for which send me *Lucifer* another year, one dollar. Also the Light Bearer Library for two years, (from the beginning) one dollar; also "Songs of the Unblind Cupid," thirty cents; "The Ballad of Reading Gaol," ten cents; "The New Hedonism," five cents; "Bar Sinister and Licit Love," twenty-five cents; "Personal Rights and Sexual Wrongs," twenty cents; "Our Worship of Primitive Social Guesses," fifteen cents; "When Love is Liberty and Nature Law," ten cents. The article you published from "Physical Culture" entitled "Nudity and Purity," meets my approval. I think people should go naked as much as possible when exercising so as to harden the skin and render it less sensitive to changes of temperature. I think this would help very much to prevent colds, catarrhs, consumption and other diseases of like nature. By wearing clothes we become like vegetation growing under a board—pale and weakly. I am sorry to see some of your subscribers get discouraged and drop out along the way. The task which you have undertaken is a large one and you need all the encouragement you can get.

Caroline de Maupassant, Otter Lake, Mich.:—The number 824, July 26 of *Lucifer* contains an article of Elsie Wilcox on Dr. M. A. Stewart's lecture, "The Great Deliverance." This article has, in part, my full approbation. I believe with Elsie Wilcox that to consider "reproduction as the chief end of woman is to place her on a level with the stock breeder." Hence my repulsion, I should say aversion for the method proposed by Mr. Harman in "Motherhood in Freedom" for the improvement of the race. Yes, there are hereditary traits reproduced in every child but education may rectify them.

Elsie Wilcox says: "Women should be free from sexual slavery, simply because they have an inalienable right to freedom." Here then she dissents from Mrs. Stewart's essay the central thought of which is: "Christianity, the glory of God, and the subservience of the present to the future." No free minded woman can accept Dr. M. A. Stewart's creed. You cannot serve two masters—slavery and freedom, at the same time; therefore I cannot join Elsie Wilcox's prayer: "Anything, O Lord, anything that can awake thought in the creed-bound slaves of superstition is welcome."

There is no possible compromise between truth and error. The belief in a religion founded on tradition and systematically excluding science is the negation of progress, and consequently condemns humanity to revolve forever in the same round of bigotry, ignorance and hypocrisy. Instead then of joining Elsie

Wilcox's prayer, I would say: Truth alone can redeem humanity, hence the first duty of rational beings is to look for Truth.

Lizzie Holmes says in *Lucifer*, May 28th. "Equality is good enough for all human beings, it is good enough for any true woman and mother." Let us therefore be contented with it. "*Qui trop embrasse mal étreint.*"

F. W., Mitchell, S. Dak.:—My understanding of Lucifer's philosophy enables me the better to unravel the kinks in my own domestic affairs. It enables me to realize "Where I am at," how it all happened and the remedy. It also enables me to comfort and assist others who have domestic unpleasantness. A few days ago, I was called by a young wife to assist in dividing property; she saying herself and husband had parted. I talked to them from a Lucifer standpoint, and they are still living together and apparently as well off as ever. The lady is reading Grant Allen's books. My friend W. P. W., thanks me for persistently driving Lucifer's ideas into him, and says they are the best consolation he receives and he intends to make you a personal visit. For some good reading, see Stetson's "Women and Economics," page 257. Read and draw a subject for an article. My notion is, the following is good and practical: Educate the young and unmarried in the philosophy of economic independence of woman, freedom in love, baby farming, etc., etc. Before lovers set out to reproduce their kind, having full faith in each other, let them submit to the marriage ceremony and immediately thereafter enter into written stipulations in duplicate, setting forth the explanation that they submit to a marriage ceremony merely as a matter of policy, so as to legitimize the unborn children. That they agree each to claim no marital rights over the other; each to share justly the expense and care of offspring; each to live economically independent of the other; neither to claim alimony, and each to live and be as perfectly free as though a marriage ceremony had never been performed.

"The economically dependent woman, spending the accumulating energies of the race in her small cage, has thrown out a tangled mass of expression, as a large plant throws out roots in a small pot. She has crowded her limited habitat with unlimited things—things useful and unuseful, ornamental and unornamental, comfortable and uncomfortable; and the labor of her life is to wait upon these things and keep them clean."

Charity, Capital and Industry.

Adorned in the latest style, her elegant figure and lovely face a herald or proclamation of taste and refinement. Sweet Charity was one day passing down the avenue when suddenly she came upon Industry lying beastly drunk in the gutter, just able to drag himself upon his elbow to swear at a well dressed gentleman by the name of Capital who was passing by in a stylish turnout. Sweet Charity and Capital exchanged hearty greetings, agreed that Industry was in a shocking state of demoralization; tossed him a "quarter" to "sober up" on, and then congratulated one another that their names had been so changed by act of legislation that nobody would ever suspect them of being son and daughter of that same loathsome wretch in the gutter, or that they were the chief beneficiaries of his unwilling bounty.—*The Straight Edge.*

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LUCIFER.



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THIRD SERIES, VOL. IV., No. 36.

CHICAGO, ILLINOIS, SEPT. 15, E. M. 300. [C. E. 1900.]

WHOLE No. 831

The Fatherland.

Where is the true man's fatherland?
Is it where he by chance is born?
Doth not the yearning spirit scorn
In such pent borders to be spanned?
O yes! his fatherland must be
As the blue heaven wide and free!

Is it alone where freedom is,
Where God (Good) is God and man is man?
Doth he not claim a broader span
For the soul's love of home than this?
O yes! his fatherland must be
As the blue heavens wide and free!

Where'er a human heart doth wear
Joy's myrtle-wreath of sorrow's gyves
Where'er a human spirit strives
After a life more true and fair,
There is the true man's birthplace grand,
His is a world-wide fatherland!

Where'er a single slave doth pine,
Where'er one man may help another—
Thank God for such a birthright, brother—
That spot of earth is thine and mine,
There is the true man's birthplace grand,
His is a world-wide fatherland!

—Lowell.

Science and Common Sense.*

BY GEORGE BERNARD SHAW.

I have now had some three centuries' experience of life. By this I do not mean that I have discovered the elixir. I am merely an ordinary vegetarian still in my fifth decade. But I was born on the outskirts of an Irish city, where we lived exactly as people lived in the seventeenth century, except that there were gas-lamps and policemen in tall hats. In the course of my boyhood literature and music introduced me to the eighteenth century; and I was helped a step further through the appearance in our house of candles that did not need snuffing, an iron-framed pianoforte, and typhoid sanitation. Finally I crossed St. George's Channel into the decadence of the mid-nineteenth century England of Anthony Trollope, and slowly made my way to the forefront of the age—the period of Ibsen, Nietzsche, the Fabian Society, the motor car and my own writings.

Put the question, what have my three centuries taught me about my own species? I reply, mainly to regard men's principles as excuses for doing what they want to do. Why do they shrink with such an exquisite shyness from asserting their will as valid in itself? I do not know: the shyness seems as fundamental as the will itself: no man is bold enough to take a questionable step without representing it as the fulfilment of a divine behest, or the logical conclusion from ethical principles of supreme authority. You meet a respectable citizen, for example, who drinks brandy or beats his children heartily. You ask him why. If he were to reply simply that he enjoys both practices, you would be shocked and set him down as no gentleman. Therefore he tells you, with a martyred air, that he is compelled to drink brandy for the sake of his digestion, and that he chas-

tises his offspring, feeling every blow himself more than the child does, because he cannot bear untruthfulness. The one thing he will not do is to reveal himself in his own nature, and confess that his principles, his politics, his religion and his morals are all mere superstructure, founded on his native impulses, and unsettled only in so far as the Balance of Power changes as between these impulses by their waxing and waning.

Further, I have come to believe that the scientific speculation which calls itself the Law of the Conservation of Energy is actually a law as regards human credulity. There is clearly a given quantity of critical energy (a very small quantity) at the disposal of mankind. If any of this be applied to a subject which has heretofore escaped it, an equivalent quantity must be withdrawn from some other subject which has hitherto absorbed it, and concerning which the race instantly lapses into abject credulity.

Thus, whilst in my earlier centuries the Bible was introduced to me by my teachers as a talisman which would stop bullets if I carried it on the field of battle (bullet-dented Bibles were actually exhibited in the tract shops), and protect me from ghosts if I kept it under my pillow, I have lived to see it criticised, revised and placed, as ancient literature, on the footing of any other literature, with the full concurrence of archbishops. I even occasionally find people reading it and learning something from it; a thing impossible in the old times, when the repetition of its verses was a mere telling of beads, hypnotically comforting to the old, and an effective punishment for the young.

At first nobody noticed how promptly the Law of Conservation began to act, because nobody dreamt that the supply of critical energy was limited. But it was; and every ounce of it that was applied to the Bible and to religion had to be withdrawn from Science. When the process began, Science was Science, and Religion was Witchcraft. Now that it is ended, Religion is Science, and Science is Witchcraft. I can speak of this with authority; for the change took place in my mind as it did in the mind of the world. It was long before the terrible suspicion smote me that the new wine had been provided by emptying the old bottles. Not, indeed, until "the higher criticism" had done its work so fully that its conclusions became a mere habit of my mind, involving no real activity, was there energy enough released to enable me to resume the old seventeenth century work of criticising science.

Then, at last, I realized how abjectly we, the critics of religion, had become the dupes of science. Neither priest, pope, nor prophet could impose on us; and yet the most superstitious visionary, by merely calling his dream biology, or bacteriology, or physics, could make us shut our eyes and open our mouths to miracles that Lobengula or Cetewayo would have ridiculed. You could not persuade us then that a blind Syrian was ever made to see by touching his eyes with clay; but any young gentleman in spectacles, with his eyes too close together, and his head prematurely bald, could, after sacrificing a number of rabbits and guinea-pigs in a manner which would have made an

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ancient Roman augur blush, get himself accepted without question, not merely as a healer of individual patients in the apostolic fashion, but as the extirpator of their diseases for all time from the list of human ills. The number of diseases I have seen mended and ended in this manner in my day is quite remarkable. Small-pox, epilepsy, hydrophobia, consumption, bubonic plague, old age, goitre, diphtheria and enteric fever; science has removed them all; and as for wounds, they heal at a touch of carbolic acid. Who, after this, can read with any patience the puny miracles of scripture? Why is the Registrar-General allowed to spread absurd reports that people die of these diseases much as they did before? How dare the newspapers keep on reporting deaths from enteric fever in South Africa, when we all know that our troops have been inoculated against it with an infallible prophylactic?

The truth is, your ordinary man cannot reason, or perform any other skilled mental operation. He reads books and hears speeches in which philosophers and orators give him striking examples of the way in which merciful men, through error of judgment and defect of practical knowledge, have taken measures cruder in their consequences than the cruelties they aimed at ending; and, conversely, of apparently stern measures that have finally lightened the burden of human suffering. But your ordinary man does not really follow the argument; he simply forms an association of ideas between mercy and mischief, cruelty and profit. When this association becomes fixed as a mental habit, he calls it a generalization, and imagines that he is thinking every time he falls back on it to save himself the trouble of thinking. Presently the scientist comes along and says to him: "My friend, by a diabolically cruel process I have procured a revoltingly filthy substance. Allow me to inject this under your skin, and you can never get hydrophobia, or enteric fever, or diphtheria, etc. I have even a very choice preparation, of unmentionable nastiness, which will enable you, if not to live forever (though I think that quite possible) at least to renew in your old age the excesses of your youth." The ordinary man jumps at the bait. He regards the scientist as another Hamlet, "cruel only to be kind" (cruelty having come to be to him the most likely way of achieving a kind result); and he is saturated, as the advertisements and Holloway Colleges of our patent medicine mongers show, through and through with a belief in miraculous cures. As to filth, science has taught him that dirt is "only matter in the wrong place." It has not taught him that disease is only matter in the wrong condition, and that to inject matter in the wrong condition into matter in the right condition (healthy flesh, to wit) is to put matter in the wrong place with a vengeance. Neither has it taught him that on any possible theory of evolution those powerful instincts by which men recoil from certain transpositions of matter as filthy, and which carry the race from piggery to cleanliness (cleanliness, by the way, is "only" matter in its right place) must have a sanitary function, to be disregarded at our peril.

The doctor who writes a letter to the "Times" implying that, thanks to vivisection, the victims of some dreaded disease have but to call at his address to experience the beneficence of science and be convinced of the ignorance and mendacity of its traducers, reaps a considerable harvest of two and three guinea fees before the victims of that disease turn in despair from his door.

But why should a man deceive us as to the composition of the atmosphere and the shape of the earth? Ten years ago I no more doubted that I was breathing nothing but nitrogen and oxygen with a trace of carbon than I doubt that the sun will rise to-morrow morning. The "trace of carbon" was conclusive; it cut off all retreat by implying that there was not even a trace of anything else. But I reckoned without the reluctance of the "man of science" to say "I don't know." The fact that the old formula was an imposture would never have been discovered had not somebody discovered argon in the atmosphere, and insisted on the others finding room for it, and confessing (or pretending) that they had known all along that the old formula was incomplete. How any physicist has been able,

since that disgraceful day, to look the public in the face is more than I can understand. Now that the gaff is blown, the show given away, the scientists have become reckless. They own that the earth, formerly described by them, in their precisionist jargon, as "an oblate spheroid" (I believed it as I never believed the first chapter of Genesis), is an object probably resembling a two-penny loaf in its general outline, and has no pretension to rival an orange in symmetry. Then why did it say it did?

Can no man, when once he is given the entire confidence of the world, refrain from abusing it? There have been moments when the whole faith of Christendom was staked on the truth about the shape of the earth. Merely because it was plausibly held to be a spacious floor roofed with a starry dome, the men of science, at the risk of being burnt, declared that it was like an orange. They were staking their lives, not on the truth, but on the fancy of a greengrocer as against the visions of St. Augustine and Dante. The greengrocer was shamefully victorious; and we, poor fools! thought we were the more enlightened, and read Draper's Conflict between Religion and Science with the firmest sense of superiority. The greengrocer having had his turn, it is now the baker's; and I dare say I shall be excommunicated by Science for refusing to believe the two-penny loaf theory. Al the same, I do not believe it. I have found out the man of science; and in future my attitude toward him will be one of more or less polite incredulity. Impostor for impostor, I prefer the mystic to the scientist—the man who at least has the decency to call his nonsense a mystery, to him who pretends that it is ascertained, weighed, measured, analyzed fact.

I wish I could claim immunity from the great scientific delusion for the Humanitarians. But I cannot. No vegetarian can. Vegetarian scientific humbug is not wicked, like that of the Metabolists who have starved so many dogs to death in order to be able to assure us positively that "during starvation the output is greater than the intake," and that if the process is continued long enough the animal will grow weaker and finally die. But it is almost as silly. Why, I ask, are we vegetarians ashamed of our instincts? Why, if we prefer a clean and humane way of feeding ourselves to a nasty and cruel way, may we not say so, instead of raising foolish amateurish arguments about nitrogen and hydro-carbons and the rest of the figments of the science of "metabolism." Has mankind ever been plagued with such an idle babble as the wranglings of the people who, because they want to eat meat, are bent on proving that they want to eat it, and would die, or be eaten by the Boers, without it, and the vegetarians who, because they do not want to eat meat, are bent on proving that meat is the cause of all disease, decay, immorality, and finally of death? What is more certain in the world than that there is nothing to choose between these rival contentions in point of glaring falsehood and pigheaded insensibility to every day experience? I have not the slightest doubt, myself, that a diet of nice tender babies, carefully selected, cleanly killed, and tenderly cooked, could make us far healthier and handsomer than the haphazard dinners of today, whether carnivorous or vegetarian. The great incidental social benefits of the trade in baby-flesh were pointed out long ago by Swift, whose demonstration of them has never been refuted. There is no objection whatever to a baby from the nitrogen point of view. Eaten with sugar, or with beer, it would leave nothing to be desired in the way of carbon. My sole objection to such a diet is that it happens to be repugnant to me. I prefer bread and butter. This preference has no reference whatever to the relative richness of baby and bread and butter in hydro-carbons or uric acid or any such stuff. My father lived as long on calves and lambs as I am likely to do on lentils and haricots. The Tartar and the Gaucho, devouring eight or nine pounds of horse flesh a day and nothing else, the Tipperary peasant living on potatoes and buttermilk, the Chilean miner with his beans and the Chinese boatman with his rice, seem to get on equally well, though they are all scientific impossibilities. Mr. Herbert Spencer declares that the manifest inferiority of the herbivorous

animals in the Zoo to the carnivorous ones puts vegetarianism out of court. Dr. Anna Kingsford, pointing to the same establishment, proclaimed the same superiority of the elephant to the tiger as patting an end to the controversy. What nonsense it all is!

In short, then, my proposition is that the world remains as dependent as ever, in the technical sphere, on knowledge founded on practice. Knowledge is what we know. Science is the whole fascinating body of speculation concerning what we do not know. The fact that science claims with absolute conviction a special and sacred infallibility of its own which distinguishes it from the superstitions of the augur and sooth-sayer, the medicine man and witch doctor, the faith healer and medium, the yogi and lama, the priest and parson, is the conclusive proof that it is generally identical with them, since they all make that very claim with that very conviction.

Further, I contend that in the intellectual or critical sphere the world remains as dependent as ever on a resolute objection to believe in miracles, and an unremitting vigilance in distinguishing the common and intellectually spurious conviction which is produced by the mere intensity of desire to believe—an intensity often amounting to a positive need for finding the thing true—from conviction founded on demonstration. This is a counsel of intellectual perfection, not to be wholly achieved by the coolest head and keenest brain; but it has at least the advantage of being relatively practicable.

And in the moral sphere, I contend that the world remains as dependent as ever on pure dogmatic, instinctive recoil from suffering on the one hand, and pure dogmatic, instinctive love of inflicting it on the other. Common to both these temperaments, and to the compound temperament in which they struggle for mastery, is the timid perception that society can only exist through a compact to live and let live.

Notes on Anarchy.

BY EDGAR D. BRINKERHOFF.

Etymologically and negatively, anarchy means the absence of government. Positively and by implication, it means the condition when government is absent. No true anarchist would attempt propaganda without first being prepared to describe the future as it will be without government. He must show that government is not necessary for the supply of material wants, of intellectual wants, of political wants. He must show that all these wants can be supplied without government. He must show how defense is possible without government. He may recognize the large amount of utility and the small amount of aggression in various political systems for defense, and at the same time advocate one in preference to the others. The one he advocates is the Anarchist's political system *par excellence*. He proposes to impose this political system upon all invaders. He proposes to bring no coercion to bear upon non-invaders. We take the meaning all out of words when we adhere too closely to their etymological definition. See President Potter on this subject.

Ideally and theoretically anarchy is a condition of society in which government is entirely absent. But applied anarchy can not come up to this high mark, just as applied mathematics fails to realize lines and figures and measurements as defined and measured by the science of pure mathematics. Practical anarchy is a condition in which government is reduced to a minimum and so is perhaps not yet quite absent.

The free jury is practically, but not exactly, the community. This has all been explained by Blackstone, Herbert Spencer and many other able writers. It is not practical to wait for the entire unanimity of the community. Imbeciles and lunatics must be counted out, and sometimes cranks and even oddities. If an opinion is entertained by a very small minority, one of this minority is not likely to appear on a jury created by lot. But

should one such appear, the only effect is to set the guilty free in this particular instance, while would-be perpetrators of the crime [act] can readily see that the next jury would in great probability convict; so the deterrent effect is preserved and the will of the vast majority is not wholly defeated. A jury selected by lot is very likely to represent the main diversities of opinion in the community. That it is not certain to do so proves nothing; sociology does not claim to be an exact science. Does any one know of a better system by which the entire (or nearly entire) community can voice its unanimous opinion?

Anarchists are evolutionists. They believe in the step by step method. They would deprive the State of one invasive function after another until all its invasions have ceased. Then there will be no state and no organized government. The last few steps in this process of deprivation are comparatively unimportant. Nearly all the advantage of anarchy will have been gained when the state shall have discontinued invading squatters, bankers, traders and lovers.

Advocates of complete liberty sometimes forget that there can be no such thing for all persons until all are perfect. Imperfect individuals must be circumscribed in their liberty unless you give liberty a very ethereal meaning.

The removal of organized government would greatly decrease the number of invaders. Still, many invasive individuals would be left for many years and centuries? What shall the Anarchist do during these years and centuries? Shall he refuse to defend himself from the invasive? If he adopts a system of defense, shall it be jury rule or (necessarily) something worse? After organized government is disposed of, it will be wise to let juries dispose of each individual governor as he arises.

A distinction could be made between anarchism and anarchy. They are two sides of the same thing. Anarchism is negative, its work is iconoclastic. Anarchy is positive, its work is constructive. Anarchism kills government, anarchy traces out that which takes its place. Anarchism beats itself to destroy the state; anarchy builds a new structure on each vacated site. While anarchism is busy with ultimate theories and ideals, anarchy stoops to engage in the process of cultivating a new world. Anarchism concerns itself with the end, anarchy employs the necessary means.

UNPROTECTED FEMALE CHILDREN.

Some argumentation seems to defy all reasoning. For example, the assertion that a murderer's person can be rightfully controlled by none but himself; the denial of the right of the mother to keep her female child away from the father or other man whose object is concubinage; the averment that the mother is not invaded when her child is enticed away; the claim that a child knows its own mind; the declaration that a free jury system exists today; the proposal to put two bosses in the home and neither of these to be boss, and worst of all the old guy denying the right of property in general.

Trenton, N. J.

O youth, thy eyes tell me all thy danger, better than thy words. Thou still seekest freedom. Thy seeking has worn thee out and made thee too wakeful. Thou wouldst be on the open height; thy soul thirsts for the stars. But thy bad impulses also thirst for freedom. He who is emancipated in spirit has still to purify himself. His eyes have yet to become pure. Ah, I have known noble ones who lost their highest hope. And then they disparage all high hopes. They then lived unabashed, gratifying temporary pleasures, and seldom laid out plans for more than a day. Once they thought of becoming heroes; men of pleasure they are now. A hero is a grief and a horror to them. But by my love and hope I conjure thee; cast not away the hero in thy soul! Maintain holy thy highest hope!—Nietzsche.

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LUCIFER—The planet Venus; so-called from its brightness—
Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of
discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing
and the paper that has adopted this name stands for Light
against Darkness—for Reason against Superstition—for Science
against Tradition—for Investigation and Enlightenment against
Credulity and Ignorance—for Liberty against Slavery—for
Justice against Privilege.

Published weekly. One dollar per year. Three months
twenty-five cents.

THE PROMISED continuation of "Woman in the Home" is
crowded out this week.

THE ADMIRERS of the truly great thinker and writer, Bernard
Shaw will be glad to see reproduced in Lucifer one of this writer's
later utterances. Though somewhat long, and occasionally border-
ing on the metaphysical, the reader who would keep abreast
with current thought cannot afford to skip such articles as that
which appears on first page of this week's issue.

OCTOBER is the time set for the trial of Messrs. Moore and
Hughes, of the "Blue Grass Blade." Read the article of "Jam-
blehus" in this issue, and if you can do anything towards help-
ing to secure the triumph of freedom of speech and of press in
this case, send your contribution to M. J. Cunliffe, treasurer,
614 Race St., Cincinnati, Ohio.

Dr. Juliet H. Severance.

A brief call at the home of this well known pioneer in the
work of Woman's Emancipation, as well as of all other reforms,
revealed the fact that Dr. Severance has been confined to her
room and bed for some two months last past. Her trouble is
caused primarily by an injury received from a fall some years
ago, and from the effects of which she was believed to be slowly
but surely recovering. Dr. Severance is the author of several
pamphlets that have had a wide circulation, and which deserve
a still wider appreciation. Chief among these is the discussion
between David Jones, editor of the "Olive Branch," and herself,
on the "Social Question"; or a frank and fearless comparison
between the doctrine of freedom in love, on the one hand, and
conventional marriage on the other, as a basis of morality and
hygiene in the home life and the reproductive life of women and
men. The price of "The Social Question" is fifteen cents; but in
order to get this very superior missionary document before
people who are now inquiring for the better way and the higher
and truer life, and at the same time to assist Dr. Severance in
her long and brave struggle to regain health, we will send from
this office "The Social Question" and two other pamphlets of
hers, "Life and Health, or How to Live a Century," and "A
Lecture on Religious Political and Social Freedom," all three for
twenty-five cents, post paid.

Though not requested to make mention of her illness we
have reason to believe that Dr. Severance would be glad to hear
from her many friends, and to receive calls from them at her
present address, 6118 Drexel Boul., Chicago. M. H.

Current Comment.

THE TEXAS STORM.

The terrible news from Galveston and other Gulf coast
towns remind us of the predictions made by Joseph Kodes
Buchanan and published in the "Arena" some ten years ago.
The lesson to be derived from this almost unprecedented disaster
would seem to be, "Build your habitations on high ground, and
away from the treacherous sea."

GOVERNMENT OWNERSHIP.

"We dare not trust the government with any more power,
cries Talmage; trust the people. So we say, trust the people.
Make the government subservient to the people and then invest
it with plenary power. We have no notion of giving more power
into the hands of the government, Brother Talmage, until we,
the people, instead of the trusts, own the government and this is
what Government Ownership and Direct Legislation mean—
that we are the government and the government is ours and
directs our affairs at our bidding."—*Coming Nation*.

From Lucifer's standpoint it is utterly hopeless to expect
that the people and the government can be one so long as the
people are composed of the masses and the classes, as now. By
the masses I mean the producers—the farmers, the mechanics,
the artisans, the wage-earners—the real wealth-producers. By
the classes I mean the non-producers of wealth, such as the
bankers, or money lending class; the rent-taking class; the
lawyers—including judges, legislators, law-executors, such as
presidents, governors, sheriffs, policemen, detectives, recorders,
treasurers, etc., etc.; also the armies and navies in government
employ; also physicians and clergymen who have no other oc-
cupation than their professions; also lecturers, editors and
writers of books, who do nothing but talk and write; also mer-
chants and traders of the speculative class whose labor, such
as it is, adds nothing to the sum total of real wealth, or whose
scheming does nothing towards effecting an equitable distribu-
tion or necessary exchange of wealth.

It is true that the line dividing the masses from the classes is
not always clearly defined—or definable. It is true that a man
may be a farmer, a day laborer and also an interest-taker, or a
rent-taker. Another man may be a physician, a lawyer, a lec-
turer or a teacher and be also a farmer or mechanic. But these
are the exceptions, and the tendency of our social system is con-
stantly in the direction of a more clearly defined division of man-
kind into wealth-creating masses on the one hand and wealth
consuming classes on the other, and just so long as this division
exists just so long the government will be run in the interest of
the classes and not of the masses—just so long the government
will mean the classes and not the masses.

I once joined a co-operative enterprise something like this.
A scion of a noble house in Massachusetts, a man of learning
and family pride, but who had failed as a lawyer, came west and
leased a large tract of pine lands for the purpose of making
spirits of turpentine. Another scion of eastern nobility, put in a
few hundred dollars to buy the "still" and other equipments. I
was asked to join the combine and put in my labor as cooper
and also a little money and personal influence to induce a few
woodmen, my personal friends, to "tap" the trees and gather
in the crude turpentine. I did so; my friends took hold; I paid
them their wages, and put in my own labor, but when I asked
for a voice in the management of the business I was given to
understand that my part of the co-operation and that of my
friends was *mechanical only*. That the management, the head-
work, belonged to those who, doing no work themselves, could
devote their time and their mental energy to supervising the
work.

This, it seems to me, is a tolerably fair illustration of what
government means. It means that the real wealth producers
are to spend all of their time and mental as well as physica
forces in the work of production of wealth, while the self-elect

few take to themselves the business of governing the producers, and for their trouble appropriate to their own use the lion's share of the proceeds of the labor of the masses; the burden bearing masses who have not sense enough to govern themselves nor to see through the tricks of the men who place burdens upon the backs of others, "heavy and grievous to be borne, but which they themselves will not help to lift with one of their little fingers."

From long study and careful investigation of root causes of social and economic ills, some of us have come to the conclusion that even "Government Ownership and Direct Legislation" will not lift the burdens from the backs of the enslaved working masses so long as we have the classes or gradings of human society, as we now have them; and further, that we shall continue to have these classes and gradings so long as human laws and customs are built upon our exclusive, indissoluble monogamic, priest-made marriage institution.

So long as woman the creator of the race, bases her claim to "virtue" and to "respectability" upon her adhesion to this code, just so long will woman herself be the most formidable foe to the most important of all human rights and privileges, the right and privilege of being well-born. Herein we have the origin and chief support of the division of human beings into the ruling classes, on the one hand, and the exploited and enslaved masses on the other.

Herein if found the chief reason why it makes so little difference what the form of government may be—whether monarchical, theocratic, democratic or republican—under all of these we find government in the hands of the few while the masses are robbed and enslaved.

Whatever the form of government priest-made monogamy defeats natural selection, and without natural selection there can be no approximation to that equality of endowment necessary to giving to each an equal chance in the race of human endeavor.

We may be "hobbyists" as some people are pleased to call us, but if so it is because the index fingers of all reforms—including that championed by the "Coming Nation," point in one direction—point to the reform or abolition of our priest-made marriage laws, as the basis of all other useful, helpful and healthful societal changes.

"RIGHTS AND DUTIES OF LABOR."

Printed in large type and very wide columns the Sunday Chicago "American," Sept. 9, gives as the first and chief article of its "Editorial Section" a sermon or lecture on this subject, by "Cardinal Gibbons." Attractively framed in the center of this editorial page appears the likeness of the eminent church dignitary himself.

The opening paragraph of the conspicuously honored editorial article reads thus:

"I say labor contributes to the prosperity of the country, and whatever conduces to a nation's welfare is most worthy of commendation. It is not the office or occupation that dignifies the man, but it is the man that dignifies the office.

"Hence and shame from an condition rise;
Act well your part—there all the honor lies."

"Cincinnatus lent dignity to agriculture by working at the plow! Caligula, by an infamous life, degraded his crown and imperial purple. De Tocqueville could not pay a juster and more beautiful tribute of praise to the genius of our country than when he wrote in 1835 that every honest occupation in the United States was honorable. The honest, industrious man is honored among us, whether he work with his hands or with his brains, because he is an indispensable factor in the nation's progress. He is the bee in the social hive; he is the benefactor of his race, because he is always producing something for the commonwealth."

To say that "labor contributes to the welfare of the country" is certainly not an exaggerated statement. How would this lordly prelate take it if a working man were to say, "Religion—the work of priests and cardinals—contributes to the welfare of the country." Would he consider the work of his church and his occupation sufficiently honored? Would he not be reminded of Pope's sarcastic line:

"Damn with faint praise; consent with civil leer!"

Second. Is it true that "Cincinnatus lent dignity to agriculture? Would it not be more nearly the correct thing to say that agriculture lent dignity to Cincinnatus? Besides his occupation as a farmer, Cincinnatus, like Washington, was sometimes a soldier, or killer of men. That the business of killing people is more honorable than that of raising food to keep them alive, seems a fair inference from the language of this church dignitary.

Third. Is it true that to be engaged in honest labor was a badge of honor in the United States when De Tocqueville wrote his "beautiful tribute," and is it true now, that "the honest, industrious man is honored among us, whether he work with his hands or his brains," as stated by Cardinal Gibbons?

In 1835 De Tocqueville knew that in the southern half of the United States labor wore the badge of chattel slavery, and in 1900 Cardinal Gibbons knows that labor throughout the United States wears the badge of wage slavery. Are these badges tokens of honor? Is the coal-shoveler, the freight handler, the section-hand on the R. R., the deck-hand on a boat, the street-cleaner, etc., etc.—are all these men honored because of the useful labor they do?

Fourth. "He"—the honest industrious man—"is the bee in the social hive; he is the benefactor of his race, because he is always producing something for the commonwealth," says this editorial writer in the Chicago "American."

Very true as to the "bee in the social hive," but where does this simile put the Cardinal and such as he? If he is not a worker in the ranks of productive labor he must be either a queen—a mot er bee—or a drone. Which of these does he claim to be?

But is it true that the laboring man is "always producing something for the commonwealth"? Reliable statistics show that the wage-earner gets less than twenty per cent. of the fruits of his labor, the remaining eighty odd per cent going into the coffers of the various non-producers; prominent among which non-producers are the clergy with their high salaries, their costly untaxed church buildings, their free parsonages and other expensive perquisites. If the "commonwealth" means the non-producers of wealth—the conscienceless exploiters and robbers of the working bees in the social hive, then Mr. Gibbons is correct in his statement; otherwise he is talking through the Cardinal's hat he so ostentatiously wears.

"A LIFE OF PATIENT INDUSTRY."

"A life of patient industry is sure to be blessed with a competence, if not crowned with an abundant remuneration. The great majority of our leading men of wealth are indebted for their fortunes to their own untiring industry," says this priestly editorial writer for the Sunday Chicago "American."

If this statement had been made fifty or one hundred years ago, there would have been some truth in it, but how is it today? In this same paper on the very next page after that on which appears the well-fed, sanctimonious face of the priestly adviser of the workingman, is seen a large picture representing a haggard, woe-begone family of three; a wretched looking mother with kerchief to her eyes; the father in rags is saying to the gaunt, half starved son standing before him.

"What will my boy do? Things have indeed changed. Your outlook is bluer even than when I began life."

In last Saturday's issue of the same Chicago "American" is an account of "A Big Coal Strike Sure to Come," in the coal fields of Pennsylvania, the chief source of supply of coal for New York, Philadelphia and other large eastern cities, as well as for the "middle west." Speaking of the grievances that cause the

men to strike, the account gives the following by way of illustration:

"One skilled workman who was allowed only seventeen days work last month, though he was at the mine ready to work every day, after he had paid his helper and his powder bill had left for the support of his family just \$22.50 for his month's work. And that was to be spent at the company's store, where prices are Klondikish. 'We might as well starve striking as working,' is the way half a dozen of them put the case."

Yes, things have indeed changed, since even middle-aged men were boys. Then the combines of the men who "want the earth" had not been perfected, but the Hamiltonian "imperialistic conspiracy," commonly called the Constitution of the United States, had laid the foundation of all the robber combines that are now driving the working masses to strike against further reduction of wages, and—sometimes to deeds of violence and blood.

These patent facts impeach the honesty, the truthfulness, else the knowledge of current events, of Cardinal Gibbons and those who with him say that a life of patient industry will secure competence, if not wealth, and that rich men are indebted for their fortunes to their own untiring industry. I should like to ask these Constitution-worshippers, how many rich men we would have among us today if it were not for the laws authorizing land monopoly, money monopoly, trade monopoly, thought monopoly—patents—etc., etc.

The learned and presumably pious prelate does not fail to advise—in a patronizing and fatherly manner, the workingman to "foster habits of economy and self-denial. . . . Be content with your station in life. . . . Be not eager to amass wealth."

Sobriety will be an angel of comfort to yourself and family. While this virtue should be cultivated by all men, it ought to be especially cherished by the laboring class who are so much exposed to the opposite vice. Intemperance has brought more desolation to homes than famine or the sword, and is a more unrelenting tyrant than the grasping monopolist."

As some of us see it, the clergy would much better look at home, and cast the beams out of their own eyes, before lecturing the laboring class in regard to their vices. So long as working men see that the clergy are self-indulgent—as witnessed by their rakish faces and protuberant stomachs—they will give little heed to lectures such as this.

As some of us see it, the clergy themselves are chiefly responsible for the miseries that afflict the poor and oppressed masses by denying to them—through the mediation, the imposition, of canon law marriage, denying to them the most important of all human rights, the right to be born well.

And some of us are disposed to predict that just so long as the mothers of the race submit to be led by the priests, and to be governed by priest-made morality, or rather immorality, in the matter of reproduction, just so long will the present inequalities, despotisms, slaveries and consequent crimes, vices and miseries prevail.

M. H.

The August Library.

In answer to many inquiries we would say that "The Evolution of Modesty," by Jonathan Mayo Crane was mailed to subscribers last week. The delay occurred mainly in the bindery. If any subscribers to the Light-Bearer Library have not yet received the August number, or any other number, notice of the fact should be sent to us at once.

"Is Mr. Goodheart still paying attention to your daughter?"
"He isn't paying her any attention at all."
"Indeed! Did she jilt him?"
"No; he married her."—Sel.

Cui Bono?

BY JAMBALICHES.

There are few freethinkers in the United States who, during the summer just passed, have not had their attention directed to the prosecution of Messrs. Moore and Hughes, editor and publisher of the "Blue Grass Blade" of Lexington, Kentucky. These men are threatened with a trial in October on the charge that they have mailed "obscene" matter. The trial may come off or it may not. Should there be a trial these men will be acquitted or they will be convicted. If convicted one more will be added to the list of infamous judicial rascalities which have done so much to bring the distrust of the people upon our federal courts. These men have done nothing wrong. They have done nothing which they had not a clear right to do, and they have violated no law. The pretense of obscenity is the same fraudulent fake which was employed to compass the imprisonment of good old D. M. Bennett. It is one of the methods left over from the inquisition.

Messrs. Moore and Hughes have published a grotesque and satirical account of the birth of Christ which so effectually ridicules the idea that there is anything miraculous about it that priestcraft is alarmed at the exposure, and following the old methods calls upon the secular arm of the state to punish the distributors.

That the Freethought world is going to be powerfully affected by this persecution is manifest. That the ranks of the Freethinkers will be augmented thereby is certain. The policy of religion in these persecutions is suicidal, for while she has no thought but to retaliate revengefully upon those who have exposed her rottenness the very act of retaliation publishes and republishes with never ending reverberation the very fact she is most concerned to conceal.

But there are some Freethinkers who love peace, and being settled in their own minds are quite content to say, "What's the use?" "Why stir up the theological tiger again when we know the cruelties of which she is capable?" "Why do people write articles like that which has caused religious bigotry so much uneasiness?"

I want to say that there is a distinct necessity for just that sort of article, and such articles are of the highest utility, and it is unfortunate that there are not enough of such publications to thoroughly and effectually expose the monstrous claims of religion. It is because such exposures are too few that the various religions of the world have flourished upon the credulity of their dupes. As long as the priests of any sect pervert the purposes of Christ to their own profit just so long there is a necessity for protest, opposition, exposure. Mr. Grier Kidder's article on "The Virgin Mary" had that merit and that utility and it will open the eyes of many to the fact that if the religious teaching of the present day cannot withstand criticism and maintain its ground against intelligent opposition there is some thing faulty about it. This is entirely aside from any intrinsic merit which there may be in the publication itself, but the mere fact that it has angered the religious element to the point of this kind of retaliation (to the point of employing the methods of the inquisition to impose silence) is sufficient indication that it is really meritorious. However that may be, the attempted suppression will only result in the more wide-spread publicity for the inculpated publication.

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all

more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—"to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

VARIOUS VOICES.

Martin Nortvedt, Laurium, Mich.:—In No. 828 of Lucifer Francis B. Livesey says: "In some states 'S. H.' and 'Mr. H.' would be considered already married." I have heard before that such is the case, but have never learned what particular states these were, and should be glad if Mr. Livesey would tell us their names. Enclosed find stamps for the following: "Evolution of Modesty," five cents; "New Hedonism," ten cents; "Vaccination brought Home to the People," ten cents; "Under ground Russia," twenty-five cents.

J. A. Banker, Eveleth, Minn.:—Through the kindness of a friend I have been permitted to read many copies of Lucifer, and now wish to become a subscriber. I take several radical papers, but accept none as authority, believing that in all things the negation of authority is the first and most necessary step to advancement. Enclosed find \$1; fifty cents for Lucifer six months, twenty-five cents for "Moribund Society and Anarchy," by Jean Greve; twenty-five cents for the "Chicago Martyrs." May the propaganda for freedom continue till all mankind (including womankind) realize that authority is not necessary either for the creation of life or for its continuation.

Dr. R. Stuckmanns, Göttingen, Germany:—I wish to be informed whether there are any colonies in America in which freedom in love is practiced. I have heard of the Oecida Colony, but don't know whether it is still in existence, or has changed views—as I believe to have read somewhere. I imagine that you, the Lightbearer on sex questions might answer my questions the best and give me the best particulars about such settlements. Most of all I would like to know if foreigners would be accepted. I believe if America has not yet made those experiments it soon will do so—earlier than any other country. Am I right there? I feel very much obliged to you, noble advocate of free motherhood. Excuse my German-English.

[Will some one of our readers give the desired information, through Lucifer or to the inquirer direct? M. H.]

Huldah G. Heacock, Viseland, N. J.:—I am in receipt of a little gem of a book, "Motherhood in Freedom," which I gladly accept as a gift from you and will see that it goes into homes where it will do the most good. I have eleven granddaughters and hope when the time comes for them to choose to become mothers they may be ready and able to practice "Motherhood in Freedom" in defiance of prudes and wicked laws and customs. Who can be so blind as not to see on all sides the curse—the legitimate fruit of matrimonial chains?

My faith in Lucifer's good work grows stronger every day—we must strive to reach the climax of purity and goodness of liberty and love. Our good Comrade Pretz criticizes Kate Austin, but how does he know "the law does not breed all criminals?" I hold the old legal marriage bondage responsible

for the breeding of all the thousands who seem to go wrong from choice, and yet have their seasons of repentance and sorrow over the fact that they are the sad victims of that "innate cussedness" you noted. Independent individual freedom in all things and particularly in the business of "race building" could change human nature in a jiffy. Abolish the curse of marriage bonds and let human nature have a chance to live and develop its better qualities and then, even the degenerate beings now treading the globe would be better disposed, and coming generations blest because born free and not the unwelcome burden of slave mothers. Yours for fearless social freedom.

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- Chicago Conference on Trusts. Speeches, debates, resolutions, list delegates, etc. Held Sept., '99. This report contains 626 pages, 97 speeches, and 81 portraits. It is probably the most valuable work on the subject in existence. Among the speeches of most interest to Lucifer's readers are those of George A. Schilling, ex-Labor Commissioner of Illinois, Benj. R. Tucker, editor of "Liberty," Samuel M. Jones, Mayor of Toledo, O., Samuel Gompers, and Laurence Gronlund. The orations of these speakers add to the interest of the book. 50
- The Temperance Folly; or, Who's the Worst? To the Wreck, and so-called Sinners, of a false civilization, these pages are lovingly dedicated by Lois Walsbrooker. 18 pages. 1
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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 38.

CHICAGO, ILLINOIS, SEPT. 29, E. M. 300. [C. E. 1900.]

WHOLE No. 838

The Cost and Joys of Liberty.

[During recent years, the formerly bitterly uncompromising sexual reactionary, "Saladin" (W. Stewart Rose), the poet and essayist, has several times given indications of a partial change of view on this most important subject. In his paper, "The Agnostic Journal," of London, issue of April 8, 1899, in his weekly "At Random" column, I find the subjoined stanzas, with the prose introductory paragraphs. E. C. W.]

"Woe be to him, and, more especially, woe be to her, who, with exalted aim and pure soul, follows where Nature, Beauty, and Poesy lead, and dares to defy the Fiamen and Society! It is not so long ago I knew one who had, in her young womanhood, so dared. She was well-born. Her father had won distinction in arms, in literature, in philosophy; and kinsmen of hers are, at this hour, all over the globe, leading the soldiers of the Queen, and are to be found in both Houses of the Legislature. Her career, which she disclosed to me with guileless frankness, was, unquestionably, one calculated to shock Grundy to the uttermost, and yet the lady had the soul of the poet, the faculty of the artist, and was still young, and beautiful exceedingly.

"As she is not unknown to fame and as her life-motives have not been disclosed to all as they have been to me, chivalry (Saladin could have found a better word than chivalry) dictates that I should not here fill in the outlines of a picture that might disclose her identity. When I first met her she had intelligently, absorbingly, read some five or six volumes from my pen. 'The Poet's Address to His Old Coat,' in one of my small volumes of verse, had won her special admiration. Among a number of little mementos which she had brought me from a distant clime, she presented me with the jacket she had worn when seventeen, and asked me, on her account, and from her point of view, to apostrophize her old jacket, as, years before, I had apostrophized my own old coat. The following lines, which she had originally printed for private circulation, are in evidence of my compliance with her request:

'Old garment, in the years of yore,
My heart nigh burnt your breast away;
But never now, and never more,
Can dawn the hectic, ardent day
When Love's hot fingers touched my soul
And Rapture thrilled the morn and e'en;
For Law came second, Love came first,
And the red bud of being burst
To blossom at sweet Seventeen.

'There, where that crease is on your waist,
The arm of Godfrey circled tight,
And, to be blest, or to be chaste,
The die was cast that fateful night.
And all the gods but Eros died,
And amorous stars kept watch above
The silence of the slumbering hill;
And through the world there passed a thrill,
Caught from the throbbing pulse of Love!

'I've known the sober Reign of Law,
And all it takes, and all it gives,
The ghosts of which it stands in awe,
The shibboleths by which it lives,
But there's a Law that masters Law,
As high as heaven—what canst thou know,
Yea, higher than the heavens o'erhead,
And deeper than the hell below.

'When thou canst chain the rays of morn
From streaming o'er the orient plain,
When thou canst strangle Day, new-born,
And hurl it back to Night again;
Then Earth and Destiny above,
And all that flesh and fire implies,
Then, place thy impious chains on Love,
And, from our vision blot the skies,
And all that is of throb and thrill,
All that God is and Man may claim,

The Caesar o'er the realm of Will,
Fierce pulsing in the pulse of flame."

'Old garment of the sacrament,
A sacred vestment thou,
Though no bride-maidens with me went,
Nor orange-flower decked my brow—
Our bride-maids were the peering stars,
Our altar-lights their ray,
And Nature, who my father was,
There gave his girl away.

And fierce I struck, with rebel spear,
At Custom, in his mail,
And sought, by mount and moor and mere,
For Love, the Holy Grail;
But Custom's fangs are cruel and keen,
And Custom's arm is strong,
And Custom's might is vast, I ween,
Trenched in the forts of Wrong.
In the cold dust my sire lay down,
And she who bore me closed the door,

Each met me with averted frown:
I'd kith and kin no more.
My God had faded from the sky,
And snow lay on the altar-stone—
All, all was dead that new could die,
I'd Love and Hope alone;
But these strewn all my path with bloom,
And filled the world with Aiden's streams
And flung an iris o'er the gloom,
And touched the woe with dreams
And visions of immortal Art
And Poesy and Truth and Fame,
And the rapt anthems of the heart
That issued forth in flame,

'And there was solace in the thought,
All scorn, all wrongs above,
That I had given all for thee—
For thee, immortal Love!
That I had trod o'er Man and God
In the realms of Good and Ill,
And trampled on each sacred thing
For thee, more sacred still!

'Yet, O it is a fearful thing
To swim against the tide,
Alone, ah me, on the Dead Sea,
Contemned and crucified—
Alone, ah me, on the Dead Sea,
Love's doomed and outcast Bride!

'A gleam, a dream of orient trees,
Pagoda, grove, and flaming sky,
And perfume on the wanton breeze,
As if from breath of Araby,
And he, the knight of all my quest,
In rapture leant above me there:
At last my weary soul had rest,
I laid my passionate bosom bare,
And every pulse of being beat
Ecstatic to Love's master-lyre,
And flashed to heaven, wild and sweet,
The pinions of the soul on fire!

'I looked deep in his lustrous eyes,
I felt his heart beat wild o'er mine,
On the world's rim we'd won the prize,
The prize immortal and divine,
I'd found my soul's Sir Galahad,
And that true knight was mine,

'Old jacket, in that fierce delight,
Love's chalice running o'er,
His arm clasped where, that far-off night,

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Young Godfrey's clasped of yore;
But far too pure this stainless knight
To find there taint and stain,
Where Love's own vestal fire had bled
He lit it once again,
Nor deemed he, in his own pure soul,
The deed had left a taint."

Immoral Plays.

BY ED. W. CHAMBERLAIN.

An excellent article, by Allan Laidlaw, in "Westminster Review" for August, entitled "What are Immoral Plays?" should not escape the notice of Lucifer's readers. Of course we all understand that there is no such thing as an immoral play and I believe that Mr. Laidlaw really agrees with that view and that whatever of concession to a prudish morality he may make is simply a writing down to the estimated level of his readers. But he states wholesome truth enough to attract the attention and stimulate the thought of those to whom the question comes as a first impression; and for this he deserves thanks.

He takes up the oft repeated question "How do you explain the fact that if a play contains what are described as 'naughty' episodes and 'suggestive' scenes it is pretty sure to be successful?" And he answers, "Because these things are fundamentally of the first importance to the affirmation of life and its continuance." He might have gone on to say that these things are not naughty at all, and that there is nothing vicious in the 'suggestiveness' which prurient prudes are always anxious to find in every act of other people, but he does say that.

"Deep down in the hearts of all of us there lies a secret conviction that the slave-morality is founded upon a false basis, a principle involving the annihilation and excision of passion instead of the affirmation, the controlling and spiritualizing of passion. Our modern morality is *inverted* morality."

He sums up thus:

"Here is the final point of our argument. Morbid and debasing plays and operas are, after all, only immoral according to the use or abuse of those who witness them, just as alcohol is to those who use or abuse it, they are even useful as an agent for the elimination of the unfit. For it is only by resisting such influences that higher natures can be evolved. Those who have not moral stamina enough to resist the stimuli of mere representation can never hope to attain such self-control as means mastery for conquering the direct and powerful onslaughts of debasing realities."

The article as a whole should be read by those who are watching the conflict between prurient conservatism and wholesome sexual progress, and Lucifer should make a note of it as well of all similar utterances, which appear with more and more frequency as enlightenment spreads among the people. By approving comment writers will be more and more encouraged to put these matters in their true light and to cut loose from our modern "inverted morality."

Comments.

BY C. F. H.

When James F. Morton of "Free Society," assuming superior knowledge of the money question, employed silence as an answer to my direct questions, in fair discussion, he did better than he now does in rebutting objections to his Lucifer sermons. Although he "abhors personalities" he alludes to the "ribaldry of C. F. H., Kerr and Leonard," without proving the ribaldry. This, one would say, is "mud-slinging," to use one of Mr. Morton's elegant terms, yet he "declines to participate in a mud-slinging contest." Mr. Morton will not allow a plebeian grammar on his high plane. "Between all these," is the latest atrocity.

That a fire in the barracks of the Salvation Army in Cincinnati was discovered by a barkeeper may be regarded as one of the droppings of Providence. Six children (God's poor) were burned, and it would have been worse only for the "barkeep."

Answering my assertion "Liberty is the anarchist's watch-

word, yet he denies a people the liberty to choose and maintain a ruler," "Free Society" says:

"Another Kerr come to judgment! The Anarchist demands the liberty of every man who wishes to be free. Those who do not, be they in never so large a majority, have no right to make their ignorance and servility a pretext for enslaving those who prefer freedom. But when government truly 'rests on the consent of the governed,' it ceases to be government at all."

One would infer that liberty is like a material object, a chunk of something the identity and nature of which can never be a matter of dispute. As a matter of fact, conditions which satisfy one person would be irksome and tyrannical to another. With this fact in view will Mr. Morton please try again?

I assume that the "Korsh" advocates are routed. Facts are too stubborn for their follies. Let any one view the north star and surrounding circular space of twenty-three and one half degrees radius, the north star being in the center, in which the stars never set in this latitude. These stars, according to "Korsh," ought not to be visible at all during a part of their circuit, being within the "invisible sphere." But we do see them, and the charlatan is nonplused.

The "Chicago America" says, the coal in the earth belongs to all the people equally, also that the people are oppressed and should vote for Bryan as a remedy; then pays a philosopher from Washington for his opinion that there is opportunity for all; that only the unfit meet with failure.

God, Government, and Kerr.

BY C. L. JAMES.

"The Bible tells us that the natural man is enmity against God; and what men once called God they now call Evolution."—R. B. Kerr.

Then "Evolution" means just as much—and as little—as "God." Both must mean Everything in General; and Everything in General means Nothing in Particular. Evolution makes jingo; and "it is harder to kick against the pricks of Evolution than to obey them." But thunder and Mars! Evolution makes All Things *i. e.*, It makes Nothing—any rather than It makes Whatever-Else you please. Evolution makes tigers, floods, tornadoes, thunder-bolts. Must we "obey" them? Guns, traps, sluices, cyclone-cellars, lightning-rods, are all so many kickings against the pricks of Evolution; and the beauty of it is that Evolution makes them too—flying in its own divine face, like all the precious creatures whom their creators made.

Evolution makes marriage. "And unmakes it too," perhaps Bro. Kerr will add. Of course!—but no more than Everything Else. You may be sure the unwashed male Amazons and the Strasburg geese were told that Evolution (or God) had been at much pains to "differentiate" them respectively from washed female Amazons and eaters of livers which goose function is only to produce.

I have sometimes fallen under the harrow of "liberal" anathemas for saying that I believe in God. I take this opportunity to declare my sincere *impenitence*; and to say so again—because I see no advantage in giving old ideas new names, "God," "Evolution," or what you will, is the Incomprehensible Reality, of which we all have some conception, but necessarily an inconsistent one, because we are finite and it is not. To ignore the necessity of such a conception is one error; to reason from such a conception is another. The functions thereof are not rational but emotional. Sweetly, in the hour of reverie, the soul reposes on consciousness of a source and end transcending her own little earth-born worries and perplexities; bravely, when thinking means hesitation, and the time requires action, does she respond to the sense of an "eternal power which makes for righteousness," and laughs impossibility to scorn! But once attempt to debase emotion by impregnating it with theory, and you will find that, instead of a goddess, you have embraced a cloud which gives birth to nothing but monsters.

The god of Hannibal produces and devours all things. The god of Cromwell hates sin—and makes it. The god of Herbert Spencer makes society as it is; yet Herbert Spencer, I can inform Mr. Kerr, is so nearly an Anarchist as to have much difficulty in explaining what else he is. He hates jingo and imperialism. He has honorably set his face like a flint against the Anglo-American alliance, the South African and Philippine island conquests. "Militarism" is his favorite term of reproach. He is utterly against Mr. Kerr's ideal of "society," interfering between parents and children, "protecting" fools; perpetuating whatever cannot do that for itself; "preventing" everything objectionable, "from bad poetry to bad pickles." The deduction from his doctrine of Evolution is that mankind are made all they are good for by competition, which does not exclude, but involves, voluntary co-operation. The involuntary kind can not, indeed, he holds, arrest this beneficent process, but it interferes with and retards, and therefore is unmixedly mischievous (though obviously itself a part or product of evolution.)

Could there be stronger proof that evolution is a practical suggestion only when limited to particulars? That the idea of "universal" evolution, as of anything else universal, is no part of "the Baconian method of discovering truth by means of observation and experiment," but pertains to the older metaphysical method of taking a "view" far too general for any except emotional application? To know what each of these methods is worth and what it is not, is part of the art of keeping things in the right boxes—which is the art of life.

The merit of the Baconian method is that it teaches us how to do something. It is a "method of discovering truth," because the test of having got any (particular) truth is ability to apply the same. It is not a method of discovering the whole truth. There is no such method. The whole truth is unknowable. Our nearest approaches to it are only "views" representing Everything in General from some philosopher's standpoint, which, as soon as we attempt application, lead one disciple to Toryism, another to Anarchism. The Baconian method of discovering (some) truth is not, therefore, a means of ascertaining how we may be happy, still less how we can promote the greatest good of the greatest number, but only how we can succeed in what we choose to undertake.

If all men will seek to do for all as they do "for themselves, their children, and their friends" (probably) "the consequences will not be very serious." Does Chamberlain do so for the Boers? or McKinley for the Filipinos? Doubtless Aristotle did not for the slaves. But, as Mr. Kerr admits, he was an utilitarian. He thought it for the greatest good of the greatest number (the slaves themselves included), that those who could be enslaved should be. Just what McKinley, or his managers, think of the Filipinos. Nay, Aristotle has the advantage in comparison. He did not like slavery—only accepted it as an apparent necessity. He never thought that those who could set up a republic (like the Boers or the Filipinos) ought to be enslaved. On being shown a water-mill, he said, "This machinery will some day emancipate the slaves." If he had lived twenty-five centuries later, he would have said, with Karl Marx, that it will next emancipate wage-workers.

If we apply "the Baconian method of discovering truth by means of observation and experiment" to the issue between Social Democracy and Anarchism, it will teach us that Government never has been, is not, and never will be, anything else than a "microbe" in "the social organism." The *pois asinorum* of Anarchism is that no one takes the trouble to govern unless he wants to steal. Those who assume that "function" (for the money there is in it), necessarily, always represent, not the collective wisdom and virtue of the community, but its collective stupidity and rascality. The Government's parasitical vitality is simply in the organic relation of Rogue and Dupe. In its boasted sphere of protecting us against crime (particularly crimes of violence) it does evil, and only evil, and that continually. In our common desire (so far as it really is common) to eliminate crime, vice, ignorance, every anti-social passion and

error, we shall find simply no excuse at all for the existence of legislatures, courts, judges, juries, lawyers, prisons, pedlars, jailors, soldiers, hangmen. They are like our ancestors' sword and pistols—like the revolver some mullets still think it worth while to carry—recourses of barbarism, at once ruffianly and timid, which will be discarded, not in proportion as a few wretched degenerates learn to abstain from petty depredations but in proportion as the rest of us learn, what we are learning very fast, that there is more danger in such appliances than in the want of them.

All of which I am not giving at all as my opinion, but as the result of those inductive inquiries made by Herbert Spencer, Lombroso, Havelock Ellis, and other special students of such subjects. These eminent men do not call themselves Anarchists. The first is still badly befogged with metaphysics; the others remember that they "have characters to lose," and accordingly "cant about decorum." But they plainly lay down the major and minor of Anarchism, however they may hem and haw over the conclusion. In short, they are extreme Individualists. An Individualist is just an Anarchist without the courage of his convictions. Individualism is a sterile hybrid. Anarchism is a new species. Individualism is an artificial canal, whose projectors are always dredging and banking, for fear it shall dry up or break loose. Anarchism is a fountain with a hundred heads, which, though opened only yesterday, has fertilized a hundred intellectual deserts.

Not at all in anger, but considerably in sorrow, I would suggest to Mr. Kerr that he has, of late, neglected his true vocation. His allegories are excellent. But his science leaves something to be desired—unless, indeed, he has been joking; in which case the point is buried too deep. *Ne auctor ultra crepidam.* Let us have some more parables, exposing the absurdities of marriage.

Love vs. Adultery.

BY M. M. I.

That which is properly named love between the sexes is a drawing together of man and woman by inherent natural attraction, the male element seeking its correlative or complementary female element, to the end that they may become one. This correlation may and should begin in the soul of each, and finds its complete expression in the coming together of the two bodies. They are no longer twain but one flesh. This and *this alone* constitutes true marriage.

I know of a woman with two children, who is seeking a divorce from her husband. She alleges niggardliness or some equally surface symptom, as the cause. She tells her friends she does not love her husband—in fact had never loved him. She thought that love—mere sentiment—was not a proper basis on which to marry; that it should be a matter of reason or "common sense" as she termed it; and so she had given herself to this man in holy (?) wedlock. She had kept his house, ministered to his sex appetite, and—incidentally—borne him children; all this with no love or natural attraction for him in her heart.

That man and woman have been living in adultery, not marriage; in lust not love; and those children—God help them—were conceived in sin, and in iniquity did their mother bring them forth. And now when all the damage to posterity that two people can do has been done, the aid of the law is invoked to help them out of their miserable plight!

To commit adultery—in its last analysis—is to adulterate; to mix those substances which have for each other no affinity, no natural attraction. To adulterate food is to commit adultery—against the public health. And the man or woman who lives in the shame of a loveless marriage is living in adultery—against the very spirit of union and in adultery are their children born.

"Everyone that looketh on a woman—any woman—to lust after her—and all that is not of love is of lust—hath committed adultery with her already in his heart."

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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The Outlook.

THE COAL MINERS' STRIKE IN PENNSYLVANIA.

The latest and one of the greatest strikes of the year, if not of the century, is developing the usual characteristics. Beginning with the customary declaration that it would be conducted in a peaceful and orderly manner the apparently inevitable clash between the striking miners and the military arm of the government is adding one more proof of the futility of labor strikes so long as the employers of labor own the land or other raw material out of which, or upon which, the laborer must get his subsistence. When the workers (including the women and children) see hunger and cold staring them in the face they naturally become desperate, and pay little regard to the promises, or words of warning, of their leaders. And so long as "government" exists chiefly for protecting the "property rights" of the rich—as all human governments now do, just so long will the poor, the landless, the propertyless laborer fight a losing battle when he rebels against the oppression of his rich employer.

Whether the strike in the anthracite coal region was planned and is now engineered in the interest of the owners of the mines, and in the interest of the holders of heavy stocks of coal—in order to profit by the advance in the price of coal, (as is freely charged,) will probably never be known by the general public, but all the same this general public must suffer, and especially the poor in the great cities, because of this advance in price. But commercialism is remorseless, conscienceless, as the winds and snows of winter, or as the storms and floods that are now desolating thousands of homes in Texas and elsewhere.

"THE FULL DINNER PAIL."

This campaign slogan of one of the great political parties shows, all too clearly, how labor is viewed by those who manipulate the thing called government. A full dinner pail means a satisfied stomach. When his stomach is satisfied the government assumes that the laborer should be contented with the administration of public affairs.

And the saddest feature of it all is that the ruling classes are very nearly in the right when they assume that labor has no other wants, no other needs, than those of a merely animal or physical nature. So low in the scale of being are the vast majority of workmen that they have little desire, little aspira-

tion for anything higher than merely physical gratifications. For intellectual enjoyments, including the artistic and the psychic, they care little or nothing. Of the principles of right, of equity, and of real liberty they have little conception. The idea seems never to have entered their heads that under equitable economic conditions the "dinner pail" itself would be abolished. That when the laborer gets the full reward of his labor a three or four hour day's work would be all that would be needed to secure the comforts, the luxuries even, as well as the necessities of life, and that instead of carrying his dinner with him to be eaten from the tin pail in the damp, cheerless and unhealthy mine or amid the dust and grime of the factory, he could eat it at home, sitting at the table with his contented and happy because not over-worked loved ones.

"THE MAN IN A HOLE."

What then is the outlook—not only for the coal miner, but for all other laborers who are forced, by their artificial environment, or by the working of monopolistic laws, to accept service under a boss or starve? Is there any silver lining to the cloud that now shuts out the light of day for millions in this land of boundless material resources? The New York "World" of Sept. 20, in a brief editorial, under the head "The Man in a Hole," puts the case thus, in speaking of the situation in the mines of Pennsylvania:

"The World noted yesterday the significant fact that only 180 days of labor were permitted in the Coal Trust's mines last year, according to the recent report of the Pennsylvania Bureau of Mines. This fact cannot be too deeply impressed, because it is the key to the present situation not only in the coal region but wherever monopoly has extended its withering power under the protection of tariffs, discriminations, complaisant Legislatures and subservient Attorneys-General.

"To prevent a natural supply that would enable all to buy at reasonable prices, monopoly takes the tools from the workman and compels him to starve in idleness until the consumer, unable to endure the rise in price, ceases to buy, even though the article concerned is such a necessity of life as coal.

"If one man were to shut another up in a hole and refuse to give him food, no one would think of wagging his head wisely and talking of the 'unfortunate exigencies of economic law,' the 'cruel but unavoidable pressure of fixed charges upon wage-earners,' &c. The police would be called, the starving man would be released and his jailer would be jailed.

"Has not society—has not the State—done less than its duty in the coal regions?"

The "World" in these paragraphs tells only a part of the dismal story. Other apparently reliable accounts show that after the "dicker" has got in his work; after the powder is paid for, and after all other deductions—such as the compulsory tax for doctors' attendance, whether the doctor has been called or not, the miner has often less than one dollar per day for his one hundred and eighty days' work; out of which beggarly pittance he must pay house rent and feed and clothe his family; compelled to buy all his supplies at the "company store," where everything is sold at an advance of "ten to twenty-five per cent" above prices for the same articles elsewhere in the same town or county.

CHILD LABOR.

There are other features of the case not mentioned by the "World's" brief editorial. While there is a law prohibiting child labor in the mines this law is constantly evaded. Driven by cruel necessity parents lie outrageously in reporting the ages of their boys, in order to get them admitted to work in the mines, at fifty cents per day or less. The fact that from insufficient nourishment the children have a stunted and prematurely old look, doubtless aids in this deception.

To be deprived of a few years of existence, through hardship

at the close of the average span of human life, would seem bad enough, but to be cheated out of childhood and youth, to become decrepit and prematurely old, in order to satisfy the greed of a few whose income is already so great that they must invent unnatural and unhealthy ways of dissipating it, would seem scarcely credible as occurring among people claiming to be civilized and enlightened.

THE REMEDY.

Evidently the "World" is a believer in state paternalism, or the power and duty of government—state or national—to interfere and compel the mine owners to treat their employees better.

In thus believing the "World" is not different from most of our politicians and writers on political economy. Both Republicans and Democrats, to say nothing of Populists and Socialists of all grades and types, all speak of curbing and regulating the power of the "trusts," the power of aggregated capital, when all know, or should know that aggregated capital owns and runs the government and has always done so and always will, so long as our present money system, land system and marriage system (which means property interests) remain in force. Who does not know that it is to protect property—in land, in money and in the souls and bodies of women and men—marriage—that government was invented and perpetuated? Who does not remember that it was Hamilton's motto—Alexander Hamilton, the father of the American Constitution—"Let the government take care of the rich; then the rich can take care of the poor?"

Well may the trust magnates laugh in their sleeves when any combination of men urge the government to curb and regulate the trusts!

To show that aggregated capital—accumulated wealth, owns and controls government we need not go back farther than the time of the great civil war. The slaves could have been manumitted without war, witness the experience of England and Brazil, if the trusts had so willed, but capital would not have it so. Who does not know that it was in the interest of capitalism that the war was precipitated and kept going years after it might have been ended? Capitalism wanted a strong central government, a large national debt, a large pension list, a government controlled currency, a larger standing army, and these things it could not get without war.

And what is it that provoked the war with Spain, when the end ostensibly sought—the acquisition or the freedom of Cuba—could with far less expense and no loss of life, have been obtained by peaceable means? And what is it that dictates the government policy in the Philippines and in China? What but the power of syndicated capital—the "trusts"?

And who or what is it that now divides the workers of this country into two vast armies, and causes them to spend enormous sums of money—all earned by the working people themselves, to say nothing of time lost and fraternal feelings sacrificed, in a prolonged conflict to see which of these parties can name the elective king of this country for the next four years?

Who but the trusts themselves who know full well that whoever wins this costly campaign of words and ballots the result will be practically the same? They know full well that the two principal departments of government, the Senate and National Judiciary, are already fixed for a long time to come, and that hence it makes very little difference who is the figure-head in the presidential chair.

Who does not know that the game of national politics is a howling farce, invented to keep the victims of Capitalism amused and their attention diverted from the real causes of their miseries, while the robber classes go quietly on with their schemes of exploitation and self-aggrandizement?

That there is a silver lining to the cloud I will not deny, but he that can see much that is encouraging in the present political, economic and moralistic outlook, must be an optimist—an optimist under all possible circumstances.

M. H.

Humbert and Throttled Speech.

BY JAY FOX.

A king falls. Falls the victim of a system of human society he himself is largely responsible for maintaining. At once every petty ruler, pricked by the consciousness of his own misdeeds, cries aloud for vengeance upon the slayer.

The "worm turned" when Bresci, embodying the pent-up wrath of a people goaded to desperation by hunger and oppression, struck back at the cause of their wrongs.

Bresci was a worker—a wage-slave and "an anarchist," so they say. Compared to him Humbert was a god; a being who wore upon his head a sacred emblem; an emblem whose mystic power makes its wearer a privileged tyrant and millions his submissive slaves. Curse of the human race—symbol of authority, he wore a crown!

Bresci and his class are schooled from infancy never to do any killing on their own account, and they seldom do. But when it does happen that one of Bresci's class, forgetting his lessons and his duty to those whom divine providence has placed above him, shoots a tyrant—shoots a pampered lord, then press and pulpit, obedient mouth-pieces of the ruling class, give vent to their venomous spleen upon the heads of all men and women who hold progressive ideas, whether endorsing the killing or not.

At the time of Humbert's fall the people called Anarchists were the special victims of misrepresentation by all that class of men who sell their brains for a "respectable" living. At once these paid tools of the ruling class poured out a stream of vituperative abuse upon the adherents of that school of philosophy whose aim is the emancipation of all men and women from the necessity of having rulers, whether called kings or by any other name—the school of philosophy that inculcates the love of peace and harmony among men; the philosophy that would make war impossible; the philosophy that teaches human solidarity and brotherhood, and that would make this earth a fit habitation for men, women and children, not for kings and subjects, tyrants and slaves, as it is today.

But the removal of one man of mediocre ability, a man whose head has been deformed by a kingly crown, had sent a thrill of horror vibrating throughout the entire circle of rulers and exploiters that curse this planet with their malign presence. Had Bresci been purposely crushed beneath the wheels of Humbert's carriage, or shot to death by his tools—as were many of Humbert's subjects in the streets of Milan not long ago, for daring to ask for bread for their famishing wives and children—press and pulpit would have been silent. Such sport is the legitimate pastime of kings and rulers. So well known and so common is this killing of the subject class that we pass it by without protest.

Humbert's death is charged to anarchy, and that unpopular philosophy is now on trial before the general public, press and pulpit furnishing the evidence. Every reader and hearer seems fairly well satisfied as to what it means—simply the killing of kings and other rulers.

But what have Anarchists themselves to say? Will they speak? Yes, they ask to be heard in their own behalf. A meeting is announced. What will they say? Go and listen.

"But they may glorify the murderous act and pronounce Bresci a hero and a martyr."

Yes, they may talk thus, and then again they may not. But suppose they do? What of it? It is their constitutional right, anyway, since "freedom of speech shall not be abridged."

The time for the meeting has arrived. Approaching the hall the throngs find it surrounded by a cordon of police who have prohibited the doors to be opened.

Lucy Parsons, one of the speakers, arrives, and learning the situation crosses the street and mounts the steps of an unoccupied building, in the shade (the weather being very hot), to await the arrival of a friend. A crowd of policemen gather about her. She is struck; roughly hit on the shoulder and ordered to "move on." It is Captain Wheeler who thus ad-

dresses her. She protests; claims her right to stand where she is, since she is not obstructing the street.

The man with the gold-tipped star says "No," and Mrs. Parsons is pushed again. She sinks to the sidewalk, still protesting. While there she is kicked, and the gentlemanly captain threatens to "knock her teeth down her throat."

She is ordered to mount the patrol wagon; she says she has no desire to do so, and refuses to expend any energy in that direction, suggesting that if they want her in the wagon they will have to carry her there. A number of burly policemen throw her roughly into the wagon, she remaining passive.

A man in the crowd, touched by the brutal treatment of an innocent woman cries "Shame!" "Get that fellow!" shouts Wheeler, and the sympathetic offenders hustled into the wagon.

Another sympathizing spectator expresses his thought in words. The second man who cries "shame" is batoned on the head and face almost into insensibility. Two others are "chucked" in to make up the load—five in all, and once more Anarchy is "killed" in Chicago.

"The way to deal with these fellows," says Wheeler, "is to crush them everytime they show their heads."

Thus citizens who hold opinions different from those held by men in authority may be crushed summarily and with impunity for the invaders. The word of an arrogant policeman is law. It always has been law. Statutes are written only to amuse the electors.

Citizens are carted to jail for no offense, and one of them, Mrs. Parsons, is fined fifty dollars for her "crime." She has not paid it, however, and an appeal is now pending.

This outrageous action of the police—trampling under the iron heel of irresponsible authority the right of the people to freedom of speech, has roused the friends of liberty throughout the city. "The Free Speech League," representing some hundred of Liberal societies and Trades Unions, has been organized, and arrangements for a big protest meeting are now fairly under way. It is to be hoped a large down town hall can be secured.

Many prominent and able advocates of free speech have volunteered their assistance in making this protest so loud that the tyrants will hesitate before again putting a gag in the mouths of the people.

It is sincerely hoped the "Free Speech League" now forming will live as long as the need of its existence remains.

An ever increasing vigilance is necessary to retain the shadow of freedom we yet possess.

While the cause (authority) remains it is hard to keep the effect (oppression) in check.

In these reactionary times when militarism is sweeping the earth, and especially in our own country, it behooves every man who would not be an abject slave, to join the ranks of those who are keeping alive the spark of freedom that will one day be fanned into a flame so mighty that every throne will be wiped off the earth, together with every institution that has been reared in the name of authority—kingly or otherwise.

Story of the Flood.

BY ALBINA L. WASHBURN.

[This paper was read before the Woman's Alliance of Unity Church, Fort Collins, Colo., in June last. The pastor, Miss Mary Leggett, assigned to each member a topic in Genesis, mine being the "Story of the Flood." It was the only one read. Another member gave hers verbally. Another said hers was too bad to tell! A. L. W.]

In the sixth chapter of Genesis, in that ancient literary mosaic of history and fable called the Bible, it is related how the Lord, becoming disgusted with the corruption in the earth had determined to sweep its inhabitants and their work away with a terrible flood, but wishing to save Noah and his tribe, gave him minute directions—the account thereof, beginning with the 14th verse—about building an ark in which he and his might take shelter from the coming revenge.

There are voluminous works in Hebrew concerning the exceeding great virtues of Noah and though he was the son of Lamech the idiot, and lived a bachelor until five hundred years old when he begat Shem, Ham and Japheth (presumably with the aid of a woman, who however, is not mentioned as their mother), Noah had ample time in the three hundred years after the flood for numerous works and died at the mature age of nine hundred and fifty years.

The ark which Noah builded for the saving of himself, wife and three sons and their wives, was about four hundred and fifty feet long, the breadth of it fifty cubits or about one hundred and fifty feet and the height of it, in three stories, about forty-five. There was a window and a door.

In addition to the family of Noah we are told that he was commanded to save a pair of all beasts male and female—also seven of each of the clean beasts, and fowls of the air; but of unclean beasts only the one pair. Noah and his family laid in provisions of all food that was eaten.

Seven days were they moving in, and preparing for the flood. This was in the six hundredth year of Noah's life and we are led to believe the old boy was but just in his prime. Not that it makes a particle of difference to busy people of these days, at least a million years after, who are concerned in the present and future of their brothers and sisters of the human race; but if we do look back it is well to be as exact as possible.

Thus in the second month and on the seventeenth day of the month in the six hundredth year of Noah's life, as we are told, the "fountains of the great deep were broken up, the windows of heaven were opened and the rain was upon the earth forty days and forty nights," and "the ark went upon the face of the water" which "prevailed upon the earth one hundred and fifty days" or five months, when God bethought him of Noah and sent a wind which dried up the water.

During the rain when all the high hills were covered, the water was about twenty-two and a-half feet deep; quite a precipitation from the dim past though little could be said for the infant hills; but the Ark found a resting place on the top of Mt. Ararat in the seventh month on the seventeenth day of the month. As the roads were quite muddy two birds were sent forth for news a raven and a dove. The former played "hokey" and sent in no report although the tops of the mountains (so-called) were visible, but only went to and fro.

The dove, however, going forth once a week found no rest until after bringing back to the ark an olive leaf when she departed to return no more, leaving her mate whose descendants may still be heard mourning for her. And so, on the first day of the first month of the six hundred and first year the waters were dried up off the earth, and Noah looked and behold the face of the earth was dry; but in the second month on the seven and twentieth day of the month the earth was really dried and thus ended the story of the flood.

In the ninth and succeeding chapters of Genesis those interested may follow the adventures of Noah and the generations succeeding; how he planted a vineyard and drank too much wine and how his three sons begat many sons; and their sons begat other sons to people the whole earth, no woman being mentioned, but according to Hebrew chronicles some later chroniclers noticing a discrepancy added that they begat sons and daughters.

Whether the story is "worth the while," with intelligent reading people of the present day who are somewhat familiar with the testimony of the rocks and the history of ancient peoples as revealed in the earth's genealogy; whether indeed any nursery tales are of value to adults except for amusing children, and even in that case, whether doubtful fables are as suitable as living truths, must be left to the decision of the thinking liberal parents of today. Your story teller has but sifted the tale through the basket of her own views, after the bent of her own mind, and I pray you have mercy on her soul.

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F. W., South Dakota:—Questions for discussion: That the economic question, is the most important study before radicals today. That scores of liberal minded and noble hearted women are being held in legal bondage, and in public and private prostitution, for none other than economic reasons. That only by her education and environments, is woman less capable than her brother man for economic independence. That it becomes the personal interest, as well as human duty, for radicals to form local associations, for the discussion of all questions of interest, and especially with a view of educating woman to a degree of economic independence at least fully equal to that of man. That the only beneficial help woman can receive, is help to help herself. That it becomes radicals, like all other good citizens, to make the very best of life, taking conditions just as they are.

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[F. W., wants to know about the "Yoni Society." Who knows of such society? M. H.]

S. B. Benedictus, Selkirk, Manitoba, Canada:—Would you kindly answer the following questions:

First. Is it right to attribute those murders, such as the murder of King Humbert and the Queen of Austria, to Anarchists?

Second. Are these murders in accordance with the general movement of all Anarchists?

Third. Or do they belong only to enthusiastic ignorants of the class?

Fourth. What is Nihilism?

Fifth. Is there any difference between American and Russian Anarchism?

Will you also name me some short pamphlets (if any) on Nihilism, Anarchism, Spiritualism and Materialism? I want to get the idea quick; have not time to read big works. Enclosed find one dollar for the "Life History of Moses Harman."

[Very brief answers to these questions of Mr. Benedictus, editor of the "Selkirkian," if sent us by Lucifer's correspondents, will be printed in the "Voices" column. M. H.]

Wonder Wild, Madison, Calif.:—I have been reading a friend's Lucifer and would say that I would like it much better if a "Hill Top" novel was in it. If you will be so kind as to keep a continued story in it I will pay double the price and will try to get you some new subscribers. The friend whose paper I read says you have let her have Lucifer on credit so long she does not know when she will get you paid. Now I will lend her my Lucifer, so you will not have to wait so long for her to catch up. You sell Lucifer at two cents a week. I will send you five cents for each week if you will put into it the "Old and the New Ideal," or the "British Barbarians." When my subscription runs out, please let me know. I want to pay in advance for every copy, and when I have a dollar I do not need to spend, instead of keeping it I will send it to Lucifer ahead of time.

[Enclosed with this letter was one dollar and twenty-four cents. This is by no means the first request that Lucifer should have running every week a continued story. What say our readers and patrons? How many are willing to pay two prices for Lucifer in order to get each week an installment of a good story? Or—what would be much the same thing—who will guarantee at least one new subscriber if the suggestion of Wonder Wild should be adopted? There is certainly much to be said in its favor. Grant Allen says, "Fiction is today the best medium for the preacher of righteousness who addresses humanity?" Who knows that Allen is not in the right in thus saying? M. H.]

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And stand the brush and brunt,
At lifting we're a failure,
But we're splendid on the grunt.
And there are others, so we find,
As on our way we jog,
Who want to do the lifting
On the small end of the log;
They do a lot of blowing, and
They strive to make it known
That were there no one else to help,
They'd lift it all alone.
If talking were effective,
There are scores and scores of men
Who'd move a mountain off its base
And move it back again.
But as a class, to state it plain,
In language true and blunt,
They're never worth a cent to lift,
For all they do is grunt.

—Anon.

Marriage in France.

BY R. B. KERR.

One of the striking facts of modern civilization is that it has done so little to lessen the fundamental difference of institutions, customs, and ideas, which divides the Latin from the Teutonic races. To a German, Englishman, or American, the French are merely a lot of very wicked and frivolous sensualists, whom God is gradually extinguishing as a punishment for their sins. The Frenchman, on the other hand, considers himself as much superior to all foreigners as an ancient Greek, and regards the afore-said critics as a lot of clownish Yahoos. The foreign press waxes hysterical over the fact that an Alsatian Jew with a German name was unjustly imprisoned by the French for five years. The French are too ignorant of everything out of France to retort in kind by asking what about the niggers who are burnt at the stake without trial; but they reply by the more sunny way of laughing convulsively at everything that is not French. They can keep grave enough while the dollars are being handed over the counter, but the moment your back is turned they go into fits.

Perhaps the most interesting feature of Latin civilization to outsiders is the "marriage de convenance," which takes the place of our marriage for love. To the Teutonic mind it seems all-important that life partners should choose each other voluntarily and that love should be the determining factor. To the

French mind this is all moonshine. Marriage is a thing to be settled by the families of the contracting parties, and by no means by the parties themselves. The great business of a French mother is to scheme and negotiate for the marriage of her daughter, while she also spends a good deal of her time searching for a suitable wife for her son. The law maintains the rights of parents in such matters, for no man under twenty-five or woman under twenty-one can marry without the consent of the parents.

To marry for money is still considered rather a stigma in America or England, but in France it is almost a disgrace not to marry for money. A girl without a dowry has a very poor chance in France, even if she is pretty. From the time of her birth her parents begin to save for her dowry, and her matrimonial value is determined chiefly by the amount they can manage to scrape together. If the girl belongs to the poorer classes, she sets to work herself, and toils early and late to earn the purchase price of a husband. Many a woman, however, can get married simply on a reputation for hard work, because the husband figures that she will be able to earn plenty of money after the marriage, although she has little or none before.

Having got together as big a dowry as possible, the next business of the French mother is to get good value for her money. A careful study is made of all the eligible males in the market, and not merely the income but the character of a possible husband is often considered, for French parents are very anxious for the happiness of their children. At last a promising husband is spotted, and the various parents meet together to arrange the deal. There is much haggling and bidding by both sexes, for the French women are better traders than the men. But finally the bargain comes to an end, the notary is sent for, a long and elaborate contract is drawn up, and the goods are delivered.

But a dowry is not the only important possession of a French girl. It is all-important that she be delivered perfectly immaculate to her spouse. If there was the shadow of a doubt about this, her exchange value would be greatly reduced; in fact, it is doubtful if she would fetch a larger percentage of her proper value than the damaged goods in a store. Consequently she is most strictly looked after up to the date of her marriage. The great ambition of a French mother is to be able to say that her daughter has never in her life been alone with a man outside of the family, and to make sure of this the girl is accompanied wherever she goes. The German and Anglo-Saxons assume that a woman is naturally chaste and can guard her own virtue, but the French take no stock in anything of that kind.

When a Frenchwoman is married her freedom begins; and many French women make great use of it. Husbands and wives are at least as jealous in France as elsewhere, but Mrs. Grundy is not so watchful. She considers it the business of each to watch his own property, and if she sees anything going on she smiles and says nothing. Indeed, the French are always rather on the side of the devil. The only trouble is that confession has

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to be made to the priest, but the French God is very good about settling anything for cash, and thrift is so universal among the French that the needful amount is pretty sure to be forthcoming.

Reports about the French old maids vary, but I think it is pretty certain that the good nature of Mrs. Grundy in that country is entirely in their favor. After they have lost their marketable value, their mothers do not seem to trouble much about them; and the general view probably is that they are in hard luck, and fully entitled to anything they can get. I think there is little doubt that most French husbands and wives love each other very much. They are partners in business, or else the wife keeps a little store, and the husband goes out and works. In any case both do their best to add to the family income, as it is very necessary to be saving for the children early and late. Except when some love affair is going on, they hate to be separated; and the French are even more shocked than the English and Germans at American women who go over to enjoy themselves in Europe, while their husbands are working hard at home. Amorousness, love of children, domestic comfort and economy, are the key-notes of the French character. They must have good eating and drinking, although not too much of either; and of course a Frenchwoman must be well dressed; but they have a horror of waste, and care little for ostentation.

A French woman would consider it very dishonorable to flirt. She thinks that if she once encourages a man, she must take all the logical consequences. French women are among the most sensible in the world. When they bicycle, they never dream of wearing anything but knickerbockers; and when they walk in the rain, they would rather show any amount of ankle than take chances of soiling their dress. In this last particular, they are exactly like the English.

In the matter of divorce the French have switched about a good deal. They established it, then abolished it, and again in 1884 they re-established it. At present their law is rather liberal, for they give divorce for excess, cruelty, serious assault, conviction of crime, and adultery.

Some years ago the French government maintained foundling hospitals, with convenient receptacles into which anyone could go and leave a baby, and then go away without being seen. For some reason, however, this institution has been discontinued, but there is considerable agitation to re-establish it.

By far the most remarkable fact about France is that it is the only civilized country in which the population is actually decreasing. The decrease would be more serious were it not for the influx of foreign immigrants, but the French do not like the prospect of their own race being gradually wiped out. It is generally admitted that this decline is due to two economic causes, the dowry system and the Code Napoleon. As the value of a girl depends on her dowry, the parents only wish to have one daughter, in order to make the very best of her. Moreover, the Code Napoleon provides for almost exactly equal division of property among the children. If a man has five children, for example, the law divides his property into six parts, of which each child gets a part, while the father can do what he likes with the remaining sixth. Under this system the parents have to limit their families, to prevent their little farms being divided into such small pieces as to make them useless. Two is considered as the logical number for a peasant family, for then each will get half the parents' land by inheritance, and half of someone else's land by marriage.

The landless classes are more prolific, and bring the birth-rate up to an average of a little over three to a marriage; but this is too low to keep the population even. The French console themselves a little by the reflection that all civilized peoples are rapidly declining in fecundity, and France is only fifty years ahead of the rest in infertility, because equally ahead in civilization. But they are much concerned about it all the same, and are seriously considering a remedy. Opinions differ a good deal, but it is safe to say that the reform finally chosen will be state subsidization of maternity, and thus we shall see the inauguration of a wise and equitable institution, which will sooner or later be adopted in all countries.

REMARKS.

I am probably one of those to whom the editor alludes when

he says "many of our readers seem not to believe in rights of any sort." This is rather a misrepresentation, as we merely disbelieve in divine and natural rights. Comte said, with considerable truth, that the human mind tended to pass through three stages, the theological, the metaphysical, and the positive. In the theological stage men believed that rights and duties were ordained by God. Then came the metaphysical stage, in which it was believed that some abstraction called Nature had mysteriously implanted ideas of right, duty, justice, truth, etc., etc., in the mind of man. The Declaration of Independence, Mr. Bryan, Henry George, and some of Lucifer's writers, are excellent examples of this stage of thought. Last came the positive school, who realize that nature is quite non-ethical, and found ethics merely upon practical utility. Historically ethics were developed because they turned out to be useful in the struggle for existence, for maternal and paternal love helped to preserve offspring, while social and patriotic ties were invaluable in helping to defeat and exterminate disunited peoples. Ethics are extremely useful within certain limits, and ought to be maintained and inculcated in the young. The words "right" and "duty" are short, expressive, and useful, but when we come to philosophise, we must not forget their origin.

Students of Herbert Spencer are apt to give unequal weight to the different parts of his definition of evolution. Mr. Brinkerhoff does not forget that evolution is a change from the homogeneous to the heterogeneous, known as differentiation; but he does forget that it is also a change from separation to unity, known as integration, which Spencer calls "the primary process in evolution." The supreme test of high organization is that the members should be as individual and varied as possible, and yet at the same time have their activities strictly subordinated to the organic welfare of the whole. To this end a regulative organization is necessary, and has actually been developed in the higher animal and social organisms by the stress of natural selection. See Spencer's essays on "Specialized Administration" and the "Social Organism"; also Huxley on "Administrative Nihilism"; all obtainable at very low prices in the Humboldt Library.

Ante-Nuptial Contracts.

BY H. R. SHEPHERD.

Twenty-five years ago I became acquainted with a Massachusetts lady through "Woodhull and Claflin's Weekly." We agreed to form a marriage co-partnership, dissolvable at the option of either, and each to take out what they put in, without interest, the gain to be divided equally.

She expected to get something from the estate of her deceased husband but failed. I sent her money to come west and we drew up an ante-nuptial common law contract and were married, the officiating justice attesting that it was read and fully explained to both parties who each acknowledged a thorough understanding of it.

Among other things it contained the mutual acknowledgment that each was induced by and in consideration of the concessions, representations and promises of the other to enter into the marriage relation. Each irrevocably appointed or named an attorney to appear in court and waive statutory rights in conflict with the contract, "hereby ratifying his acts," and instructing judge and jury to hold both to the contract should either be led by evil counsel to dishonorably seek evasion, each pledging their most sacred word of honor to stand true and faithful to their plighted vows, calling upon all human kind to point the finger of shame at the one which proved recreant and treacherous and to stamp upon their forehead the brand of blackest infamy.

Fourteen years later she desired to live in California and I in Kansas. She selected an attorney to assist her in determining the amount due her under the contract. After figuring a week she named the sum and asked if I thought it was right. I said it was too little—I would make it _____ per cent more. We qua-

reled a while, when she accepted the greater sum; a divorce was obtained and we kissed each other good by.

If fair and just in its provisions, a contract of that kind will deter any one but a fool or devil from going into court, to be looked upon as the personification of all that is false, perfidious and vile. All the world despises a treacherous sneak. No decent attorney would take such a case. Any one who goes into court reeking with fraud and dishonor and asks it to help them consummate an act of infamy stands prejudiced and condemned.

Courts do not relish the idea of being used for such base and ignoble ends, and the chances are that the case would go against them in whole or in part. In some states the courts are quite liberal in the enforcement of common law principles and equities and the lower courts in most of the states are much inclined in that direction.

All liberal, thinking people should have ante-nuptial contracts, embodying their views and agreements, first to educate toward secular marriage and right of contract, and second for the deterrent and moral and judicial advantages to be gained.

South-Eastern Missouri.

BY C. J. ZEITINGER.

The question how to get a cheap farm, well located, capable of producing a variety of fruits and other products, in a healthy and agreeable climate and where the products of labor will bring good prices—these questions present themselves daily to thousands of people living in cities and also in rural districts of the Northern and also Western parts of the United States.

In deciding upon a place for a home the settler must look out for the following principal points.

First. Climate—medium heat in summer and not excessively cold in winter.

Second, Topography of the country—elevation, drainage, etc.

Third. Character of the soil—natural productions, timber, etc.

Fourth. Location as to markets, both home and distant including facilities for reaching these markets.

Fifth. Quality and supply of water for drinking purposes and all other uses.

Sixth. Cost of building material and fuel.

Seventh. Adaptability to fruit growing, live stock raising, and poultry farming.

Eighth. Church and educational advantages.

Ninth. State of public finances—rate of taxation.

The writer of these lines has been a resident of South-East Missouri for more than fifteen years, and in answering the above questions can speak from personal experience and observation, and particularly about that part of South-East Missouri lying in the foot hills of the Ozarks, which seems to have been overlooked or neglected by fruit growers generally and which is truly the home of the peach.

If you wish to know something about a country which is as yet only partially developed, but at the same time has been proved equal to any portion of the globe in fruit growing, follow this article.

If you are interested in a section of country which has the advantage of mild winters and summers rendered delightful on account of constant breezes from off the western prairie, read what follows:

First—(a) Climate. The climate is healthful; malarial fevers and chills being almost unknown. The summer heat very seldom exceeds ninety degrees, and even then the nights are cool, here sunstrokes and native consumption are unknown. The temperature in the winter, except for short intervals during the morning hours and occasionally for two or three days, never goes below the freezing point. One of the advantages of the climate is that it seems to have a beneficial effect on the health of those troubled with bronchial catarrhal diseases. In fact it is the land without extremes of heat and cold.

(b) Rainfall. There is rarely ever a month in the year that sufficient rain to raise a crop does not fall. A complete failure

of crops is unknown. The total average rainfall for a year is about forty-five to fifty-two inches, distributed over the whole year.

Second. Topography. The cultivatable lands are gently rolling; valleys with natural drainage in the shape of creeks and larger streams. The elevation is about 850 to 1000 feet above sea level, with many beautiful crowns which rise even higher than 1300 feet above sea level—a splendid altitude for peach growing. Roads are good generally speaking and without excessive grades. In fact much of the upland or plateau lands are only slightly rolling, just sufficiently undulating to drain well.

Third. Soil. The soil is in most instances a light clay loam; top soil containing more or less mixtures of decayed vegetable matter and in some instances partaking of the nature of sandy loam while in other sections it is mixed with gravel and a sprinkling of surface rock from the size of an egg to a cubic foot. The under soil is in some sections a heavy yellow clay while on the other sections the subsoil is a heavy deep red clay, denoting very strong land and rich in mineral elements.

I am only an amateur orchardist but my experience tells me that this soil is especially adapted to fruit growing in general, while on the valleys and flats, wheat, oats and corn are fairly good crops; also timothy and other grasses grow well. All the higher crowns are admirably suited for peach, apple, pears, plums, apricots and cherries, while the small fruits, strawberries, raspberries and blackberries can be grown to perfection on the richer slopes and flats.

The Native Timber. We find here the black walnut sugar tree, hackberry, hickory, white ash, red oak, post oaks, elm, yellow pine and other woods.

Fourth. Location and shipping facilities. Zeitonia Heights, the home of the peach, is located on the main line of the St. Louis I. M. & S. R. R., at Gad's Hill Station. It is central, being only 120 miles from St. Louis, from whence inland markets on all points of the compass are within easy reach being about 400 miles nearer the center of population than South Missouri.

[The last page of Mr. Zeitinger's manuscript was misplaced. Feeling a deep interest in the question of the best places in which to practice the ideals set forth in "Hilda's Home," and "Cityless and Countryless World," we have given considerable space to a description of South East Missouri. For further particulars Mr. Zeitinger can be addressed at Zeitonia, Mo.

Premiums for Our Workers.

Some time ago a book valued at two dollars was offered for the largest club of trial subscribers to the Light-Bearer Library. That premium has not yet been awarded. Inasmuch as summer is the worst time in all the year to get subscribers, the time of competing for said premium has been extended to January first. The book offered is an expensive gotten up work of over three hundred pages, entitled, "Hidden Secrets Revealed, or the Curtain Lifted," by George N. McLean, with Introduction by Wm. Lloyd Garrison. It is physiological, ethical, and hygienic, and while written from a conservative standpoint, contains much that is of great value to every reader, especially the young. This book was donated to Lucifer's work by a medical friend.

This finely bound book is offered to the worker who will send us the largest number of trial subscribers to the monthly Library, at ten cents for three months, either back numbers or future issues.

We also now offer a volume of Lucifer, 52 numbers, substantially bound in black cloth, price postpaid, \$1.75, for the largest list of yearly subscribers to the Light-Bearer Library, twelve numbers, at 50 cents a year. Premiums to be awarded Jan. 1.

We also offer a bound volume of Lucifer to the getter up of the largest club of trial subscribers to the weekly at twenty-five cents for three months. Awards to be made Jan. 1.

The Sanctity of Marriage. As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25 cents to 10 cents, for sale at this office.

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LUCIFER—The planet Venus; so-called from its brightness—
Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of
discovery.—Same.

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

Light Bearer Library, No. 8.

Contains "The Coming Woman," by Lillie D. White. This very excellent essay was read before the International Liberal Congress of '93. It was published in pamphlet form at Topeka, Kansas, and has been for some time out of print. By press of other business and by the continued absence of Mrs. White herself, who has been employed in our office for some two years past, and who was called to Louisiana to attend her sick son, the September Library has been delayed. It is now nearly ready for the pressman, and if all goes well, will be sent to subscribers next week.

Tolstoi.*

I have been reading a little book with this title. It is in two parts, the first written by Alice B. Stockham M. D., of this city, in which an account is given of her trip to Russia, mainly it would seem, to interview the most noted advocate of peace and brotherhood that this century has produced. The second part, entitled "The New Spirit," is written by H. Havelock Ellis, author of the well known book "Psychology of Sex."

The story of "Tolstoi" as told by these two writers is one of absorbing interest to all who are now looking for a way out of the wilderness of commercialism and monopolistic greed. The following paragraphs from the observations of Dr. Stockham, at the time of her visit to the home of Tolstoi, show what appears to be the animus and philosophy of the Russian sage:

"His trust in Omnipotence is not only a bulwark for himself but creates an atmosphere about his home, his kindred and all within his radius; they are defended; theft, murder, rapine, is impossible. His house requires no locks; his possessions no bolts or bars, for his fortress and bulwarks are built of more stable material, a mightier power of defense than any man-made weapons of warfare. Tolstoi would say to Christians: prove your Christianity by your faith in man. Unbar your doors; not only beat your swords into plows and your spears into pruning hooks, but turn the locksmith's genius into the production of tokens of love and fidelity.

"Does love rule in one's own small world? Then it becomes a central sun whose light and effulgence are free to all. Servants are trusted to pantry stores, dainty dishes are not hidden from children, while jewels and money are within easy reach of friends and neighbors. In the office, the cash drawer is guarded by no elaborate mechanism, the combination is never turned on the safe, which is used only as a precaution against fire.

*For sale at this office.

"Can one doubt that service is given with an added zest and dignity in such love-laden environment and that it soon becomes a matter of course that the key grows rusty in the lock and the office of policeman a sinecure?"

One of Tolstoi's exemplars and teachers was a Russian peasant named Soutaieff. On page 104 of the book is this story:

"One evening a beggar woman had knocked at Soutaieff's door, asking shelter for the night. She was given food and a place to rest. Next morning all the family went to work in the field. The woman took the opportunity of collecting all the valuables she could lay her hands on, and fled. Some peasants at work saw her, stopped her, examined her bundle, and having bound her hands, led her before the local authorities. Soutaieff heard of this, and soon arrived. 'Why have you arrested her?' 'She is a thief; she must be punished,' they cried. 'Judge her not, and you will not be judged,' he said solemnly; 'we are all guilty at some point. What is the good of condemning her? she will be put in prison, and what advantage will that be? It would be much better to give her something to eat, and let her go in the grace of God.'"

Continuing the narrator says:

"The influence of Soutaieff appears in 'What then must we do?'—a further chapter in the history of Tolstoi's development, and perhaps the most memorable of his attempts at the solution of social questions. . . . It was the question that pressed itself for solution on Tolstoi when he began to investigate the misery of Moscow, and to start philanthropic plans for its amelioration. He tells us in this narrative, which has a dramatic vividness of its own that will not bear abbreviation, how he was gradually forced, by his own well meaning attempts and mistakes, to abandon his philanthropic projects, and to realize that he himself and all other respectable and well-to-do people were the direct causes of the misery of poverty.

"He investigated the worst parts of the city, finding more comfort and happiness amidst rags than he had expected, and only discovering one hopelessly useless class—the class of those who had seen better days, who had been brought up in the notions that he himself had been brought up in as to the relative position of those who are workers and those who are not workers.

"He met with a prostitute who stayed at home nursing the child of a dying woman. He asked her if she would not like to change her life—to become, he suggested at random, a cook. She laughed: 'A cook? I cannot even bake bread;' but he detected in her face an expression of contempt for the occupation of a cook.

"This woman, who, like the widow of the Gospel, had in the simplest way sacrificed all that she possessed for a dying person, thought, like her companions, that work was low and contemptible. Therein was her misfortune. But who of us, man or woman, can save her from this false view of life? Where among us are the people who are convinced that a life of labor is more honorable than one of idleness, who live according to such a conviction, and value and respect men accordingly?"

In these paragraphs, as some of us see it, Tolstoi and his narrator have touched upon one of the most formidable of all the obstacles in the way of the humanitarian reformer, viz: the low estimate that is placed upon labor as such, and upon all who perform the most common and most necessary work in the great human hive. Tolstoi abandoned his work in the slums of the great city because he saw the uselessness of trying to get women to forsake a life of prostitution and seek employment at some useful labor so long as the women most respected in society live lives of idleness, and bring up their daughters without work, instructing them only in the art of catching a husband; that is, the art of selling their persons to the highest bidder in the matrimonial market.

The same reasoning showed him the futility of trying to convince the boys in the slums that labor was more honorable than trying to live by one's wits. When he took a friendless

boy "into his home among the servants, pending some better arrangement," the boy soon ran away and joined a circus. The little human wail saw that Tolstoi's sons did not work—that they spent their time in idleness and sport. "I ought to have understood," adds Tolstoi, "how foolish on my part—I who brought up my children in luxury to do nothing—to try to improve other people and their children, who lived in what I call 'dens,' but three-fourths of whom worked for themselves and for others."

In politics Tolstoi "is as uncompromising as Ibsen in dealing with the state. It is a humbug, this state," said Tolstoi to W. T. Stead. "What you call a government is merely phantasmagoria. What is a state? Men I know; peasants and villages, these I see; but governments, nations, states, what are these but fine names invented to conceal the plundering of honest men by dishonest officials."

"Law, tribunals, prisons," adds the narrator, "become impossible with the disappearance of the state; and with the disappearance of the country, and of that gross imposture called patriotism, there can be no more war."

This seems very similar to the saying of Thomas Paine, "The world is my country, to do good my religion." It is narrow sectionalism that gives rise to patriotism—"patriotism, that last resort of knaves," as some one has expressed it.

Next week we propose to give our readers the great Russian humanitarian's idea of what should take the place of the state; with its laws, its tribunals and its prisons.

M. H.

Fall and Winter Campaign.

Of far greater importance—as some of us see it—than is the present political campaign to decide which of two political factions (as near alike almost as were the Siamese twins) shall have the privilege of robbing the people in the name of the law and order for the next four years—vastly more important to human weal than this costly political war of the ballots, is Lucifer's campaign of education, the object of which is to arouse the slumbering women and men of our land to see the necessity of creating a better race of human beings as the only sure way of securing better institutions, better and more equitable laws, and better administration of those laws.

The saying that the institutions of any country or nation are as good and as bad as the people who make or who passively submit to these institutions, cannot be too often repeated.

It is doubtless true that both action and reaction are at work here. Bad men—narrowly selfish men—make bad laws, and in turn bad laws are made the excuse or occasion for exerting a tremendous influence in making bad people.

But in the order of nature men precede laws. Laws are wholly inoperative and dead without living agents to administer them. Human laws—and I for one recognize the existence of no other laws—are not self-acting, not automatic, as are the forces of nature (incorrectly called laws.)

The logical inference then is that men are superior to their institutions, men are above their laws. The creator, man, is greater than the creature, law.

If so, then the rational, the logical method of getting better laws is first to make better creators of laws.

The natural and only sure way to make better men—men embrace women!—is through the natural process called generation. The "supernatural" process called re-generation has long been tried, only to prove its utter futility, its worse than failure.

The most noteworthy effect of regeneration, so-called, is to make people more submissive to invasion; more criminally submissive to government of man by his fellow man, and especially government of woman by man, thereby depriving woman of self-ownership and through the sex-environment of woman depriving her children of the right to be born well; the result being an overproduction of the weak and criminally inclined masses.

Lucifer's campaign of education is not confined to a single specialty, but inasmuch as this the most important of all line,

is almost wholly neglected by nearly all other reform journals, lecturers and writers, Lucifer and its corps of workers are concentrating their forces mainly upon this the most neglected and most needed of all humanitarian reforms.

Lucifer's campaign is heralded by no flourish of trumpets, no torch-light processions, no beating of drums and tambourines in the streets. It has no campaign songs, catch-words or slogans; no paid speakers—for the reason that it has no campaign fund. Its only means of support is derived from the sale of its literature, including books, pamphlets, and the weekly and monthly issues of Lucifer and the Light Bearer Library, and therefore its success must depend on the co-operative help it receives from those who recognize the need and the importance of such campaign of education.

Religion Unrevised.

Most preachers of the present day have discretion enough to say little or nothing about the cruder and more barbaric features of their creeds, but occasionally we find one whose preaching reminds us of the gospel sermons thundered from the pulpit in our boyhood days, fifty or sixty years ago, at camp-meetings, and at the annual winter "revival" occasions. Among these reminders of a past and gone generation is the individual known as "Sam." Jones. The following clipped from an exchange appears to be a fair specimen of a style of pulpit oratory which is so seldom heard in these days that many go to hear the speaker out of curiosity, much as they would go to see a skeleton of an extinct race of mammals, or of the saurian age of reptilian development.

"Here is a man who has never been five hundred miles from Galesburg and he says there is no God and he has never read five hundred pages of solid literature and he says there is no hell, but he will not be in hell one second until he will cringe and say: 'My God! what a mistake I made.' Today the Methodist and Baptist churches are the greatest exponents of God, and in the last four years they have lost numerically. You old sisters, you are all right, but you have no sense. Don't worry, for if you should get into water over your head, you would float for your head wouldn't sink. Come here once a year and get something in your noggin. You old dogs can't expect to learn much, but come and bring the pups, they will learn. Methodists and Presbyterians are about the same thing, for the Methodist thinks he has religion, but is afraid he will lose it, and the Presbyterian is safe, but he doesn't know he has it. You old hypocritical devils pray to God to save your boys and our land from rum and then go down and vote the Republican or Democratic ticket with the lousy devils who want rum licensed. Well, if you don't go to hell, it will be because hell has been burned out before you get there."

Five Years for Three Dollars.

Lucifer's plan of campaign depends for success largely upon prompt renewals. Some of our friends have accepted the offer of five years subscription for three dollars, or five yearly subscriptions sent to different addresses for three dollars. While millions are being spent in worse than useless military campaigns in the Philippines and in China, and other millions in the worse than useless political campaigns, is it too much to ask for a few paltry hundreds to be spent in Lucifer's campaign of education and agitation for higher and better ideals in regard to the creation of a better race of human beings?

There never was a book so sacred that it could sanctify a lie. All truth is holy, whether it be written in books, or stones, or stars; and all error is unholy, no matter in what scriptures it may be. Morals that cannot be defended ought to be condemned. It is not within the power of the sanhedrim, or the synod, or the ecumenical council, to convert bad morals into good religion.—M. M. Trumbull.

Hilda's Home.

First the ideal then the real, the actual, the visible, the tangible; first the windwork and then the groundwork is nature's plan of campaign. We still have a fairly good supply of the paper covered edition of this truly noble and inspiring ideal of what is now practicable in home building, as a necessary step towards the building of a race of human beings that will abolish wars, strikes, poverty, crime and misery. Printed on superior paper, with large new type; 426 pages; price only fifty cents, or four dollars per dozen when bought for distribution as a missionary or campaign document.

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VARIOUS VOICES.

W. B., New York:—I enclose money order for six dollars. Five towards getting your book out. I wish I had it now, as I have time to read some, but may not later. The other dollar is to renew my subscription for another year.

M. E. Morse, San Francisco:—I am in arrears for subscription to *Lucifer*. I don't know just how much. I also subscribed for your autobiography; so will forward you two dollars, one for the book and one to apply on subscription to *Lucifer*. I have just passed my eighty-second birthday. Am able to do a pretty good day's work; and may live to vote for Debs and Harriman this fall. I hope so.

Shepard B. Cowles, Truett, Mich.:—In "Our Purpose" you truly say the institutions, laws and customs of any people are on a plane with the people who make them, &c. I add, any people are on a plane with their environment. And there can not be a moral plane without a moral environment. The Socialist Republic is not a reform; it is not state socialism; it is a moral revolution, a moral environment under which freedom in love and sex is possible because on a moral plane.

Frank D. Blue, Terre Haute, Ind.:—In reply to Mr. H. C. Draper's question in No. 832 of *Lucifer*, I wish to say, I believe, all statutes will allow such adoption. Generally the laws of adoption read about as follows: "Any person may adopt any child," etc., the question of marriage being waived. This will not make them "legitimate," by law, but places them in the line of inheritance the same as "wedlock" children.

J. Steiner, Washington, D. C.:—Your rebuke to Cardinal Gibbons is well merited but not half severe enough. Having been brought up a Catholic myself, I know the animal, and can assure you that what he has to say against the unscrupulous rich is intended to be taken only in a pickwickian sense; intended to placate the masses and impress them with the idea that the feigned sympathy that he expresses is real, when he knew that he and his church stand cheek by jowl with that very gang, and ever ready to share the spoils of labor's exploitation. He is not worth wasting either breath or ink upon.

E. T. Daniels, Alva, Okla.:—Allow me to say to our many friends among *Lucifer's* readers that the dear loving companion who for near thirty years was the joy and comfort of my life, has left us. She died on the seventh of this month, at the age of fifty-six years. She died as she had lived for more than twenty-five years, a fearless and conscientious agnostic. Our home here will be broken up. I think of going to see the new country in South Oklahoma, that is to be opened up next spring. Oh how I would like to have a group of good liberals to take claims around me. If you know any who are looking for homes I wish you would put me in communication with them.

James F. Morton, Jr., San Francisco, Calif.:—Replying to Voltairine de Cleyre's request for the expression of opinions, I must express my surprise that any such statement is considered necessary. An Anarchist jury is as inconceivable as an Anarchist judge, president, legislature, or prison. The semi-free lovers who marry, and the semi-Anarchists who vote, may find it consistent with their views to espouse these various forms of coercion, but the record of the historical Anarchist movement is that of unbroken opposition to every one of them. A man who is "voluntarily" arrested may abdicate his individuality sufficiently to place his future liberty in the keeping of a "free" jury; but this is quite aside from Anarchism.

Santiago Walker, Monterey, Mex.:—In answer to L. M.—New York. It is nothing in England or America for a person to assume a name not originally his or hers. In France it is a criminal offence, but they may take their mother's name. The fact of having changed one's name is a suspicious circumstance if one happens to be charged with any crime; for, coupled with change of residence, it looks like hiding. A marriage which is otherwise legal, is not illegal merely because either or both the parties to the marriage give assumed names or even totally false names. The name is simply to identify the person; but if the marriage takes place and this person can be identified in spite of an alias name, it is like any other case of alias and in legal proceedings of any importance afterward both the real and supposed name would be set forth. A bigamist often goes under different names. If convicted he is convicted as that man, called by whatever name but identified by the senses of witnesses. So of an heir; so of a person who has entered into any personal contract.

Mrs. J. N. L., Elmira, N. Y.:—My subscription to *Lucifer* expired with No. 829. Very sorry that I have been obliged to let these weeks slip by without renewing, but it seemed unavoidable. I now enclose one dollar to pay for the coming year. Wish I could send for some books, too, but it is impossible now; but hope to do so some time in the not far distant future. *Lucifer* is very helpful to me. The Light Bearer Library I also enjoy very much, and when there is an article from you, [Lillian] I read it with the same feelings of delight with which I read a personal message from a dear friend. I am looking forward eagerly to the time when I will have your father's autobiography to read. A few weeks ago I read "Motherhood in Freedom," to a friend. She seemed dumbfounded; but next morning she said, "well there is a great deal of truth in what he says." So far I have only found one of my acquaintances who would read *Lucifer*, and her husband would not allow her to have it, and has misused her for having read it. So I'm not likely to help you to any new subscribers. But they must listen to a few words from me along this line once in a while. Not that I intrude my views upon others on every occasion. I do not, but when they open the way for me, then I always say what I believe to be the truth.

Harriet R., Concord, Okla.:—In "The Queen of the Air," by Ruskin, I found a paragraph that has a direct bearing upon the idea that the chief end and aim of woman's existence is the production of children. As it is always interesting to know what great minds think upon subjects in which we are interested, perhaps you would like to print the following:

"And where this life [plant life] is in it at full power, its form becomes invested with aspects that are chiefly delightful to our own human passions; namely, first, with the loveliest outlines of shape; and secondly, with the most brilliant phases of the primary colors, blue, yellow, and red or white, the union of all; and to make it all the more strange, this time of peculiar and perfect glory is associated with relations of the plants or blossoms to each other, correspondent to the joy of love in human creatures, and having the same object in the continuation of the race. Only with respect to plants, as animals, we are wrong in speaking as if the object of this strong life were only

the bequeathing of itself. The flower is the end or proper object of the seed, not the seed of the flower. The reason for seeds is that flowers may be; not the reason of flowers that seeds may be. The flower itself is the creature which the spirit makes; only, in connection with its perfectness is placed the giving birth to its success."

R. S. S., Ohio:—I do not feel able to do any propaganda work; do not even know what names to send you of persons who would probably be interested in the paper. I am getting to be pessimistic in my own mind in regard to the good that will come of such efforts, but this feeling I suppose must be laid to the account of my ill health. Sometimes I consider myself a "back number," not worthy to be counted as up to date with the present age. I know this is not the kind of message to do you good. If I cannot help I should not hinder, for I really think there is nothing in life so abhorrent as sex slavery—or the legal right of man over woman in this relation. I have always thought you were inspired, helped, sustained by the angel world, or by those over there who saw the great need of this agitation of thought, and who finding you so honest and true to your principles saw that you were well fitted to be a martyr in this unpopular cause. Thus thinking and believing I sincerely hope you may live many years to do and dare, and that you may see the good work prosper, and so I say, may God bless you and all good influences aid you in your chosen line of work. Enclosed find one dollar and sixty cents on subscription to *Lucifer* and for the "Unblind Cupid," thirty cents; "The Worm Turns," ten cents; "What is Religion"—Ingersoll—ten cents; "The Ballad of Reading Gaol," ten cents. You may also send the paper thirteen weeks—as per your premium offer—to the enclosed name.

[Thus it seems that our good and faithful friend believes that good wishes and prayers should be supplemented by good works. For a dozen years or more, though most of that time a great sufferer, the writer of this letter has faithfully and cheerfully helped to sustain *Lucifer* and its work, and for the reason that she does not feel able to work in any public capacity she asks us not to publish her name and address. M. H.]

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THIRD SERIES, VOL. IV., No. 49.

CHICAGO, ILLINOIS, DEC. 22, E. M. 300. [C. E. 1900.]

WHOLE No. 844

The Ninety and Nine.

There are ninety and nine that work and die
In hunger and want and cold,
That one may live in luxury,
And be lapped in the sinner's fold.
And ninety and nine in their hovels bare,
And one in a palace of riches rare.

From the sweat of their brows the desert blooms,
And the forest before them falls,
Their labor has builded the humble homes,
And the cities with lofty halls;
And the one owns cities and houses and lands,
And the ninety and nine have empty hands.

But the night, so dreary and dark and long
At last shall the morning bring;
And over the land the victor's song
Of the ninety and nine shall ring:
And echo afar from zone to zone,
"Rejoice, for Labor shall have its own!"

—Selected.

My Ideal of Love in Freedom.

Lois Walbrooker, in "Clothed with the Sun."

I speak only for myself on this question, knowing, as I do, that there are many who have the same high ideal. Others have come into our ranks with only the idea of selfish gratification. These claim our name, but they are not of us. When science takes hold and analyzes the vibratory law of love in freedom we shall then be understood and justified.

I shall never forget my emotions when I first learned that the character vibrations of the tones of the voice could be photographed. Of course there is a scientific method of doing this, for the conditions must be such as to catch and hold the vibrations. This is done by speaking into a tube over the opposite end of which is stretched a delicate, sensitive film especially prepared for the purpose.

It has been demonstrated in the experiments made in this line that tones of anger, envy, selfishness, etc., give the form of bugs, worms and other repulsive things, such as represent disgust or cruelty. But loving tones, tones that are the expression of kindness, benevolence and other desirable qualities, vibrate in the forms of flowers, and I once saw the likeness of a perfect rose taken in this way. I often wonder why the significance of this demonstrated fact is not more widely considered and then acted upon.

Let the selfish, hypocritical man or woman, the one who professes one thing and means another, be subjected to such a test and the real character will be revealed. But it is not so much in a personal as in a general sense that I wish to examine this far-reaching law.

Those who honestly and earnestly advocate social freedom are accused of immorality, of being selfish, animal in their purpose. I would like to see this matter tested. I would like to have a score or two of the earnest men and women who are agitating the question of what is called free love—I would like to see the vibratory tones of their voices as they talk upon this

subject taken as above stated. Then I would have the same test applied to an equal number of men and women who advocate the perpetuation of the present legal marriage system. I would like to see which showed the most flowers and which the most worms and other disagreeable things. Then I would like a dozen or more of those who are living in love without legality, and an equal number of the legally married, taking them as they come, tested in the same way.

There would be no trouble as to the result as connected with the loving couples who have declared for freedom. The pictured tones of their voices would show not only flowers, but singing birds and other emblems that illustrate liberty. What the legally bound showed would be the test whether they loved or not. But at the very best, the idea of dutiful submission on the part of the wife and of marital rights on the part of the husband, no matter how kept in the background, would mar the love vibrations, would lessen their beauty, while the vibrations of those who do not love—well, they would make repulsive pictures indeed.

Let the woman who is waiting the approach of her lover speak into such a tube, and then let the woman who is dreading the approach of her husband do the same. The latter may hide her feelings from the public, and even from her husband, but she cannot hide it from the sensitized film at the end of the tube. Then again, I would like a specimen from the high toned public woman, and down through all grades of that class to the very lowest dregs, and from the men who visit each grade. Will not some scientist investigate in this line?

If they would investigate the chemistry of human sex life—would gather the pictured vibrations that come from all grades and conditions, from the sex-starveling to the sex-surfetted, it seems to me a lesson might be learned which would show the difference between natural and legal morality, between "thus saith the Lord" and "thus saith love," and greatly in the favor of the latter.

Sex is the basis of creation—of all creation. From the lowest form of life to the highest, all physical, mental, moral and spiritual life comes from the union of the two factors of sex on the plane of development shown by that which is created. Sex rules the emotional of life. Anger, hatred, envy, jealousy,—all the various emotions that go to make up human life, these as well as that of love, are the expressions of the creative power behind them. Now just think of the enslaved condition of the sex life, and of all the various emotions, the vibrations of which fill the atmosphere with the invisible but real forms of bugs, worms, toads, snakes, of every fearful and hateful thing, and can you wonder that we have just what we do have?

Now my ideal of freedom is to unchain love, to make woman so free that under no possible condition can she be pressed into an unwilling relation. I would trust nature's chemistry when free to act through the feminine, for I know that she would never call for that which was not needed in her work of building forms. I speak of the feminine because it is through

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that embodied factor of sex that nature builds, and by the law of attraction.

Now please stop and think—think of the vibrations of the present unbalanced conditions of the human sex life as being all removed from the atmosphere—think of these imaged forms all perishing for the lack of that which gives them form—think of all this and you have a glimpse of my ideal when I talk and write of the freedom of love. But this is only the negative side, and but a part of that, for when the atmosphere no longer holds the forms of the disagreeable, the cruel, the animals (which represent these characteristics will cease to exist on earth. Now look at the positive side of the ideal that inspires the efforts I make. Think of the vital life, the love-life vibrations filling the atmosphere with forms of love and beauty that radiate health and happiness.

Such is my ideal of what the full freedom of love will bring to the race. And not only human life, but to all grades of life below us, both animate and inanimate. Many a truth is uttered intuitively, the speaker feeling sure that what is stated is rooted in the eternal law of being, and yet they are not able to give one logical or scientific reason for what they assert. I saw such a statement recently, one to which my whole soul responded, for it came within the scope of my ideal. I cannot give the exact language, but the substance of it was that when sex was understood and honored in use, not only would the race be free from disease, but that all things below would profit thereby—that

*"Greener things would greener grow,
Resonant things more brightly glow."*

because of the quality of the sex magnetism permeating the very air, and because of the character of what is called sex-waste, which would be thrown off for the appropriation of the lower order of life, not directly, but just as truly thus appropriated. The last phrase, sex-waste, is my addition, as the writer believes there is no need of such secretion except for offspring.

I think, however, that it is better to try to understand nature than to ignore her methods. Those who have No 5 of "Clothed With the Sun" should read carefully the article headed "The Mistakes of the Ages," as they will there learn the use of the sex life that is now called waste.

You will see, friends, that my free love ideal involves a great deal—covers a great deal of ground. That it cannot be lived, under the present economic system is apparent, but the importance of the subject warrants all that a complete change will cost. Law must let go, not only of its enslaving grip upon woman, but also upon natural wealth and opportunity to use, thus giving all an assured means of subsistence.

Oh what a change freedom will bring! As I walk the streets of this great city and mark the bruised and broken specimens of what should be a grand Humanity, I can sense the soul-cry of which they themselves are not conscious—the cry of the inner self-hood which says: Oh for the freedom of the creative life that such as we may no more be born upon the earth plane; and even the animals seem to plead for a better birth for those who have charge of them.

But I will not enlarge further. The position I take is scientific. It will stand the test of investigation; and so long as the vibrations that go forth from the sex-centers manifest from any other emotion than that of love, the atmosphere will be filled with the forms of repulsive and cruel things. So long will the evils with which Humanity is cursed continue to prevail.

I, for one, am proud of being able to work for so grand an object as freedom in love. When this is accomplished, the forms of the beautiful—all the life giving elements of health and happiness will so fill the atmosphere that sickness and sorrow will be unknown, and heaven realized upon earth.

To those who doubt the possibility of what I have stated, I would ask: What is it that goes from the lips of the speaker to the ears of the hearers? The vibrations of the atmosphere, you reply. Yes, but these vibrations must take the perfect form made by the word spoken, or the listener could not understand their meaning. If such vibrations have their form, invisible, but

real, why should not the emotions, love, hate, anger, etc., give out a character form of vibrations?

Edwin C. Walker.

BY C. W. C.

It is a common saying that no man is a prophet in his own country and that people generally stone and crucify their benefactors and saviors. This is certainly to a great extent true; but those who assembled at Dr. Gertrude Mack's residence on Sunday evening, December 9, can testify that we still have in the world men and women who are only too glad to give honor to whom honor is due.

Having learned that the 9th of December was the fifty-first birthday anniversary of Mr. Edwin C. Walker, a number of friends and admirers of this distinguished worker for the cause of freedom had decided to give him a "surprise party." The idea, I believe, originated in the mind of Dr. Mack, a lady of great intellectual and physical beauty and a true friend of Mr. Walker. The affair was kept a secret, and Mr. Walker did not know anything about it until he was "taken by surprise." How to entice Mr. Walker and punish him for the sin of having lived fifty-one years in this world was a difficult question, but finally it was decided that Dr. Mack should invite him to accompany her in the afternoon to the Brooklyn Philosophical Association, and thence go and take dinner with her at her residence. An innocent scheme, indeed!

At 6:30 p. m., the hour appointed for their arrival, the friends of Mr. Walker were in full force at Dr. Mack's parlor, but the hero of the evening and his fair "captor" were somewhat slow in making their appearance, and some of the guests began to feel a little uneasy. "Is it possible," they wondered, "that Dr. Mack was unsuccessful in her attempt to catch and cage the wild animal?" "They may not come at all," remarked Mr. Edward W. Chamberlain. "Shall we play 'Hamlet' with the Hamlet left out?" asked Dr. Charles L. Andrews.

But everything comes to him who waits. Finally they came, and before they had time to enter the parlor, the light was turned out, and Mr. Walker was greeted with shouts of "Edwin Cox W-a-l-k-e-r, Walker! Who is he? Who is he? One of the fathers of liberty," Mrs. M. Florence Johnson acting as the leader and master of ceremonies. Mr. Walker did not expect anything of the kind and did not know what to say. But it did not take him long to understand the situation, and shortly after the "fun" commenced in earnest.

It was a gathering of congenial people, and everybody was anxious to do all he or she could to make Mr. Walker happy. Dinner was announced and all started for the dining-room. To make the dinner as enjoyable as possible the heads of the guests were decorated with gaily colored paper caps. To see the philosophers of the Manhattan Liberal Club (for all of them were Liberal Club people) sitting around the table with the caps on their heads was a sight to make the gods laugh, as they undoubtedly did if they had any sense of humor. Radicals know a good thing when they see it, and they treated the dinner with justice and impartiality; in fact, they ate so much that the "birthday cake," prepared I believe by Mrs. Johnson, was not touched at all. Candy, with various mottoes, was passed round, and afforded great mirth to the party.

It was Cyrus W. Coolidge's fortune to read as his motto, "Where ignorance is bliss it is folly to be wise." He was pleased with it, and acted accordingly. When the dinner was over, Dr. Mack brought in a bag containing small packages, and told each guest to take one. The packages proved to be children's toys, and were a source of great amusement to the philosophers.

Next on the program was a bit of "refined cruelty" inflicted by the hostess on poor Mr. Walker. The fact is, Dr. Mack compelled him to read a number of congratulatory letters; and although all the good things said about him contained nothing but the truth, Mr. Walker blushed like a "school-girl" while reading them. The letters were from George B. Macdonald, the brilliant writer of the "Observations" in the "Truth Seeker,"

Hugh O. Pentecost, Bertha Johnson, Mrs. Moody and several others. A letter was expected from Lillian Harman and her daughter Virra, but it did not reach New York in time to be read at the meeting. To further punish Mr. Walker his friends presented him with a substantial token of friendship, and called upon him to make a speech. Mr. Walker is a ready speaker, as we all know, but on this occasion he was so overcome by emotion that all he could say was, "I thank you friends, for your kindness." The party then returned to the parlor and spent the rest of the evening in pleasant chat.

Among the people present, besides those mentioned above, were Pearl Johnson, Garcia Leao, Marie Andrews, Minerva Andrews, Mrs. A. J. Schufeldt, William D. Denton, Ernest Winne, Anna Stirling, and William J. Terwilliger.

One word more and I am done, as the old-time preachers used to say. If a reporter may be allowed to express an opinion of his own, I wish to state that Mr. Walker was honored by his friends because he deserves honor. He is a thinker and writer of exceptional ability, but, above all, he is a *genuine* man. There are so many shams in the world, so many people who are poor apologies for men, that it is a delight to find a *real* man. Long live Edwin C. Walker!

Lecture Tour by James F. Morton, Jr.

FRIEND HARMAN: Please announce in *Lucifer* that I expect to take a lecture tour, in connection with the removal of Free Society to Chicago. I shall probably start sometime in January and would like to hear at once from any readers of *Lucifer* between Chicago and the Pacific Coast, who can arrange for meetings, or desire a personal visit. My subjects will be:

The Essence of Liberalism.

Religious Liberty and its Force.

What Liberty Means.

Social Ideals.

Why I am an Anarchist.

The Battle for Free Speech.

The Meaning of Sex Freedom.

The Basis of Brotherhood.

Trades Unionism.

The Rights of Labor.

Recitations and lectures on literary or philosophical questions, by special arrangement. Address James F. Morton, Jr. 236 Clinton Park, San Francisco, Calif.

Modern Reveries of a Bachelor.

BY GEO. SEABROOKE.

There's lots of forbidden fruit that's not worth eating.

How astonished people appear when a man by his acts proves that he is a MAN.

Why not be honest with yourself?

I wonder why it is that Christians do not try to make eating a crime.

Many people produce a state of atrophy of the brain by letting others do their thinking.

What's the use of anything, anyway?

Don't be any better than you have to be.

A sexless man is necessarily virtuous. I have never heard him claim happiness, yet they say, "to be virtuous is to be happy."

Facts vs. Fancy.

BY R. P. HYLAND.

"Where am I at?" was the first inquiry of my infant mind. The first answer was found in the "Holy Bible," and this became more ambiguous, more indefinite and more contradictory every time I read it.

Then the commentators, the high officials, both theologic and political, only threw dust and ashes in my eyes, as if to say, "Stand still; take what is given you and ask no questions!"

Then I turned to Ancient History and found it dealing only with very recent times, calling them ancient.

Then I asked Geography, and the answer I got told only of the present, leaving it to the imagination to tell how it got there.

Next I asked Geology, and Geology gave me facts, making no pretensions to ancient or modern.

Then loomed up before my mind the vastness, the incomprehensibility of the periods of time that had elapsed before man appeared on the earth. But geology gave me a solid basis for mental work, for nothing can successfully contradict plain facts.

With these plain facts of geology for a basis the true God of nature appears to me to consist of

First, Space.

Second, coequal with Space is Ether, or Eternal Life.

Third, Gravitation.

These three constitute Nature's Godhead.

From these premises as a basis I conclude that life is everywhere. Every place is a center, or at an equal distance from the circumference.

In the roll of eternal changes all the planets of the solar system stood on one side of the sun and were then brought together with such force that the entire mass, by centripetal gravitation, took the form of gaseous smoke. Then centripetal gravitation got in its work, first getting the gaseous materials into rings, then rolling those rings into planets and their satellites.

Centripetal gravitation is the force that continually works to crowd the material into smaller space, or nearer to each center, while centrifugal gravitation works to hold the material away from the centers, or from the great center of the solar system.

Life can show itself only where two parties of the right material meet at the right temperature. Then aggregation commences. If on the earth the aggregation takes the form of land plants, land animals, insects or birds. If in or on water the aggregation takes the form of aquatic plants or animals. So numerous are the kinds or species that geologists say for every kind now living they have found the remains of three hundred species that are now extinct.

Aggregation and segregation are Nature's laws—laws that never can be changed or reversed. Thus while some species are becoming extinct others are being created. How long this process is to continue we do not know. We know that the space round the sun is so nearly filled with small planets that it seems impossible that all the planets could again be ranged on one side of the sun and thus be again resolved into gaseous smoke; therefore it is probable that the earth will roll on until all life becomes extinct and the materials of the water and air become solid.

REMARKS BY THE EDITOR.

Our good Brother Hyland doubtless speaks for himself alone when giving his views of the cosmos. The above article is given in place, first, because the author has earned the right to be heard in *Lucifer's* columns, by long and faithful co-operation; and second, because he has been denied the right to be heard in quarters where he had reason to expect more courteous treatment. Evidently our friend is a thinker, but whether his thought-mill has ground out a grist of value to himself and others is a question I do not undertake to answer. M. H.

Perhaps the most potent of conservative institutions are those built round religion. The superhuman authority claimed for the creed and the threats of divine vengeance on unbelievers, exert a deadening influence of an unparalleled character upon the mind of man. The conservatism which appertains to religion is as it were doubly weighted. To the inertia which is characteristic of all long established institutions, is added that which is due to the fear of the unknown; to the respect which is paid so the commands of a society of individuals, is added the reverence which the supposed Divine origin of those commands creates. —Orford Northcote in "Ruled by the Tomb."

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Political.

Now that the year is ending—the last year of the current century, a few words in review of the past twelve months and of forecast of the coming year will not be out of place.

In a carefully written review of the political campaign for the year 1900, common calendar, William J. Bryan, the Democratic candidate for president of the United States has this to say:

Defeat does not make it necessary for us to abandon anything for which we have fought. Imperialism was declared to be the paramount issue of the late campaign. Must we now endorse imperialism because the Republicans have won? The trust question was a prominent issue in the campaign and we denounced private monopoly as indefensible and intolerable. Must we abandon our fight against the trust because the Republicans have won? It would be just as reasonable to insist that the Democratic party should accept the Republican position on the gold question. . . . The great financiers who stand behind the gold standard also stand behind the trusts, a large army and an imperial policy. If they can coerce the people into supporting the gold standard, banks of issue and a perpetual debt, they can coerce them into submission to private monopoly, militarism, and colonialism. . . . The Democratic party stands for the Declaration of Independence and will oppose any party which will violate the principles set forth in that sacred document; the Democratic party stands for the Jeffersonian doctrine of equal rights to all and special privileges to none, and it will oppose any policy which violates that doctrine. It will in 1904, as it did this year, appeal to all who believe in those principles.

In accord with these reflections and statement of issues Mr. Bryan announces that he has no intention of giving up the fight for the principles he has been advocating. "Whether I am ever a candidate for office again is immaterial," says Mr. B., "but I shall continue to speak and write as in the past."

Whether Mr. Bryan would or could have carried out the policies or principles advocated by him, had he been elected, is matter of grave conjecture; but that he was not fairly or honestly dealt with by many of his professed adherents is scarcely a matter of doubt or uncertainty. Among those who clearly foresaw the result of the election, and the causes that made that result inevitable, is the venerable editor of the Lancaster, Wisconsin, "Teller," Mr. Edward Pollock. In his issue of November 1, five days before the election, he published in his paper a forecast of the result, from which we quote a paragraph or two.

The two important states of New York and Illinois could have been carried by Bryan if their Democratic "bosses" were honest. As the outlook now is "The Teller" expects them to be carried by McKinley. Sometime ago "The Teller" intimated a suspicion that there was a secret understanding between Croker, the Tammany boss, and Platt, the Republican boss, as to the disposal of New York. . . . Had he [Mayor Harrison] worked with Altgeld harmoniously they could have carried the city of Chicago by 40,000. But the tricky bosses [Democratic] do not want Bryan elected. The Republican bosses, too, want the old Democratic party saved. What a glorious old party it was!—as now apotheosized in Republican campaign literature. Splendid old record! Never did anything bad in war times or any times, till Bryan came up.

As long as they can keep the two old regimes alive—the Republican and the Democratic—they can take turns, the one holding the commonwealth cow while the other milks her. They will never let a strong, able man, sincere in his devotion to the welfare of the Nation and its people, like Bryan, get into control of the government if they can prevent it. Croker has no bargain with Bryan about a cabinet position or control of New York appointments. His bargain is with Platt and Hanna, and it reads: "I'll keep Bryan out of New York this year and you remember me next time."

These paragraphs, to my thinking, outline the political situation before and since the election, and forecast also with unerring certainty the future history of the Democratic and Republican parties. Whatever the character, aims and principles of the candidate he will find himself powerless for good while in the hands of the managers of the political machine, or machines.

These political machines are planned, organized and built for the purpose of robbing the people, and for nothing else. In order to carry out their purpose and to perpetuate their existence it is absolutely necessary that there be two leading parties, managed in the same way and for similar ends. In no other way can politics be made a paying business. In no other way can the people be successfully hoodwinked and plundered.

The only rational cure for the curse of politics is simply to cease voting for and working for the present party machines; cease voting for president and congressmen. Organize no political parties to take the place of the present machinery but instead organize and practicalize local and national co-operative industries; local and national labor exchange societies, on the basis of self-help; ignoring as far as possible the national and state governments with their proteges,—the robber trusts, such as the banking trust, the commercial trusts, the manufacturing trusts, the transportation trusts, the lawyer-and-judge trust, etc., etc.

In this way—the method known as "elimination by substitution," and in this way only as some of us see it, can the curse of politics, the curse of government of man by his fellow man ever be abolished or destroyed.

But will the present race of men ever do this? For one I answer, no! The love of governing; the desire to exploit and rob one's neighbor, is too strong, too deeply rooted in our present human society to allow a general practicalization or adoption of the plans herein outlined. A new and better generation must be born. But where are the mothers wise enough to give birth to the new and better generation?

M. H.

Lois Waisbrooker.

Among the pioneer workers for freedom and justice to mothers, and for the right of children to be born well, few if any better deserve recognition and honorable mention

than does the woman whose name heads this paragraph. For more than forty years the name of Lois Waisbrooker, through her many books and pamphlets, her lectures, and through the columns of the various papers edited and published by her, has been known far and wide as one of the leaders in radical humanitarian reform.

For nearly a year last past Mrs. Waisbrooker has published a little paper in San Francisco, called "Clothed With the Sun." With her slender means and the small income from the paper she has found it difficult to pay rent and other necessary expenses in a large city, and she is now trying to remove her publishing plant to Home, Washington, where, in a little home of her own the heavy item of rent will be eliminated, and where she will get much co-operative help from the co-operators now colonized at that place.

To enable her to make this change and to get properly settled in a new home, a little special effort among her many friends and admirers will be necessary. She asks no donations—although if any one deserves such aid it is Mrs. Waisbrooker—but would be glad to receive orders for her books "Perfect Motherhood," cloth bound, \$1; "Helen Harlow's Vow," paper cover, twenty-five cents, and "The Temperance Folly, or Who is the Worst," an able presentation of the Saloon question, price ten cents.

Several boxes of these books have been stored in Lucifer's office and we shall be glad to fill orders for the same at prices named and forward the money to Mrs. Waisbrooker; or money can be sent to her direct by the purchaser, and the orders forwarded to us.

Mrs. Waisbrooker would be glad also to receive subscriptions to her monthly journal, "Clothed With the Sun," price fifty cents per year, a characteristic selection from which paper will be found in this issue of Lucifer, entitled, "My Ideal of Love in Freedom." Subscriptions will be taken at this office for "Clothed With the Sun." New yearly subscribers to Lucifer or renewals for one year at the regular rate can have Mrs. Waisbrooker's paper one year for twenty-five cents.

This article is written without the knowledge or consent of Mrs. W., and without suggestion from any of her friends.

M. H.

Holiday Presents.

This is the season honored by immemorial custom as the season for giving and receiving gifts!

This custom is one to be cultivated and encouraged, inasmuch as it serves to humanize, civilize and socialize the race of humankind. It serves not only to cement and make lasting the friendships already begun but also to enlarge the circle of mutually helpful friends. Life would scarcely be enjoyable to the cultured mind were it not for the custom of giving and receiving gifts.

Amid the multifarious temptations to spend money for presents it is often very difficult to decide what to select as most suitable. Jewelry, pictures and articles of wearing apparel have long been popular as tokens of esteem, of friendship or of love.

In this book-making age it is quite common to send books, inscribed with the name of the donor, as holiday presents. Next to the company of the living friend the companionship of a loved and admired writer, as a gift from the absent but cherished friend, would seem to fill the vacant place—much better at least than presents of gold, silver, brilliant stones or costly articles of clothing.

In line with this thought we venture to suggest to the

friends and well-wishers of Lucifer and its work, the propriety of selecting from our book list, souvenirs for their friends, whether absent or present. Among the books offered by us such as we think would be suitable for this purpose we would respectfully name,

Hilda's Home, by Rosa Graul,	426 pages, cloth, price \$1.00
Cityless and Countryless World, Olerich,	cloth, 1.00
Rights of Woman and Sexual Relations, Heinze,	cloth 1.00
Perfect Motherhood, Lois Waisbrooker,	cloth, 1.00
British Barbarians, Grant Allen,	cloth, 1.00
Lucifer, Vol. III New Series, (E. M. 299) cloth,	1.75
Physician in the House, Dr. Greer,	2.50
A year's subscription to Lucifer—unbound	1.00
A year's subscription to the Light-Bearer Library,	.50
Kareza, Dr. Stockham,	1.00
Woman, Church and State, Matilda J. Gage,	1.50

Many others might be mentioned that would doubtless be much prized by the recipient. All of this list—except the weekly Lucifer and monthly Light-Bearer Library, are substantially bound, some of them quite handsomely, in cloth.

In thus calling attention to our book list as suitable material for holiday presents to young and old, we may be a little behind time, but it is hoped not too late. It is never too late to do good, and by so doing practicalize the saying, "It is more blessed to give than to receive," and that other saying, "It blesseth him that gives and him that takes."

A reduction will be made from the prices named when two or more selections are made by the same person.

Lucifer's Winter Campaign.

The Winter Solstice is now with us—the shortest days and longest nights of the year. Winter is pre-eminently the time for reading, for reflection, for sober earnest thought, and for formulating plans for the coming year.

Of the many aids to useful thinking the cheapest and best, perhaps, is the daily or weekly paper; also the monthly or quarterly magazine. These winged messengers come flying into our homes, bringing news from every part of the habitable earth; bringing us the latest thought, the matured, the ripened, up to date thought of the thinkers of the times in which it is our fortune to live.

In the division of labor some must gather up the thoughts of the thinkers and commit them to the care of these winged messengers aforesaid, for distribution or circulation among those who may desire to know to what purpose, or to what effect, other minds have been thinking.

In this department of co-operative labor Lucifer's editors and publishers have been working for near a quarter of the century now closing, and if experience is worth anything we ought by this time to be able to supply to our friends and customers a good bill of fare—in other words, a good selection of the best thought of the best thinkers of the age, or of all the ages, along the lines of thought to which we devote our winged messengers, the weekly Lucifer and the monthly Light-Bearer Library.

That these messengers are appreciated and welcomed in hundreds of homes, and in many lands and climes, is abundantly proved by letters brought to our door by every week's mail. A few of these letters are published, from time to time in our "Voices" column, but most of them never see the light of print, chiefly because of their personal character. From one of these personal letters we venture here to quote a few lines. A comparatively new subscriber, a very intelligent young mother, writes from a small town "way down in Maine," a long and well-penned letter in which among other words of apparently heartfelt appreciation she says,

"Enclosed find two dollars, one for the story of your life and one to credit on Lucifer, though my subscription has not expired. I hope it never will. I said to my sister, recently, 'I will take

that paper until my little boy (now five years old) is twenty-one, if I have to go without bread, for the lofty tone and character of Lucifer can be conducive only to good, and will help to develop the good and beautiful in my child. There is scarcely a day that I do not say or think, 'God bless Mr. Harman for what he is doing to emancipate the human family,' and I am ever grateful for the sample copies of Lucifer that first called my attention to this great work, and I feel that to your memory should the women of this land raise a monument, not of granite but of holy thoughts chiseled from your own words: 'Every woman should be the owner of her own body,' etc. It is ignorance and thoughtlessness that have so debased the marriage relation. How I wish I were able to hold up your hands financially, but alas I am poor in this world's goods though rich in thoughts of love which I freely give to you in your holy work. Lucifer comes into my home bearing, more than all other papers, an inspiration born in the realms of purity. I love the paper; I love the man who sits at the helm; I love the daughter who so nobly assists; also all the noble writers who write for truth's sake. My sister is one of the many who bless you for light and liberty. She has five beautiful children and she says she longs to bring them up according to the holy light and wisdom of Lucifer's teachings. This is personal and meant only for you and your daughter."

The writer of the above lines will please pardon the liberty I have taken. Not for its personal reference but because in no other way can the fact be so well shown that Lucifer's work and its workers are now appreciated by many true-hearted and cultured women, have I taken such liberty with private correspondence. In no other way can be so well shown the utility of sending out sample copies.

Encouraged by letters such as this from which I have freely quoted we again ask all who take an interest in Lucifer's campaign of education to send us names of their personal acquaintances, especially the names of mothers, whether they are now thinkers along Lucifer's lines or not. Perhaps a sample copy may have the effect of setting them to thinking as they have never thought before. As our correspondent well says, it is ignorance and thoughtlessness that are responsible for the enslavement of womanhood and the consequent degradation of the race.

M. H.

A Clean Balance Sheet

"Owe no man anything but love," is a good motto in business affairs, as well as all other affairs.

While the business of Lucifer's office is increasing at a gratifying rate the showing of our balance sheet is not just what we could wish it to be.

A clean balance sheet, like unto a clean conscience, is a very desirable possession.

Will our friends and patrons help us to begin the new year and the new century with a good balance on the right side of the ledger?

To do this it is only necessary to see that the balance sheet of each subscriber and patron is rightly adjusted.

Adjustment is a good word. It is closely allied to justice, one of the cardinal virtues.

If our political bosses will only quit meddling with the monetary affairs of the working people we can adjust our business to almost any basis of circulating medium.

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Postal notes, postage stamps, silver and gold coins, express company orders, greenbacks, silver and gold certificates, bank drafts payable in Chicago or New York, are all receivable in settling accounts with Lucifer's office, so as to enable us to begin the new year and the new century with a clean and satisfactory balance sheet.

9. "Where is FREEDOM, FREE or EQUALITY EQUAL in the SOCIAL? EVIL or in MARRIAGE?" BY O. W. L. N. THE LATEST IN LATEST eye-opening of 1900; 1st H. 200; 2nd 50c; 3rd 60c; 4th \$1. 1212 High St. Des Moines, Iowa.

Help Wanted.

Complaints have occasionally reached this office in regard to lack of promptness in filling orders, also in giving proper credit on mailing list etc. One chief cause of these delays has been lack of suitable help in the clerical and mechanical departments.

In order to meet the demands of our increasing business, and to enable the editor to finish his long promised autobiography, we wish to engage the services of a competent helper. One that can set type, work a type writer, use the pen, assist in the mailing department, etc., etc., preferred. Though the possession of all these qualifications is not absolutely required it is very desirable that the applicant should be in full sympathy with our work and be willing and anxious to make herself or himself efficiently useful in all possible ways. Address, with references, this office.

VARIOUS VOICES.

Mattie Coy, Monson, Me.:—You will find enclosed \$1 for Lucifer. I thank you very much for your kindness. Lucifer has been a great help to me.

H. C. G., Chicago:—I see that the church in Indiana wants more stringent slavery laws wound about married (?) couples so as to keep them in hell more securely. The church don't mean to have freedom for anybody. Liberty for an aspiring soul shall be suppressed.

Wm. Fretz, Trenton, N. J.:—In regard to the project of running "Continued Stories" in Lucifer I would say "don't do it!" Short, crisp essays from men and women upon current social events I think would be preferred by the majority of readers, while the space in the paper is limited. This will give a better chance for every county to be heard from.

J. A. Wilson, Pasadena, Calif.:—You ought to be out here in this glorious climate. There is nothing like it. It is neither hot nor cold. I am one thousand feet above the sea, near the Sierra Madre mountains. I wish you could be persuaded to move your business to this part of the country and help to colonize radicals here. If you have any readers in Southern California I would be pleased to have them drop me a line so that I can make their acquaintance. I enclose fifty cents for which please extend my subscription six months, and fifty cents for which please send me the "Report of Chicago Conference on Trusts."

A. D. Clark, St. Louis, Mo.:—Your marked copy of Lucifer, issue of the 8th, inst., calling attention to the need of new subscribers for The Light-Bearer Library, duly received. I take pleasure in remitting herewith fifty cents for the Library for one year, to begin with No. 1, Vol. I.

When "Kores" began his career in Chicago some years ago I attended several of his lectures and have read more or less of the literature of "Koresanity" ever since. The whole idea was inexplicable to me until I perused the very lucid explanation of it by Mr. Crane in the above issue of your valuable publication.

Edward S. Pilsworth, Detroit, Mich.:—I enclose \$2.40, to renew my subscription on Lucifer and for the following books. My time ran out with No. 831, but I was moving from Battle Creek up here, and did not know it until a bunch of Lucifers arrived. I wish to apologize for keeping you waiting, and to thank you for not stopping the paper.

[Our usual method is to continue sending until ordered to stop, believing that all who do not so order will pay for the paper when convenient to do so. We are in receipt of many letters similar to that of Bro. Pilsworth, thanking us for not stopping their Lucifer when time expired. M. H.]

F. W. Wardall, Weyerhauser, Wis.:—I sincerely hope and trust that you will get the required number of subscribers [10

the Light-Bearer Library to meet the new ruling of the P. O. Department. Enclosed find stamps for two subscribers to the Library, as per offer in last Lucifer.

[Six months for ten cents to paid up subscribers to Lucifer.]

C. Slosbauer, Tacoma, Wash.:—Lucifer is an able exponent of philosophic anarchy. With the signers of the Declaration of Independence, we, the Philosophic Anarchists, assert the self-evident truth that all men, (regardless of race or sex), are created with certain inalienable rights, namely, life, liberty and pursuit of happiness. We are grateful that in this mightiest of nations, the American Republic, we have freedom of thought and speech. We appreciate the kindness and courtesy, and protection of the American people in allowing us to vindicate our political convictions; a freedom that unfortunately is denied our comrades in many other nations.

Ralph C. Clyde, Portland, Oregon:—Enclosed you will please find a list of names and a few stamps for postage to send sample copies of the Morning Star as per your request in Lucifer of November 17, 1900. Would also advise you to send them sample copies of the "Only" Lucifer.

[The list of names was accompanied by thirty cents in stamps to pay postage on same. Friend Clyde seems not to understand that our "Morning Star" and Lucifer are one and the same—Lucifer being the ancient name of the Morning Star, so named because it heralds the dawn. Sincerely thanking our good friend for his co-operative aid we respectfully suggest to all readers of Lucifer that a similar letter from each of Lucifer's readers would do much, as we view the matter, towards heralding the dawn of a better day for mankind. M. H.]

Light-Bearer Library.

While in response to our recent offer of six months subscription to the Light-Bearer Library for ten cents to paid up subscribers to Lucifer, new names for the Library have been coming in quite freely we still fail so be able to report a sufficient number of bona fide paying subscribers to entitle us, under the new ruling, to print the usual edition and still have the benefit of second class postage.

In the hope that the required number would soon be received we have delayed our report to the P. O. department, beyond the time named for the appearance of No. 9.

Hoping that this explanation will be satisfactory we renew the offer of six numbers of the monthly Library for ten cents to all paid up subscribers to Lucifer.

All institutions are finally conservative. The Church, the State, the University, the learned Associations, however they may have originated in opposition to orthodoxy, eventually crystallize into barriers to human advance. The Protestants made an attack on conservative Rome, but as soon as they established themselves, they resisted further innovation and have since been conservative to the core. The same is true of all heterodoxies which, as time goes on, become orthodoxies.—*Oxford Northcote in "Ruled by the Tomb."*

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This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

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